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(PREPARED BY J. B. HAAG, LITITZ, PA.)

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MRS. H. H. FUNK



PROF. E. S. GERHARD



REV. J. A. SCHEFFER



H. W. KRIEBEL

A Happy and Prosperous New Year
THE EDITORIAL STAFF

The Pennsylvania-German

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No. 1

The Pennsylvania-German in the Valley of Virginia

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WE MAY say the Pennsylvania - German, because most of the Germans of northern Virginia came down across the Potomac from Maryland and Pennsylvania. A few came from the Germana and Madison settlements east of the Blue Ridge; and a few perhaps came up from the Carolinas; but nine out of ten, in all probability, had first been in Pennsylvania.

In that part of the Valley of Virginia drained by the Shenandoah River, the German people form the majority. In the counties of Rockingham, Shenandoah and Page, they form the large majority; in Augusta, Warren and Frederick, they form about half of the population; in Jefferson and Berkeley (West Virginia) they are much in evidence; in Clarke the German element is inconsiderable.

In the nine counties just named one may be safe in estimating the present number of persons of German descent at 90,000. Many of the most prominent families bear German names, for example, the Bakers, Bed-

ingers, Bowmans, Conrads, Funks, Henkles, Hites, Huffmans, Koontzes, Maucks, Millers, Neffs, Painters, Pennybackers, Pitmans, Rinkers, Rollers, Ruffners, Snyders, Spenglers, Stickleys, Stovers, Stricklers, Ziglers, Zirkles.

In the southwestern part of the Virginia Valley the German element is also strong. Passing beyond Rockbridge County and the adjacent sections of Augusta and Botetourt, where the Scotch-Irish are in the majority, we find the German families numerous in southwest Botetourt, in Roanoke, and in Floyd, as well as in the adjoining county of Franklin, just east of the Blue Ridge. In these districts the Crumpackers, Ellers, Garsts, Graybills, Moomaws, Naffs, Niningers, and others are frequently met with.

The Valley of Virginia Germans, like their kinsmen of Pennsylvania, have won distinction in all fields of achievement. In the national House of Representatives Daniel Sheffey and Jacob Swoope were men of recognized ability; in the Senate Isaac S. Pennybacker and Harrison Holt Riddleberger won special distinction. In

war, John Peter Gabriel Muhlenberg and Abraham Bowman are both famous as commanders of the Virginia German Regiment in the Revolution; Major Joseph Bowman, brother to Colonel Abraham, was second in command with George Rogers Clarke, in the conquest of the Northwest, an achievement that gave Virginia and the new nation a rich empire north of the Ohio River. At least half of the famous Stonewall Brigade, that "Old Guard" of the South in the late civil war, were men of German name and lineage. In literature we may point to Henry Ruffner, Aldine Kieffer, Henry Bedinger, and Danske Bedinger Dandridge; in education, Dr. W. H. Ruffner, Virginia's first superintendent of public instruction, and Henry Tutwiller, the educational organizer of Alabama, cannot be overlooked. At least four of the institutions for higher education now in operation in the Valley of Virginia are the foundations of German religious sects. The first German newspaper ever printed in Virginia was the *New Market* (Shenandoah County) *Volksberichter* of 1807; the second was *Der Deutsche Virginier Adler*, established at Staunton (Augusta County) in 1808.

The two most famous natural curiosities in the Shenandoah Valley are the Luray Caverns and Weyer's Cave. The former, first known as Ruffner's Cave, was discovered on the land of Joseph Ruffner, by one of his sons, in or about the year 1793; the latter, long known as Mohler's Cave, was found in the year 1804 by Bernard Weyer. The Ruffners, Mohlers, and Bernard Weyer were all Germans. The most famous turnpike in Virginia—the one over which Phil Sheridan made his celebrated ride, and along which he did his still more famous barn-burning—is the pike from Winchester to Staunton. This was constructed largely by the subscriptions of the German farmers of the Valley, and under the direction of

commissioners largely composed of men of the same nationality. The first and most extensive iron furnaces and forges in the Valley were German enterprises.

The towns of Strasburg, Stephens City, Woodstock, Shepherdstown, Bridgewater (Dinkletown), and Dayton (Rifeville) were founded by Germans; and in the entire history of Winchester, Staunton, Harrisonburg, Luray, Waynesboro, Front Royal, Mt. Jackson, Edinburg, Timberville, and Broadway the Germans have been prominent. The German, Jacob Swoope, was the first mayor of Staunton, the Scotch-Irish town. Over eighty towns and villages in the Valley of Virginia bear German names.

A certain German of Frederick County, Virginia, bears a distinction that is unique. On December 5, 1776, the now world-famous Society of Beta Kappa was founded at William and Mary College. On March 27, 1777, the charter members elected a single additional member: Isaac Hite (1758-1836), a grandson of Jost Hite, who was one of the first settlers of the lower Valley. Isaac Hite was later a major in the Revolutionary army, and served as aide to General Muhlenberg at the siege of Yorktown. He married Nelly Madison, sister to James Madison, fourth President. Bushrod Washington, John Marshall, and other men who won national distinction, were among the early members of Phi Beta Kappa; but Hite was evidently the first man chosen by the charter members and the only one elected at the time.

The histories of Virginia have uniformly stated it as a fact that the first white man to look upon or visit the Valley of the Shenandoah was Alexander Spotswood, governor of Virginia, who crossed the Blue Ridge in the year 1716, and who, upon his return to tidewater, gave each of the gentlemen in his party a golden horseshoe to commemorate the expedition. Spotswood also established

the iron-working community east of the Blue Ridge, on the Rapidan River, locating there a colony of Germans, from whom the place is called Germanna to this day. But for all the beauty and romance of the governor's expedition, and the charm that lingers about the story of the "Knights of the Golden Horseshoe," the facts now in hand seem to prove beyond a doubt that other white men were in the Valley before the gallant governor. Without going into the question in detail, the writer is of the opinion that a German, John Lederer, was probably the first European to explore the great Virginia Valley. According to a journal kept by Lederer in Latin, translated into English by the governor of Maryland, and printed at London in the year 1672, Lederer made three exploring expeditions from eastern Virginia in 1669 and 1670, upon two of which expeditions he traversed the Shenandoah Valley. This, it will be observed, was forty-six years before the expedition by Spotswood. Moreover, in order to appreciate the priority of the time more fully, we may recall that it was ten years before the great La Salle set out from Canada to find the mouth of the Mississippi; and twelve years before Penn's settlement at Philadelphia.

Some persons do not credit Lederer's narrative; but from a careful study of it the writer believes it trustworthy. Furthermore, the map which accompanies the narrative, and which is remarkably correct, considering the hasty journeys through the wilderness from which it was prepared, could not have been drawn without an actual visit to the regions portrayed, or without an earlier map to copy.

Just as Governor Spotswood has long been regarded as the first European to cross the Blue Ridge into the Shenandoah Valley, so Jost Hite, a German from Strasburg, who settled near the site of Winchester in 1732,

has long been spoken of as the first permanent settler of the Valley. Hite came to New York about 1710, and later removed to Pennsylvania; whence in the year 1732 he led a colony of Germans and Scotch-Irish into Virginia. But it seems to be a well established fact that others, notably other Germans, preceded Hite into the Valley of the Shenandoah, and established settlements older than his. About the year 1727 Adam Miller and other Germans from Pennsylvania staked out claims in what is now Page County; others soon following them into the same locality; and it is said that German settlements were also made in the lower Valley, in the vicinity of Shepherdstown, W. Va., about 1726 or 1727. These early settlements are noticed in detail in the writer's recent volume on the German Element in the Shenandoah Valley of Virginia.

As has been noted already, most of the Germans who settled in the Valley of Virginia came by way of Pennsylvania and Maryland. It may be observed, further, that most of them, both those that came to Virginia and those that remained in Pennsylvania, were originally from southern Germany and Switzerland. So many came from the Rhenish Palatinate that the German immigrants landing at Philadelphia were frequently spoken of indiscriminately as "Palatines."

In the Valley of Virginia the Germans settled in force on the upper Shenandoah River, both branches, and upon the tributaries thereof. From Harrisonburg to Front Royal and Winchester they were soon in possession of most of the good lands. Woodstock was in the early days the approximate center of the German settlements; but the tide has kept moving southwestward through the years, so that now the centre would be found about half-way between Woodstock and Harrisonburg. In what is now Clarke County was a stronghold of English, as already indicated; in and

around Staunton, in Augusta County, was the great Scotch-Irish tract; and beyond, in the southwest, about the present city of Roanoke, were other German communities.

It has been observed that over eighty towns and villages in the Valley of Virginia bear German names. This is true of that part of the district known properly as the Shenandoah Valley, excluding the part of the Valley southwest of Staunton. If the whole Valley were taken into account the number would be considerably increased. These eighty odd names are distributed as follows:

In Rockingham County,	27;
In Shenandoah County,	22;
In Augusta County,	11;
In Frederick County,	8;
In Page County,	7;
In Jefferson County,	6;
In Berkeley County,	3;
In Warren County,	2.

It is only within recent years that much has been said or written about the German element of Virginia. For this expensive neglect there are several reasons. For one thing, there have been no strong forces moving to call the attention of the German people of Virginia to their peculiar history. Accordingly, many persons that are of German lineage either do not know it or do not appreciate the fact. A few—fewer now than in former times—are ashamed to acknowledge their German blood. Such persons are generally to be pitied, indeed. Because of the antipathy for a long time existing against the Hessians, and because the patriotism of certain of the religious sects was misunderstood, all the Germans were looked upon with more or less suspicion and disfavor, and in order to escape this suspicion, some of the German people made efforts, more or less successful, to hide their nationality, and to appear "English"; innocently overlooking the fact that hardly any people are so essentially Teutonic as the English. Being isolated from the conserving German cen-

ters in Pennsylvania, and being sandwiched in between English-speaking majorities, the Germans of the Valley of Virginia soon began to lose their language, voluntarily or involuntarily, and to adopt the speech and customs of their neighbors. Even their names became disguised and transformed beyond the possibility of recognition in many instances. A considerable number of family names now found in the Valley are apparently English, but are really German. That is, they now have a form that is English or Irish or Scotch-Irish; but if they are traced back several generations they will be found to be originally German. Baker (Becker), Brown (Braun), Moore (Mohr), Fox (Fuchs), Price (Preyss), Stone (Stein), Crabill (Kriebel) are familiar examples of such names. Of course, not all persons in the Shenandoah Valley with these and similar names are of German descent; the difficulties in the way of identification are increased by the fact that in the same community may be found persons of different nationality, who spell and pronounce their names exactly alike. It may be laid down as a rule, however, that while many German names are disguised under English forms, hardly any English or Scotch-Irish names are disguised under German forms. One is in constant danger, therefore, of overestimating the number of English and Scotch-Irish, and of underestimating the number of Germans. The same thing would be reversed had the English and Scotch-Irish settled in a country where the Germans were all about them, and where German was the national language.

In productive literary activity the Virginia Germans have made an enviable record. Of the five places in Virginia, as catalogued by Professor Oswald Seidensticker, where German printing was carried on prior to 1830, four—Winchester, New Market, Staunton, and Harrisonburg—are in the Shenandoah Valley. As early as

1805 a German almanac was issued from Winchester by Jacob D. Dietrich; he it was who established the weekly **Adler** at Staunton in 1808. Ambrose Henkel founded the famous Henkel press — still in operation — at New Market in 1806; and in 1807 started the weekly **Volksberichter**. Early in the century, perhaps about 1810, Laurentz R. Wartman established a press at Harrisonburg, which is still in operation, and from which were issued in the early days not only periodicals, but also frequent bound volumes in German and in English.

One of the most notable printing centers was founded in western Rockingham County, at the little village of Mountain Valley (Singer's Glen), in 1847, by Joseph Funk, the Mennonite. He and his sons are still famous in Virginia and West Virginia, as teachers of vocal music; and in these and many other States by reason of the music books which they wrote and published at the little village that nestles in the afternoon shadow of the Alleghanies. The "Harmonia Sacra" was their best known work; and within the last year or two, at many places in the valley, "old-time" all-day singings have been held, and the "Harmonia Sacra" has been brought forth, with a thousand sweet memories, and used with throbbing pulses by the singers of former days.

The first Germans to locate in the Shenandoah Valley were Lutherans, Mennonites, and German Reformed. These sects, especially the first, are still strongly represented. About the middle of the 18th century the Moravians of Pennsylvania made a number of missionary journeys through the valley, and perhaps established a few settlements; but at present the sect is not represented, so far as is known to the writer. About the same time that the Moravians were in the Valley, some of the Ephrata Brethren, the mystical sect led off from the Dunkers by Conrad Beissel and others,

located at Strasburg, now in Shenandoah County, and elsewhere. The Strasburg community maintained itself for a number of years; but the others were of short duration.

About the time of the Revolution the Dunkers began to come in; and they now have their strongholds in Rockingham, Augusta, Shenandoah, Page, and adjacent sections, as well as in Southwest Virginia. The United Brethren began to establish themselves in the valley early in the 19th century; and they have numerous strong churches throughout the district to-day. All of these German sects, for the most part, opposed slavery. As a consequence, the proportion of slaves in the German sections of the Valley was much lower than in the surrounding sections, east and west. The quick and complete recovery of the Valley from the almost unparalleled devastation it suffered during the Civil War may be traced to the foregoing condition.

But not all the Valley Germans are Lutherans, Mennonites, Reformed, Dunkers, or United Brethren. From very early times some have been Episcopalians and Presbyterians. In later times many have become identified with the Baptists and Methodists. Probably a few of the early Quakers in the Valley were Germans; but that sect has never been largely represented in the section.

The Valley Germans have always been a growing people, and they have a growing history, though very little of it as yet has been written or published. They have had an important part in all of the great movements of their section, but have not always received the credit they deserved. No fact in their progress is more interesting or significant than the steady advance they have made in winning for themselves their due share in the public life and government of Virginia and the Nation.

POLITICAL FACTS

Addressed, more especially, to the

German Citizens of Bucks County,

AND THEIR DESCENDANTS:

(BY A MEETING HELD AT ROCK HILL

August 30, 1800).

NOTE—The following interesting campaign document bears testimony to the commanding position occupied by the Germans in Pennsylvania a century and more ago, and illustrates political life at an important point in our country's history, the Presidential election of 1800. Concerning this campaign Sharpless in his "Two Centuries of Pennsylvania History" says:

Nothing could exceed the excitement of this closely contested election, and if one despairs of his country on account of the dishonorable politics of the present day it may reassure him to read the accounts of the extravagant and indefensible means which were used, not only in Pennsylvania but elsewhere, and to remember that the country survived.

The document was a broadside 17¼ by 22½ inches, the headlines, spelling, capitalizing and italics of which are reproduced.



**RIENDS and Fellow
Citizens:**

In the political struggles of Pennsylvania each party has courted your favor and sought your alliance. In fact, you have held the balance of power in this State, for many years; a circumstance, in our opinion, as fortunate for the Commonwealth, as it is honourable for you. For you are not more respectable by your numbers than by your incorruptible integrity. All of you contributing to the public purse, and few of you drawing on it as officers, your minds are unbiased,

or if you have partialities, that are all in favor of liberty. Some of you have felt the iron rod **Despotism**, in the country from which you take your name. Others have listened with horror to the tale of their Father's sufferings, under the **Désots** of Germany, the Aristocracy of that Country. Thus have the principles of Liberty been interwoven with your nature, "grown with your growth and strengthened with your strength." Hence the Friends of **American Freedom**, for thirty years past, have generally found you by their side; and the change of men and measures, now happily progressing in this state, is chiefly to be placed to your account. If a few Germans, have not yet withdrawn their support from the expiring faction, it must be owing; partly to that unsuspecting confidence, which is the characteristic of virtuous minds; and partly, to that want of information, which habits of retirement, and industry, have forbidden them to acquire. This want, will be easily supplied at the present day; a day when certain measures of government, have alarmed the most secure, and turned the attention of all to political enquiries. The result has been a conviction, that certain men, to whom America had committed her destinies, were unworthy the confidence reposed in them; that instead of consulting the

public weal, they studied only their own emolument. So general has this conviction become, that we fondly anticipate the time, when party distinctions will be done away, or the only parties be; the men who **pay**, on the one hand, and the men who **expect** or **receive** the public money on the other.

At this auspicious period, we address ourselves with peculiar confidence, to the few remaining Germans, who have not yet joined their brethren, in applying the constitutional remedy to American wrongs, **a change of public servants by a Fair and Free election.**

When the subjects of the day were under discussion, some of you have said, "If I could believe that these things were really done by the ruling party, I would support them no longer."

Suffer us then, to submit to you a few plain facts; facts which you can verify yourselves, if you will take the pains; facts which we **dare not** misrepresent, because there is a **Sedition** law; facts which we **would not** misrepresent, because there is an higher law, **the Law of Truth**; an adherence to which is the best policy, as well as the soundest morality.

We begin with a leading fact, which bears on all the subsequent facts. The party opposed to us, have had a majority in the different departments of the general government, for about four years. In this **state** also, they have had free course, till very lately. Republicans in each government, have only served as a **Lock-chain**, to check the rapidity of their motion. It follows therefore, that the legislative, executive and judicial acts of this period, are fairly imputable to the ruling party.

This short reign of Federalism (for it is closing, we hope, forever) has been marked with acts, scarcely credible, in the history of a Republican government.

Will posterity believe it, that in ad-

dition to the usual peace establishment, measures were now taken for raising an **army of One Hundred and twenty thousand men**; as nearly as can be computed from the numerous laws authorising the same.¹

Had the men been actually raised, the whole revenue of the United States, twice told, would not suffice for their support. But the **expense** is not the greatest evil to be dreaded, from such a mighty mercenary host, in a free government.

Plans were now formed and partly executed, for building and manning a **fleet**, to involve us in the wars of Europe. But you are told, that the end of this military Apparatus, was, to prevent war; for "the true way to avoid war, is to be always prepared for it." We doubt the truth of the maxim, however common. We appeal to the history of the world, whether the nations most prepared for war, have not been most engaged in it. Raise a fleet and army; you will hardly fail to employ them. Friends of universal peace. **We** are your brethren, **We** are for peace with all the world.

The **NATURALIZATION LAW** of '98 fixes a mark on this period, "to distinguish it from vulgar time." The Irish and Germans, harrassed with cruel wars, were flying for shelter, to this land of peace and freedom. Emigrants from these countries have been the firmest friends of American liberty; the more hated and dreaded, therefore, by some men. To check their increase and influence, the following provisions were made, of which you shall judge.²

A foreigner, within forty-eight hours after his arrival, is obliged under pain of fine and imprisonment, to report his arrival at a certain office and receive a certificate thereof. At the expiration of nine years, he may ap-

¹ See Laws of the U. S. Vol. IV, pp. 98, 113, 219, 489, 548, [Volunteers included who were considered as regulars.]

² Laws, U. S. Vol. IV., p. 133.

ply to one of the higher Courts and declare his intention to become a citizen in due time. Five succeeding years, he must continue to reside in one state, or he loses foot-hold and slides back. At the end of this term, he may apply to such court, to be admitted to the rights of a citizen. Still the golden fruit may be snatched from his mouth, unless he can prove to the satisfaction of the court, not only that he has past through the foregoing preparatory process, but that he has been of good morals, and "well disposed to the good order and happiness of the United States, that is to say, a good Federalist, as the words now signify. The fees for the various certificates and stamp amount to ten dollars. Lawyers' fees, for conducting the business, must be at least as much more. Add the expenses of the party and his witnesses, in attending the several courts, and it must cost him, from thirty to sixty dollars, and fourteen years slavery to become a citizen.

The poor will be forever excluded. The unwary, missing a step in the critical process, must fail to rise no more. Thus the wretched foreigner, must bear his part in all our burdens, while he is excluded from all our privileges, as freemen; the very description of a slave! From his state of depression he cannot rise to the humblest office. His voice will not even count in a township election. He is liable to be impressed by the tyrant of the ocean, without the sorry protection afforded to the American citizen. He may be claimed by his former Master, and given up to justice or murder, as the case may be. **Fellow-Citizens**, some of you have friends in Europe, whom you may wish to see in this land of liberty. Alas! it is no longer a land of liberty for them. "Hewers of wood, and drawers of water" must they be for fourteen years, perhaps for life, if they come here. Warn them of their danger. Caution them not to approach the in-

hospitable shore. Or rather, join with us, in bringing forward men who will repeal the illiberal act.

The BRITISH TREATY, though originating before the period we have mentioned, was the act of the same party. It was intended to redress our wrongs in trade, and provide security for our commerce in future. How far it has answered these ends, the Merchants, and Insurance companies of the United States, can tell. 'Tis said, however, to have given rise to a controversy, more serious and awful, than that which it professed to settle. Official information on this head, is not to be expected. The execution of the treaty is with its friends, and they are not fond of verifying the predictions of its enemies. But they have not, to our knowledge, denied, what has been commonly reported, as follows. The 6th article provides, that five commissioners, shall ascertain the old debts, due by American citizens, to British subjects; and that these shall be fully paid. Under colour of this article, traitors, who joined the enemy, during our revolutionary war, claim those estates which were the forfeit of their treason. A majority of the commissioners, are disposed to sanction their claim—to bind the United States to pay, from twenty, to fifty millions of dollars, to men who were accessory to the destruction of more property, than their estates will compensate. The commissioners on the part of America, shuddering at the consequence, have withdrawn from the board. An Ambassador extra, sent to the court of London, to deprecate the mighty mischief, has been denied an audience. Thus, having refused to execute the treaty on our part, we must expect that Britain will refuse to execute it on her part; perhaps draw the sword, to force a compliance with stipulation, which we certainly did not mean to make, but which the referees we have chosen, declare we did make.

The PUBLIC EXPENDITURES, cannot fail to attract the attention of

a people, whose contributions to the Treasury, are generally extracted from the sweat of their brow.

A republic of ten years old, we have plunged into the extravagance, and ruinous funding systems, of old and corrupt monarchies. What think you of **nine thousand dollars**, to furnish an American Ambassador, for appearing with splendor at a foreign court? and nine thousand more, for every year he is employed, in preparing, or settling quarrels for us? A fifth part (within a fraction) of the whole internal duties, raised in the United States, is swallowed up by the collectors.³ The constitution requires, that a statement and account of the public money, shall be published from time to time. Such statements have been made; you have seen them; what do you learn from them? We can answer for you; **nothing at all**. Nay one thing you **may** learn from them; namely, that our financial system, so artfully perplexed, displays the ingenuity of its authors; but requires equal ingenuity, in others, to understand it. How should common citizens, comprehend the details of it, when a dispute exists at this moment, respecting the extent of the public debt; and men of the first talents differ to the amount of **ten millions of dollars**?⁴ This obscurity of Treasury accounts, is all in favor of those who are behind the scene; and some late discoveries show, that there are men who avail themselves of the privilege. Happily for America she possesses a few honest men, who have made the science of our public accounts, their study. Distinguished among these, is the author of **Views of the public debt, &c of the United States**, lately published. The author by giving his name,⁵ makes himself responsible for the truth of his positions. His facts profess to be deduced from reports, made to Congress, by treasury Officers; and are therefore entitled to the fullest credit. Among

a variety of interesting facts, exhibited by this author, we select the following for your meditation, previous to the ensuing general election.

Vast sums of public money are intrusted to agents, contractors, paymasters, etc. The Treasury statements do not inform us, save in a few instances, what becomes of this money; whether it is applied to its proper objects; and what part of it remains unaccounted for. Some accounts, which lately escaped from the treasurer, without consent of the officers, suggest a reason why statements of the actual expeditures are not made. **Some of these depositaries of the public treasury, are greatly in arrears.**

At a time when government was borrowing money at 8 per cent, one million of dollars **actually received**, was lying in the hands of collectors; and nearly half a million more, per estimate, in the hands of supervisors of the revenue.

On January 1st, '98, eighteen collectors, **out for office** owed to the Treasury 221, 538 dollars and 9 cents; and of these collectors, sixteen had been removed, more than one year. Compare these facts, fellow citizens, and then say, is it uncharitable to suppose, that from one to two millions, of the public money, is constantly employed by public men, for private purposes? If the principal, shall be finally paid into the treasury, the interest at 8 per cent, is a loss to the states, and a gain to the officers, of about one hundred thousand dollars per anum.

From the same luminous work, it appears, that the hostile measures, taken by our government against the French Republic, will cost the United States, **eleven millions and a half of dollars**; a sum, sufficient to defray the whole internal expenses of the government, or civil list, even at the present rate, for twenty years. Whether this expense was conceived to be necessary, to the defence of the United States; or whether it was designed by some men, for the gratification of the

³ See views of public debts, etc., p. 41.

⁴ Views of the public debt, p. 3.

⁵ Gallatin.

party; to increase its friends, and crush its opponents, we will not determine. To answer these prodigious demands, on the Treasury, new ways and means were to be sought. Borrowing was a happy expedient, as it did not cause the people to feel the burdens preparing for them. This being insufficient and every legitimate object of taxation exhausted, stamps, and other taxes of the most odious kind, were imposed.

When now the public suffering was at the height, and complaints beginning to break forth, the SEDITION LAW was enacted, to check their progress. A free press, at once the means and indication of a free government, was materially affected by this law. **Private** character should be sacred and inviolable. But the **Official conduct** of public, responsible agents, is a fair subject of investigation, and the worthy officer has nothing to fear from the scrutiny. In an old book, of high authority, we read, that "every one that doth evil, hateth the light, neither cometh he to the light, lest his deeds be reproved." Fellow-citizens, you will form your own opinion of those officers, who intrench themselves, in penal statutes, and dare not meet their opponents in the open field.

The terrors of this law, have been sunk, in the alarms excited by an attempt to introduce, not by the Legislature of the union, but by certain Judges, an undefined common law, locked up in the breasts of the Judges, or scattered through immense folios which no American citizen ever read. What man can walk securely, who is obliged to pass blindfolded, over burn-

ing plow-shares, or poisoned dagger points? What avail constitutions for the security of life, liberty and property, if all may be forfeited, by the violation of a Law, which the citizen knows not, and **cannot know? Fellow-citizens**, if you know any country to which these observations apply, any Judges, who are party men, and measure justice by the varying standard of political opinion, you will perhaps **think** what it would not be prudent for us to **speak**.

Why should you hear any more of the **Alien Law**; the infractions of the Constitution; the secret plans, for introducing a more despotic government; or the attempt to deprive Pennsylvania of a voice in the election of President? If the political facts we have stated are believed by you, and we firmly believe them all, and invite you to examine the authorities we have cited in support of them; if you believe these things, you must join with us, in raising to places of Public Trust, the Men who have constantly opposed these obnoxious measures. If these do not immediately, address themselves to discharge the Public debt, to lessen the expenses of government, to cultivate peace with all nations; to open the door to worthy foreigners, to come and settle our forests, and share our privileges; we promise to join with you, in continuing the rotation till the SOVEREIGNTY OF THE PEOPLE SHALL BE RESPECTED, AND THEIR WILL OBEYED.

THOMAS LONG, Chairman.

How New Year is Observed by the Moravians

By Louisa A. Weitzel, Lititz, Pa.



IN THEIR manner of observing New Year as a church festival the Moravians do not differ as much from other denominations as in their manner of observing Christmas and Easter. However

there are some points which are characteristic and always attract strangers. As in my first article on Christmas I still confine myself to Lititz and to my personal experiences and those of my oldest friends and acquaintances.

On New Year's Eve it was customary to hold three services in the church with an intermission, namely preaching at 8 o'clock, reading of the memorabilia and statistics (an elaborate review of the year's work) at 10 o'clock and the closing services at 11.30 o'clock.

Some of the members served sugar cake (a raised cake, often called Moravian cake, made according to a special recipe) and coffee at their homes during the first intermission.

As far back as I can remember we had only two services, German preaching at 8 o'clock and an English address at 11 o'clock, while the memorabilia were read on the evening of New Year's Day. This change was made because on special occasions the church was crowded with country people of all denominations or none and as the memorabilia were of no interest to non-Moravians it was thought best to communicate them in a congregational meeting. The interval between the two services was taken up by the young people especially in going to see Christmas trees, this being usually the last night when they were illuminated for the benefit of sight-seers. At present the first service, which finally gave place to an English sermon, has also been discontinued

and the young people congregate at one another's homes, and play games until the bell rings for the watch night service.

The last named was and is the most attractive service and always brought the crowd. The pastor usually delivers a very stirring address which is invariably interrupted as the clock in the steeple strikes the first stroke of 12 with a blast of horns like the trump of the last judgment. The season, the hour and the thrilling words of the preacher, broken off short, produce a weird and solemn effect upon the audience. These horns are trombones, played usually by a band of six men, specially trained for this purpose. Among the Moravians trombones are used on various occasions, to announce the death of members, at funerals, lovefeasts, communion services, on New Year's Eve and on Great Sabbath before Easter. As the horns strike up the tune of "Nun danket Alle Gott" ("Now thank we all our God") the whole congregation rises and sings the hymn to their accompaniment. At the conclusion of the hymn all kneel and the pastor leads in prayer. Since the erection of the Mary Dixon Memorial Chapel at Linden Hall Seminary, 1883-5 with its three bells the Chapel bells are also rung at midnight.

After the congregation arises the minister reads the texts for New Year's Day from the Moravian text book and the congregation sings another hymn and is dismissed.

The Moravians always went quietly to their homes after the last service, but in time past there was a good deal of carousing by the country people which it seems the former could not altogether prevent. The young men also had a habit of standing around the church doors and on the stairs within on Christmas and

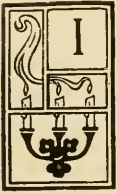
New Year's Eve, cracking their whips and making themselves otherwise offensive. This, it is needless to say, has ceased. They still come but behave like gentlemen.

On New Year's Day a sermon is preached at 10 a. m. and the day is observed as a holiday. In the evening, as mentioned before, the pastor reads the memorabilia and statistics,

interspersed with the singing of hymns. Going to see Christmas trees, was also formerly part of the program on New Year's Day and family dinners and reunions were and are still customary, especially if for some reason they do not take place on Christmas Day. The old Moravians have not yet abandoned the habit of making New Year's calls.

The Blessed Memory of Henry Harbaugh*

By Jos. H. Dubbs, D. D., LL. D.



IT IS well at times to recall the memory of the great and good men who have gone before us and have hardened the path for our feet. To Henry Harbaugh, more than any other single man, the Pennsylvania-German Society owes reverence, for he was in many respects its pioneer. I, therefore esteem it a privilege to bring my humble tribute to the memory of a man whom I knew and loved, and who deserves to be called the typical Pennsylvania-German.

Some time ago I stood on the porch of the Blue Mountain House at Pen-Mar, almost on the line between Pennsylvania and Maryland, looking down upon one of the finest landscapes in the world. A friend at my side reminded me that, almost at my feet, I could see an old-fashioned farmhouse which was the birthplace of Henry Harbaugh. Near at hand flashed the streamlet on whose banks once stood the celebrated **Schulhaus an der Krick**. The schoolhouse is no longer there—all that is left is said to be the stump of the old whiteoak tree that stood at the door. You remember Harbaugh says:

„Der Weissech steht noch an der Dhier,
Macht Schatte iwer's Dach;
Die Trauwerank is a' noch grue,
Und's Amschelneshcht—guck just mol hie—
Was is es doch en Sach!“

This was the scene which Harbaugh bore with him wherever he went; it was the source of constant pain and pleasure. He says in his own version of one of his Pennsylvania-German poems:

„Both joy and sorrow fill my heart,
E'en when I smile the tears will start,
Alas, how strange I feel.“

He describes it in his lecture on „The Home Feeling“; it was the theme of „Haemweh,“ his sweetest poem. Once a year, he tells us, he visited the old home, though in later years there were but few to bid him welcome. How sadly he sings:

„'Sis nimmie haem wie's eemol wor,
Und Kann's a' nimmie Sei;
Was naus mit unsere Eltere geht
Kummt ewig nimme nei.“

Did I hear a whisper that I ought to render these quotations in an intelligible language? I should be sorry if any one failed to appreciate these gems of song; but after all this matter of talking English on such occasions as the present is, as Harbaugh might have said, „All humbuck.“ Why did we even begin it, anyway?

*A response to a sentiment offered at the banquet of the Pennsylvania-German Society, Lancaster, November 6, 1908, in honor of Henry Harbaugh, „who gave to Pennsylvania-German literature a local habitation and a name.“

Harbaugh's early surroundings were devout but not intellectual. He was the tenth child of a Pennsylvania-German farmer; his people were all plain and unpretentious. His early instruction was such as the neighboring schoolhouse afforded, and from its deficiencies he suffered all his life. In his biography he is represented as rather slow in the acquisition of knowledge; but there must have been something that distinguished him from his fellows. One day the Reverend Frederick A. Scholl, of Greencastle, came to his father's house; and as the boys were standing around him, he laid his hands on Henry's head and said: "This boy must become a minister." To his mystical nature the words came as a message from heaven. From that moment he never doubted with regard to the main purpose of his life; but as he grew older he found obstacles that seemed insurmountable. At nineteen he went west to seek his fortune; learned the trade of a carpenter and mill-wright; worked hard all day, but at night while his associates were playing cards he sat in a bolt-chest and studied Latin grammar. When he was ready he went to Mercersburg, with a few dollars in his pocket, and entered Marshall college.

He did not at once create a favorable impression—he was older than the other students, and his hands were hardened by toil—even his teachers did not suppose that he possessed extraordinary talents. There is a tradition that when for the first time he attended a recitation, he stumbled as he entered the room and fell full length upon the floor. A few days later he said in a letter: "This thing of studying Greek is harder than splitting logs."

In those days there was intense rivalry between the literary societies of the college, and each made strenuous efforts to secure the new students. The Diagnothian Society, of which you and I, Mr. Toastmaster (Mr. Hensel) are members, was un-

fortunately represented as inclined to fast living. Harbaugh was told that the Diagnothians had become so worldly that they no longer had a member who was willing to open the meetings with prayer. "Ah!" he exclaimed, "that is the society for me. If they are that kind of fellows, I want to pray with them and for them." So Harbaugh became a Diagnothian. One day when he was appointed to read an essay he surprised the society by presenting an original poem, which was at once recognized as possessing a high order of excellence. Encouraged by its reception the author began to contribute to various periodicals, and I am told that upwards of fifty of these early poems have been identified. In Whittier's phrase, they were "dull, doubtless, but with here and there a flash." At any rate, it became evident that the "ugly duck" was developing into a swan.

Without completing his college course, Harbaugh entered the Theological Seminary and in due time was ordained a minister. He soon became distinguished as a preacher. His sermons were always thoughtful but clear and simple. He was gifted with a deep, melodious voice, and some one said that his preaching sounded like the waves of the ocean beating upon the shore. Successively he held pastorates at Lewisburg, Lancaster and Lebanon, concluding his career in 1867, aged fifty years, as professor in the Theological Seminary at Mercersburg.

It was while he was pastor at Lewisburg that Harbaugh began the publication of **The Guardian**, an un-denominational magazine, devoted to the best interests of young men and women. He had few subscribers and very little money. Indeed, he remained poor all his life, having come to the conclusion as he said, that "it would not pay to make money." He founded **The Guardian** because he was convinced that the people of Pennsylvania needed more culture, and that it had better be conveyed to them from

within than without. For sixteen years he gave his best thought to this magazine, and it is not too much to say that **The Guardian made Dr. Harbaugh.**

It was here in Lancaster that I first made Dr. Harbaugh's acquaintance. Besides working like a giant in other lines he found time to devote a great deal of attention to the students of the college. He visited them in their rooms, and cultivated in them a certain confidence which led to higher things. One day he came to my room and took his seat at my table. He had heard somewhere that I had written some trifles for publication, so he said abruptly: "I want to see your port-folio; perhaps I can find something that will be suitable for **The Guardian.** In a few minutes he found what he wanted, and put it in his pocket without formal permission; then he turned to me and said: "I want you to keep on writing. Do not write for fame, for that is vain, if not wicked; and do not write for money, for you will probably be disappointed; but write for the advancement of your own people, for that is acceptable to God."

Here I think we have the key to Dr. Harbaugh's labors and success. It was the home-feeling—the love of his people—that led him to labor so mightily in their behalf. It was this sentiment that led him to write not only the "Annals of the Harbaugh Family," but the "Life of Schlatter" and the "Fathers of the Reformed Church." He was convinced that pastors and people needed to think more profoundly, so by intense study he became a philosopher in order to guide them; and we have the authority of Dr. Schaff for saying that he was one of the ablest thinkers in the land. He loved the faith of his fathers, but also recognized the fact that in many places it had become hard and even fossilized; so he wrote his popular volumes on the Heavenly Home, be-

sides a number of devotional works. To enrich the worship of his people he became the author of the hymns which are found in all the hymn-books of which the best—as most fully expressive of his faith—is "Jesus, I live to Thee." Last of all he took up our home-life, and produced the exquisite Pennsylvania-German lyrics, which still remain the most complete expression of the beauties of our vernacular.

Dr. Harbaugh was a man of strong convictions, and never hesitated to express them. He took an active part in all the great controversies of the day. In his long fight against Slavery, Intemperance and other evils, he may sometimes have used words which might better have remained unspoken. I once heard him preach a sermon on the text, "So fight I, not as one that beateth the air," during which it occurred to me that he must have beaten his enemies black and blue. He was as brave as a lion, but could be as tender as a loving mother. He was always cheerful, and I have never met another man who could relate so many humorous stories. In brief, he hated cant and pretence in all their forms; and though profoundly humble it might have been said of him, as was said of another, that **he never feared the face of man.**

Dr. Harbaugh's faith was unwavering and joyous to the end. On his death-bed some one inquired concerning his anticipations of the world to come, and he replied: "I attended to all that long ago, and am safe in my Father's hands."

It is well, as we have said, to call to mind the labors and triumphs of those who have gone before us. Few of the present generation may be able to accomplish as much as Dr. Harbaugh; but it is eminently proper that this assembly, which represents in a peculiar sense the people whom he was proud to call his own, should not fail to do honor to his memory.

Salem Church, Monroe County, Pa.

By Rev. A. C. Wuchter, Gilbert, Pa.

"WECHQUETANK." ITS EARLIEST HISTORY



AMONG the hills and dales of Monroe County, Pa., no lovelier spot can be found than that section known as Pleasant Valley. In historic interest it occupies a prominent place. It lies within the

bounds of the famous "Walking Purchase" of 1737; an event which justly aroused the anger of the Indians and resulted eighteen years later, in the massacre of many of the early settlers. Within sight of this church stood an Indian village, called Wechquetank, the home of Captain Harris, a noted Delaware Chief. The word Wechquetank signifies in the Delaware tongue a species of willow which grows abundantly along the creek nearby.

Capt. Harris had six sons: Teedyuscung, Capt. John, young Capt. Harris, Tom, Joe and Sam Evans. Teedyuscung became the noted chieftain of the Delaware Indians of this section, who afterwards planned the aggressive campaign against the white settlers along the Blue Mountains. He was baptized at Gnadenhutten, (Lehigh-ton), March 12, 1750, by the Moravian Bishop Cammerhoff, when he received the name of Gideon.

Bishop Cammerhoff wrote in his diary: "Today I baptized Teedyuscung, a pre-eminently great sinner." In spite of his baptism, Teedyuscung remained a great sinner. Through his instigation his minions fell upon Gnadenhuetten, November 24, 1755, and destroyed the place, killing and burning the defenseless dwellers along the Mahoning. His baptism had thrown a halo of sanctity over the place. His recorded speeches made at Easton, 1757-58, give proof that, like Logan and Tecumsch, he was endow-

ed with remarkable powers of mind. He was burned to death at Wyoming, April 19, 1763. Some of his Indian enemies came to his place for a few days and freely distributing liquor set fire to his lodge while he lay in a drunken stupor. Of the other sons of Captain Harris little need be said. Capt. John was chief of a Delaware village where Nazareth now stands. Of Sam Evans it is reported that when he visited his relatives at Wechquetank it was necessary to make an investigation lest rum had been smuggled into the mission station.

THE HOETH FAMILY AND THE FRENCH AND INDIAN WAR

Rev. Eugene Leibert states in his sketch of Wechquetank that in 1750 some members of the Moravian Church in Philadelphia purchased land here and that at least two families soon after located upon their properties, viz: Frederick Hoeth and Philip Serfass. Hoeth came from Zweibrücken, Germany, in 1748. He set out from Philadelphia, Nov. 13, 1750. His tract contained over 1300 acres. In 1753 Christian Boemper, of Bethlehem, married one of Hoeth's daughters and settled on his tract of 500 acres, one-half mile from his father-in-law. In 1754 Philip Serfass came from Philadelphia and settled nearby. Hoeth must have been a man of means, for, besides his house and stables, he erected a grist and saw mill, as well as a blacksmith shop. The men who operated these lived in separate dwellings near his own. The intended settling of these men "beyond the mountains" was at first disapproved of by the Moravian Church authorities at Philadelphia. Hoeth, however, gave a lovefeast as a farewell to the whole congregation on the Sunday preceding his departure.

Hoeth's daughter, Marianna, in her autobiography, describes her father as a pious and God fearing man, whose spiritual concern for his family first induced him to emigrate to America and that the same pious resolution moved him to seek a home in the wilderness, finding even Philadelphia not a safe place to rear his family.

Not long were they permitted to enjoy the seclusion of their new found home, for on the tenth of December, 1755, sixteen days after the massacre at Gnadenhuetten, a band of Indians fell upon the family while at supper. Mr. Hoeth, his wife, who was brutally mutilated, and a little daughter, as well as another girl and two unarmed men were killed and scalped. Three of Hoeth's daughters, as well as the wife and two daughters of Heiss, the blacksmith, were taken prisoners. One Indian was killed by Heiss who escaped. All the buildings, together with those of Boemper, were burned to the ground. Boemper, with his family, fled to Bethlehem. Philip Serfass, and his family, escaped to Nazareth. He returned afterwards and died in 1786. A family by the name of Keiser, was also murdered not far from the Monroe Shupp farm. John Michael Hute, a mill apprentice, escaped by way of the tail race, and two days after made a deposition of the murder before William Parsons, a Justice of the Peace, at Easton.

December 14, 1755, Captains Doll and Jennings (of Walking Purchase fame) came to look after and bury the dead. January 15, 1756, William C. Reichel reports in "Friedenthal" that a company of refugees set out to look after their farms and cattle, among them Chr. Boemper, the son-in-law of Hoeth. The party, escorted by some soldiers from Capt. Trump's Company, then stationed at Fort Hamilton (Stroudsburg), fell into the hands of the Indians near the Mill. The killed were Chr. Boemper, Felty Hold, Michael Hold, Lawrence Kunkle and four soldiers.

January 25, 1756, Benj. Franklin

wrote to Gov. Morris that he would erect a fort at "Surfoss." This was Fort Norris, about two miles from here. It was named after Isaac Norris, who ordered the inscription: Proclaim liberty, etc., to be put on the "Old Liberty Bell" in Philadelphia.

January 29, 1756, about four hundred refugees were billeted at Nazareth and other Moravian settlements from Contended (?) Valley, McMichael's Creek and Dansbury (East Stroudsburg). Among these were the Eisemans, Geisleys, Hecks, Hesses, Heisses, Heimans, Hoffmans, Huths, Kunkles, Schulses, Serfasses, Sylvases and Weisers. Among those who received aid in 1755-'56 from contributions sent to the Moravian settlements for distribution we find the following names from these sections: Serfass, Hoeth, Costenbader, Kunkle, Staley, Schrupper, Weiser, Andre, Keenz, Keller, Segle, etc.

June 23, 1756, James Young, commissary, passed through this place stopping at Fort Norris, on his way from Fort Allen to Fort Hamilton, stopping at Bozzart's for the night. One name of the early settlers not yet mentioned is that of the Christian family. Nov. 9, 1756, in a deposition made at Easton, Leonard Weeser states that he saw at Diahoga while a prisoner amongst the Indians, a boy of Henry Christman, from near Fort Norris. Stephen Hawk, an aged member of this congregation, remembers seeing this same person as well as some incidents he related of his captivity. A companion by the name of Correll, taken at the same time, never returned. They were captured while riding through the creek at Little Gap.

These facts give evidence that there was a considerable sprinkling of settlers throughout this section at a very early date. Already in 1794 a petition was made by the inhabitants north of the Blue Mountains for a new county. In the petition submitted, it is stated that upwards of 300 persons lived in remote parts who ought to be tax-

ables and who had so far never performed any military service.

When Gen. Sullivan's army returned from Wyoming in 1779, his wagon train, instead of following the main army, returned from near Stoddartsville through this place by way of the "Old Shupp Road" on to Sciota where Sullivan awaited them.

WECHQUETANK AS A MORAVIAN MISSION STATION

Count Zinzendorf, on his first journey of inspection among the red men came to this place in 1742. He left Bethlehem with six brethren and two sisters, one his daughter, Benigna, then seventeen years old, and an Indian interpreter. He reached this place July 27. The missionaries Seyfert, Nitschman and Seidel were here in October, 1743, followed by Bishop M. de Watteville, in 1748. Others ministered to the wants of the settlers up to the time of the Hoeth massacre. For four or five years after this the settlement remained a waste, weeds and brambles covering the once cultivated fields around the Hoeth and Boemper homesteads.

In 1760 the Moravian authorities resolved to establish a settlement here for the Indian converts from the Mahoning, at that time located near Bethlehem and Nazareth. Accordingly the Hoeth and Boemper properties, nearly 1400 acres in extent were purchased from the administrator, April 25, 1760, Joachim Senseman and John Joseph Bull, otherwise Shebosh, arrived with their company of Indians. The latter spent the night along a fence left standing on Hoeth's place, whilst the missionaries went to Boemper's place, about half a mile further north, to put up their horses for the night. The Indians next morning killed two deer providing fresh meat for several days. Dwellings were erected and the logs from Boemper's spring house were used in the erection of a meeting house which was dedicated June 26 by Martin Mack, who, with his wife, arrived the

evening before. Already, June 13, Bishop Spangenberg and Bro. John J. Schmick, with their wives, visited the place, inspecting the graveyard and the different sites chosen for building purposes. The next day Bishop Spangenberg preached, when he received into church fellowship the Widow Emmy, a half sister of Teedyuscung. This was followed by the Lord's Supper, the first ever held in this place.

July 27, 1760, Tobias, an Indian boy, thirteen years old, died and on the 29th the graveyard was staked off. The funeral and dedication took place in the evening. Four Indians carried the body to the grave. The custom of holding early morning services every Easterday in Chapel and graveyard were observed. This graveyard seems to have been used as late as 1842. Rev. Decker, in a communication, dated March 21, 1848, published in "Die Biene," a bi-weekly paper issued at Bethlehem, writes: "Not far from where Hoeth's house stood lies the old graveyard, which, alas, is in the same neglected condition as that at Gnadenhuetten. Fences are tumbling down, thorns and thistles overgrow the graves, and cattle wonder about therein at will. About six years ago I buried the aged widow of George Huth in the Old Herannaher graveyard." This was the sister-in-law of Adam Huth, who lost an arm in the fight with the Indians when Christian Boemper was killed.

The mission work of the Brethren was not allowed to prosper long. The breaking out of hostilities in 1763 obliged them to withdraw. Aroused by the atrocities committed here and there, the border settlers threatened to blot out the "Moravian Indians," as they were called, presuming that they were in league with the enemy. Prominent among those who threatened was the Scotch-Irish element beyond the Blue Mountain. August 20, 1763, Zacharias, his wife and little child, and Zippora, Christian Indians from Wechquetank, were cruelly

murdered by drunken soldiers near Lehigh Gap while on their way to Long Island, an Indian village on the Susquehanna. Zacharias had four brothers who lived here and afraid they would wreak vengeance three different parties of militia came to destroy the village. With great difficulty the missionaries prevented a disaster.

October 9, 1763, after the murder of John Stenton and Capt. Wetterholt, another company of soldiers appeared, intending to massacre all the Indians living here, from thirty to forty in number. The massacre, however, was prevented only by the earnest entreaties of Missionary Grube, who however, soon fled to Nazareth with his flock, leaving the village and stores of corn behind. Several wagon loads of Indian effects and some corn were however saved. Soon after the torch was applied and the village burned to the ground. Scarcely had the Indians left when the white settlers of the neighborhood petitioned the Governor at Philadelphia to return them or send an adequate force for protection. The whites had more confidence in the Indians as a defence than a few soldiers of questionable character. Cattle from Christiansburg were pastured upon the abandoned lands until about the beginning of the last century when they were cut up into farms and sold.

The missionaries at Wechquetank were as follows: Joachim Senseman, John Joseph Shebosh, with his Indian wife, Christiana; Anton, a native helper, and Christian Fred. Post, who afterwards played such a prominent part in the capture of Fort Duquesne, under Gen. Forbes, in 1758. His Indian wife was a sister-in-law to Tachgokanhelle, the oldest son of Teedyuscung. Bernhard Adam Grube, with his wife, arrived Oct. 18, 1760. The flavor of literary romance also clings to Wechquetank. While here Grube translated the "Harmony of the Four Gospels" into the Delaware Indian language. At Memiolagomeka, (Kun-

kletown), he had already translated many hymns into the Indian tongue. It was at this time that his "Essay of a Delaware Indian Hymn Book" was printed.

PRESENT BEGINNINGS

It is impossible to state when the first religious services were held resulting in the present church organization. Efforts in this direction, apart from the Moravian attempts, date back in Monroe County as far as August 23, 1737, in Smithfield, 1763, in Hamilton, and October 27, 1779, at Kunkletown. David Brainerd labored in Smithfield after 1741. Rev. J. A. Friderici, (Luth.), also labored there in 1760, as well as in Hamilton, 1763. Rev. Van Buskirk (Luth.), appears on the Kunkletown Church Record, 1783. E. J. Eyerman, (Ref.), 1789.

It is self-evident that services were held in this neighborhood prior to 1800. Tradition tells us that services were held in a barn where the road leads to the mill from near the Tract residence. As already stated a considerable population must have existed before 1800, in these parts since most of the family names extant are found in the Hamilton and Kunkletown Church Records since 1768 and 1779.

The ground upon which this church stands was donated by Philip Shupp and Richard Peters, of Philadelphia, each one granting two acres.

Philip Shupp was a grandson of Henry Shupp, who together with his family, landed at Philadelphia, Sept. 17, 1753. His name also appears among petitioners to the Governor of Pennsylvania for arms and ammunition Oct. 5, 1757. The names of Henry, Abraham and Philip Shupp are found as communicant members of the Lutheran Church on the Hamilton Church Record for the year 1774. The two latter names are also found on the Kunkletown Record. This fact together with the donation of two acres of ground on the part of Philip Shupp shows that the family was laudably interested in Zion and the necessity of

church privileges in their midst.

Richard Peters was born in Liverpool, England, about 1705. At the age of fifteen he graduated from Westminster School, London. He attended Leyden University for three years and afterwards studied law at the Inner Temple, London. By permission of his father he studied for the ministry and was ordained in 1731 by the Bishop of Winchester. In 1735 he came to Philadelphia and was appointed assistant to Dr. Cummings of Christ Church. In 1737 he resigned and began the practice of law. In 1742 he became Provincial Secretary and Clerk of the Council. Later he was appointed President of the Academy. After much urging on the part of his former parishoners, as well as Dr. Muhlenberg, Peters again reentered the ministry in 1763. Muhlenberg, the Lutheran patriarch, and Dr. Peters were intimate friends. They had the highest regards for each other. As the guest of Muhlenberg, Peters preached for him at New Providence, Aug. 10, 1760. He also preached at the dedication of Zion Lutheran Church, Philadelphia, June 26, 1769.

As the agent of the Penn family, Peters bought and sold extensive tracts of land, especially what was then Northampton County. In 1750 he laid claim to the land where Kunkletown now stands. In 1764 he sold land in Hamilton Township, which shows that he still had holdings after his return to the ministry. Richard Peters died July 10, 1776. His donation must therefore have been made before that time, thus antedating the building of the first church for at least thirty years.

If the deed to these four acres could be found it would certainly clear up this part of the history of Salem Church. The fact of this donation would certainly not have been inscribed upon the pages of the Church Record, had the fathers not had good reasons for doing so. If we cannot give Dr. Peters any greater honors,

let us at least inscribe his name together with that of Philip Shupp, prominently upon the Record of Salem Church.

THE FIRST CHURCH—1806

This was a log-building and stood northeast from the present church on grounds now occupied by the cemetery. The corner-stone was laid Nov. 14, 1806. Rev. F. W. Van der Slott preached on 1 Peter 2:6. The dedication took place September 6, 1808. The clergy and people moved in formal procession from the schoolhouse to the church. The hymn: "Sei Lob und Ehr dem hochstem Gut," was sung. The order observed was: The clergy. The builing committee, elders and deacons, followed by the laity. The ministers present were: F. W. Van der Slott and Thos. Pomp (Ref.), John Casper Dill and Chr. Endress (Luth). All of these made appropriate addresses. The name solemnly given the new church was Salem—"the church of peace." The names of the building committee were Geo. Kunkle and John Serfass (Luth.), Jacob Everitt and Philip Kresge (Ref). That the original draft of the constitution, adopted Nov. 14, 1806, was deposited in the corner-stone the following names testify to: Abraham Shupp, George Getz, Frederick Miller, Jacob Doffert and Henry Everitt.

Nicholas Esch and Peter Shupp were appointed a finance committee July 17, 1808. They reported Aug. 8, of the same year as follows:

Total expenses	\$1062.08
Receipts in cash,	576.78
Receipts in labor,	242.71
Corner-stone laying,	21.85 1-2
Glass & lumber sold,	3.54

\$844.88 1-2

Balance due, \$217.19 1-2

Balance due, \$217.19 1-2

At an accounting held Feb. 11, 1815, at the house of George Kresge the congregation still owed the building committee 101 pounds, 10s. Sept. 25, 1815, at another so-called final set-

tlement at the house of Lawrence Serfass the debt amounted to 107p.-11s.-8d. At this settlement the cost of the parchment and writing of the Deed is given as 17 shillings and 6 pence.

Dec. 10, 1820, members of the Lutheran congregation consulted with representatives from the Reformed side concerning the purchase of a Lutheran parsonage. The Reformed signified their willingness provided the same courtesy be extended to them in securing a home for the Reformed pastor. It was so agreed. The signers to this covenant were John Bonser, Geo. Shupp, and Henry Shupp, (Luth.); Philip Kresge, William Kresge, David Borger, Henry Everitt and another signer whose name is indecipherable, (Ref.). No notice is found of further action. The Lutheran congregation however contributed toward the Hamilton parsonage which was built in 1837, whilst the Reformed secured one near Effort. The two congregations however are without parsonages at present.

Sept. 5, 1827, another settlement was made by the building committee and trustees at the schoolhouse when the principal of the debt remaining was \$71.75, and the accrued interest amounted to \$73.73. The trustees at this time were Joseph Trach and Felix Weiss (Ref.), and John Kuchner and Jacob Dorshimer (Luth.). John Serfass, one of the building committee died in 1825. Before this time collectors were appointed to secure funds for the liquidation of the debt. They reported \$479.27 1-2, of which \$35.29 1-2 had been collected from "outsiders." Strangely enough, the collection (\$100.00) lifted at the dedication of the church, twenty years before, is reported in this list.

March 24, 1828, the building committee held another meeting, but unable to agree, the following committee of adjustment was selected: Michael Misner, Esq., Jacob Frantz, Esq., Henry Young, Esq., Jacob Frantz, Esq., Henry Youngkin and John Kel-

ler, Esq. These with the exception of Michael Misner, met at the house of Geo. Kresge, April 18, 1828, and adjusted the various claims as follows: John Serfass estate, \$37.26, Geo. Kunkle \$10.11, Philip Kresge, \$17.68, and Jacob Everitt \$2.13.

THE SECOND CHURCH—1872

After a few preliminary meetings it was resolved at a congregational meeting, Aug. 3, 1871, to build a new church the following year. Material for this purpose was to be secured at once. The following building committee was appointed: John Snyder and Reuben Gregory, (Ref.), Chas. J. Shafer and Chas. Shupp (Luth.). The committee on church plans consisted of Joseph Gruber, Peter S. Altenmose, David Shupp and Levi C. Shupp together with the respective pastors: Revs. Struntz and Becker.

The committee met Aug. 15, 1871, in open meeting when twelve resolutions were presented and adopted. Amongst other things it was ordered that the new church retain the name of Salem; that every member on both sides do his or her duty; that none, with the exception of the widows and orphans in distress, were considered too poor to contribute toward the expenses; that all who refuse to contribute anything up to the time the church is finished shall no longer be considered as members but as voluntarily excluded; that all who neglected to contribute, though able to do so, shall have from henceforth no claim upon the church, the cemetery, etc.; that this church shall be for the exclusive use of the Lutheran and Reformed congregations and that no minister of any other denomination shall have the right to preach, officiate or perform any services whatever, either in the church or on the cemetery; and finally that these resolutions be read from the pulpit by the respective pastors.

That the above resolutions were adopted after a thorough discussion is affirmed and subscribed to by the

following committee: L. C. Shupp, President; Joseph Grüber, Secretary; P. S. Altemose, David Shupp, Rev. G. A. Struntz and Rev. Ch. Becker.

The corner-stone was laid June 16, 1872. The only record of this occasion is found in The Monroe Democrat—a very lame report indeed. According to this report Rev. Struntz led the singing and laid the corner-stone. Rev. D. F. Brøndle spoke in the forenoon on Heb. 6, 19. In the afternoon Rev. D. E. Schoedler preached on John 15, 1-8, followed by Rev. G. B. Dechant in English. The services were held in the grove nearby. The collection amounted to \$148.45.

The dedication took place Aug. 16 and 17, 1873. Nothing beyond several announcements in the county papers is found recorded concerning this festive occasion. The pastors loci, Revs., Weber and Becker were assisted on the Lutheran side by Rev. G. A. Struntz and A. R. Horne, D. D. On the Reformed side Rev. G. B. Dechant and another brother minister, whose name is forgotten, were present.

At a congregational meeting held Nov. 19, 1878, a committee consisting of Stephen Ziegenfuss, Geo. Anglenmyer and Rev. A. M. Strauss reported the cost of the new church, together with furnishings and bell, at a total of \$9659.17. During this time the cemetery was enlarged at a cost of one hundred dollars. The committee on expenses, John Snyder and William Gilbert, reported \$130.50 collected for land and fencing purposes. At a congregational meeting June 29, 1878, it was resolved that hereafter no corpse be allowed in the church on funeral occasions.

THE SERVICES

During the early history of the church the services were exclusively in German. About the year 1850 English services were occasionally held, which, at the present time, preponderate with prospects of entirely

superseding the German language within a few years. Already in the year 1829, as the Record shows, some catechumens used the English catechism.

SALEM AS A MOTHER CHURCH

With the increase of the population in this part of the country the need of increased facilities for worship were felt. Accordingly, the people centered around Broadheadsville, built Zion's Church with which many others from Salem and Christ Union Church, Hamilton, affiliated themselves. In 1872 St. John's Church, Effort, was built by members drawn almost exclusively from the two congregations of this church. In 1888 St. Paul's Evangelical Lutheran Church at Kresgeville was built by members who formerly had been connected with the Lutheran congregation here.

SPIRITUAL SONS

Salem Lutheran congregation has given five sons to the ministry: Rev. John Aberly, D. D., Missionary in India; Rev. G. G. Kunkle, of Tuscarawas, Ohio; Rev. J. F. Bruch, of Weissport, Pa.; Rev. J. H. Miller, Ph. D., an adopted son, at New Castle, Pa., and Rev. H. A. Kunkle, of Bethlehem, Pa. (now in Canada).

STATISTICS

Unhappily in the matter of statistics the early Records are very incomplete, and so preclude any correct statement with perhaps the exception of baptisms. Up to the present time the baptisms recorded number 3596. Only two deaths are recorded in the oldest record book and none whatever in the next following. No marriages were recorded. As a rule the names of communicants are given.

THE UNION SUNDAY SCHOOL

A Union Sunday School was organized Aug. 26, 1855, which however was conducted only during the summer months until the completion of the new church in 1873. The instruction was in English. In the latter part of the year, 1878, a division of the Sunday School was asked for re-

sulting in the organization of two separate schools.

In 1881 under the pastorate of Rev. Huber, the Reformed congregation erected a Sunday School chapel which was dedicated in July of the same year. Oct. 2, 1886, members of the Lutheran congregation effected an organization under the title of the "Evangelical Lutheran Sunday School Association of Salem Church," which erected a chapel during the winter of 1886-7 at a cost of \$3,298.07. The corner-stone was laid in 1886 and the dedication took place Sept. 14, 1890, the pastor, Rev. S. B. Stupp, being assisted by Dr. W. Wackernagle and Rev. R. H. Clare.

LUTHERAN PASTORS

1. JOHN CASPER DILL. 1806-1810.
2. FREDERICK WILLIAM MEE-
NSEN. 1810-1815 and 1839-44.
3. PETER RUPPERT. 1816-1819
and 1823-1828.
4. REV. HENRY KURTZ, 1819-23.
5. REV. JOSEPH B. GROSS. 1820-
1838.
6. REV. GEORGE HEILIG. 1844-
1845.
7. REV. E. A. BAUER. 1846-1850.
8. REV. J. F. HORNBERGER.
1851-1858.
9. Rev. J. SCHMALTZ'L. 1859-60.
10. REV. NATHAN JAEGER. 1860-
1863.
11. REV. ABRAHAM H. GROH.
1863-1865.
12. REV. G. A. STRUNTZ. 1866-72.
13. REV. CARL CHR. WEBER.
1872-1874.
14. REV. A. M. STRAUSS. 1874-88.
15. REV. S. B. STUPP. 1889-1892.
16. REV. A. C. WUCHTER.

Rev. Wuchter was born at Jacksonville, Lehigh County, Pa., Feb. 4, 1856. He attended the public schools up to the age of 18 years when he registered as a student at the Millersville State Normal School from 1875 to 1877. He taught in the public schools of his native county for four years.

In 1878 he left for Europe, entering the "Association Internationale de Pro-

fesseurs" in the city of Paris—an institution founded by Dr. Ch. Rudy, a native of Lehigh County,—where he pursued the study of languages, music and belles-lettres for three years. He became successively director of two branch schools of this institution. For one summer he served as assistant principal and teacher of a French boarding school near Paris.

He returned to America in 1881 and the year following entered the Lutheran Theological Seminary at Philadelphia, from which he graduated in 1885. He was ordained June 2, of the same year by the Ministerium of Pennsylvania, in session at Allentown. His first call came from St. Paul's Lutheran Church at Summit Hill, Pa., where he labored for five years. In 1890 he assumed the pastorate of the Weissport charge, serving it for three years. In 1893 he accepted a call from the Pleasant Valley charge which he has continued to serve up to the present time. (1906).

REFORMED PASTORS

- REV. FREDERIC WILLIAM VAN
DER SLOOT. 1806-1809.
- REV. THOMAS POMP. 1809-1814.
- REV. THEODORE LUDWIG
HOFFEDITZ. 1814-1834.
- REV. JOHN PETER DECKER.
1835-1854.
- REV. CHARLES BECKER. 1855-
1873.
- REV. HORACE DANIELS. 1874-76.
- REV. THOMAS A. HUBER, 1876-
1885.
- REV. FRANK W. SMITH. 1885.—
Rev. Frank W. Smith was born Feb. 4, 1853, in Heidelberg Township Lehigh County, Pa. Baptized and confirmed by Rev. Dr. William Helfrich. He attended the Normal Schools at Millersville and Kutztown, Pa., and followed the teaching profession for seven consecutive years. He made final preparation for the holy ministry in the institutions at Lancaster, Pa. On May 17, 1883, he was licensed by Lehigh Classis at Allentown and ordained and installed as pastor of the Tannersville Charge, Aug. 5, 1883, at

Tannersville, by a committee appointed by East Pennsylvania Classis, consisting of Revs. G. W. Kerchner, T. O. Stein and Dr. D. Y. Heisler. This pastorate lasted till October, 1885. On July 13, 1885, East Pennsylvania Classis erected the Pleasant Valley Charge. Soon after the erection of this charge they extended him a call

which he accepted. Classis dissolved the pastoral relation between him and the Tannersville Charge Oct. 12, 1885. One Tuesday, Nov. 10, 1885, he was installed as pastor of the Pleasant Valley Charge, by a committee consisting of Revs. J. E. Freeman, T. O. Stem and Joseph Schlappig.

The Early Moravians in Berks County

By Daniel Miller, Reading, Pa.



MUCH has been said and published on this subject which is more traditional than historical. It is proper that an effort be made to present this history in as accurate and reliable a form as possible.

It may surprise some when I raise the question, were there ever any early Moravian settlements in Berks county? That is, were any of the early settlements made by the people who were Moravians when they came here? I think not. It is true that some Moravians settled in this county, but they came after the early settlements had been made and the congregations founded. The first followers of the Moravians were secured from the Reformed, Lutheran and Mennonite settlers. I cite the following facts to sustain this view.

There were only two places where congregations existed which were known as Moravian—Oley and North Heidelberg. The first settlers of Oley were principally French and German Reformed people who came to America to escape persecution. They came about 1712 and afterward. The settlers in North Heidelberg were Reformed and Lutheran Palatines who were sent to New York state by Queen Anne in 1710, and came to Tulphocken under the two Weisers in 1723 and 1729. At that time the

Moravians had hardly an existence. They usually date their beginning back to 1722, when a few refugees settled upon the estate of Count Zinzendorf in Saxony, but they became an organized body only in 1727. I have been unable to find traces of any Moravians being among the first settlers in Berks county.

THE MORAVIANS

Who were the Moravians? The founders of this body were the descendants of Bohemians and Moravians who suffered persecution in their native countries for the sake of the gospel. They formed an organization or colony on the estate of Count Zinzendorf, as already stated, in 1722. This place was Hernhut, and for this reason the Moravians are even to this day known among the Germans as "Hernhutters." Their official title is "Church of the United Brethren." Count Zinzendorf became their leader, and may be called their principal founder. He devoted nearly his whole life, property and energy to the promotion of the new society. He was a remarkable and peculiar man. His real name was Ludwig von Thurnstein, and he usually signed his name in this way. He was also one of their first Bishops. The first Bishop was consecrated in 1735, whilst Zinzendorf was consecrated two years later, in 1737.

It was evidently not Count Zinzen-

dorf's purpose to found a new and distinct denomination. His purpose appears to have been to organize so-called "tropes" or circles in each existing denomination, and all of them were to be united spiritually as the "Church of the United Brethren." In the discipline which Zinzendorf formulated, he avoided all points of doctrine which divided Christians and emphasized the cardinal points upon which all agreed. His purpose was well-meant, but time and experience have shown that it was impracticable. This is fully illustrated by the results of the efforts to carry out this peculiar scheme in Pennsylvania.

Count Zinzendorf was a truly good man. He was full of enthusiasm and religious zeal. His leading passion was to preach the crucified Christ. Everything else was subordinate. In many respects he was a peculiar man and on this account he was often misunderstood. It is indeed difficult to understand him fully even now. It is hard to reconcile his positions at different times. He was brought up a Lutheran, heartily accepted the Augsburg confession, and ever held firmly to it. He was ordained by the Reformed Court Preacher Jablonsky in Berlin, and later became the principal founder of the Moravian Church. He appears to have been, like Paul, "all things to all men," and likely from the same motive, "that he might save some." Whilst he made great sacrifices for the cause of the Moravians, he at times appeared to have turned his back upon them. In an address at Herrendyk, on August 6, 1741, a short time before leaving for America, he said: "I am destined by the Lord to proclaim the message of the death and blood of Jesus, not with human ingenuity, but with divine power. This was my vocation long before I knew of the Moravian Brethren. Although I am and shall ever remain connected with the Moravian Brethren, still I do not on that account by any means separate myself from the Lutheran Church."

Zinzendorf landed at New York, Nov. 30, 1741, spent six days there, went to Philadelphia Dec. 10, spent Christmas at Bethlehem, then preached in the Reformed church at Germantown on Dec. 31, 1741. Then soon after he became pastor of the Lutheran church in Philadelphia, and served it for some time. He laid aside his title of Count Zinzendorf and wished to be known as Ludwig von Thurnstein. Later he again espoused the cause of the Moravians, and labored zealously in their name during the balance of his short career of about two years in this country. But even during this latter period his native Lutheranism again asserted itself. At the meeting of the fourth Synod in Germantown, March 21-23, 1742, in replying to a theological discussion by a Baptist, Zinzendorf declared "that the Lutheran Church of which he still regarded himself to be a member, was properly the most blessed one, and preferable even to the old Moravian." He stated that it was a great question whether a servant of Christ who had separated himself from the Lutheran Church, had gained anything by joining another sect. He considered it very doubtful.

Zinzendorf has been charged with the purpose of capturing the various denominations for the Moravians. Whilst this seems to be the general impression, it is hardly correct. "The Congregation of God in the Spirit" appears to have been intended by him rather as a spiritual than an organic union. According to his plan the several denominations were to continue their autonomy, but they were to be united spiritually. This is shown by the fact that when at the memorable meeting in Oley on Feb. 11-13, 1742, it was proposed to organize the adherents which Mr. Eschenbach had gathered there from several denominations, into a congregation, Zinzendorf opposed it. He declared that he did not wish to gain proselytes for the Moravian Church, and that if all would only agree upon the

most essential points, every one might remain in his denomination. The Synod adopted this view, and agreed to recognize the Oley people as an undenominational congregation, a very unusual thing, with Mr. Andrew Eschenbach as pastor.

Then again, the Pennsylvania Synod composed of delegates from the several denominations connected with the union movement, has been regarded as a part of Zinzendorf's plans. This is also an error. He apparently never contemplated such a body. On December 26, 1741, about the time when Zinzendorf arrived in Philadelphia, Henry Antes issued a call to all denominations to attend a general meeting at Germantown for the purpose of "promoting love and forbearance." This was the beginning of the Pennsylvania Synod. Of its meetings Zinzendorf later declared: "I was neither the author nor the adviser of these meetings which were called by Pennsylvanians who had become tired of their own ways."

Zinzendorf's spirit was naturally imbibed by his followers. Rev. Henry Antes, one of those ordained by the Moravians to labor among the Reformed, like Rev. Mr. Lischey, claimed to be still Reformed. When asked how this could be, since he affiliated with the Moravians, he replied: "I am Reformed, and also a Lutheran, and a Mennonite. A Christian is everything."

We have a somewhat similar instance in the peculiar case of Rev. William Otterbein, who was brought to America in 1752 as a Reformed minister by Rev. Michael Schlatter. Toward the close of the eighteenth century Otterbein participated in the movement which produced the United Brethren Church. He helped to organize that Church in 1800 and became one of its first two Bishops. At the same time he continued his membership in the Reformed Church. In 1800 and 1806 he attended the Reformed Synod, and in 1812, the year before his death, he said to Rev.

Isaac Gerhart: "I am a member of the Synod of the German Reformed Church, but cannot attend on account of old age."

The Moravians have always been distinguished by two excellent characteristics—their unblemished Christian character and their great missionary zeal. In the latter they have excelled all other denominations. Their missionaries have often gone to dark and obscure places where no one else seemed willing to go. Their membership in the foreign field is larger than that in the home lands. This cannot be said of any other body. Some one has explained the intense missionary activity of the Moravians by the statement that from early childhood the youth is taught that the two great objects of their being are to live for God and to send the gospel to the heathen. Where else can a more noble doctrine be found?

THE MORAVIANS IN OLEY

The first Moravian representative to visit Oley was Bishop A. G. Spangenberg, who went there in 1737, accompanied by Mr. Christopher Wiegner, of Skippack. His object was to visit the Reformed and Lutheran people, among whom Henry Antes, of Frederick township, Montgomery County, a pious member of the Reformed Church, had been preaching. The Bishop preached in the houses of Jonathan Herodes and Abraham Bertolet. At the latter place he attacked the sect of the "New Born."

The first located Moravian minister in Oley was Rev. Andrew Eschenbach, who was sent there in 1740 to labor among the Pennsylvania Germans at the request of Rev. George Whitefield, the noted Methodist pioneer, who had visited Pennsylvania in 1739 and seen the destitution of the people here. The people flocked to him to hear the gospel but he could not preach German. He therefore wrote to Count Zinzendorf and urged him to send German missionaries. Thus Whitefield, who afterward became a violent opponent of Zinzen-

dorf, was instrumental in introducing the Moravian brethren in Pennsylvania.

Andrew Eschenbach was a shoemaker by occupation, and had united with the Moravians only a few years before. But he was possessed of much zeal and was a godly man. He was introduced to the people of Oley by Henry Antes, mentioned above, and made his home for some time with John Leinbach and Jean Bertolet. Mr. Leinbach was a member of the Reformed Church and one of the ancestors of the numerous Leinbach family in Berks county, which includes five now deceased and nine living Reformed ministers. John Leinbach lies buried in the little Moravian graveyard.

Jean Bertolet was a French Huguenot. He came to America in 1726 and located in the western part of Oley township, near the home of George Boone, the ancestor of Daniel Boone, the noted pioneer of Kentucky, and not far from the home of Mordecai Lincoln, the ancestor of Abraham Lincoln, the great president. Jean Bertolet became a prominent Moravian and was noted for his active piety. At that time there were many Indians in Oley, there being three villages of the Delaware tribe in the township. Mr. Bertolet frequently visited the Indians, ministered to their wants, instructed them and prayed with them in their humble cabins. Zinzendorf preached a number of times in his house. Mr. Bertolet is also remembered as the man who induced Dr. George De Benneville, the first preacher of Universalism in this country, to locate in Oley. De Benneville subsequently married a daughter of Mr. Bertolet's. This Jean Bertolet brought a French family Bible with him to America which it was my pleasure to examine a few years ago. It was printed in 1567, and contains the family history in French. During many years it was in the possession of Mr. Cyrus Bertolet, who a few years ago fell from a hay wagon and broke

his neck. The Bible was subsequently sold at a large price to another member of the family.

The preaching of Andrew Eschenbach made a deep impression upon the people and soon many persons became interested. We are told that the following year, 1741, Mr. Eschenbach already had 51 followers including several Leinbachs, who were Reformed; a number of Lutherans named Buerstler, John DeTurk, a French Huguenots and others. John DeTurk's father, Isaac DeTurk, had fled from France, reached America in 1709 and came to Oley in 1712. He took up 300 acres of land immediately west of the present village of Friedensburg. At the time of his arrival there were only two other settlers in the region—John LeDee and John Frederichful. It is not known from whence they came. The DeTurk farm ever remained in the family and is now owned by Mr. Nathan DeTurk, a man of 85 years. The family name was really LeTurk, but it has always been known as DeTurk. John DeTurk, Isaac's son, became an ardent Moravian follower. In 1767 he erected a stone dwelling on the DeTurk farm.

On November 30, 1741, Count Zinzendorf came to America. He was undoubtedly led hither by his missionary zeal. He appears to have regarded himself as a general overseer of the several Moravian settlements in Pennsylvania. A Moravian historian says: Hardly had Zinzendorf arrived in Pennsylvania, when he felt as if he ought to call out in the words of Moses: "Who is one the Lord's side? Let him come unto me." After spending some time in other places, he came to Oley. Rev. Mr. Eschenbach had paved the way and Zinzendorf met with a hearty reception. He preached in the houses of Jean Bertolet and John DeTurk.

MORAVIAN METHODS

The Moravian leaders ordained ministers to labor in the different denominations. Among those thus ordained from and for the Reformed Church

were John Bechtel, Christian Henry Rauch, Jacob Lischy, Henry Antes and John Braundmüller. Lischy afterward returned to the Reformed Church, but the other four entered the Moravian Church. Among those ordained for the Lutheran Church were Gottlieb Büttner, J. P. Meurer, T. L. Neyberg, George Niecke, J. C. Pyrläus, P. A. Bryzelius, and others. On Dec. 26, 1741, Henry Antes by circular invited members of all denominations to meet in Germantown. The meeting took place on Jan. 12, 1742, in Germantown, and was attended by 36 persons representing eight denominations. Conrad Weiser represented the Lutheran Church. The meeting took the form of a Synod. Twenty-seven Synods were held from 1742 to 1748. There was vigorous opposition to this union movement from the beginning. On the part of the Reformed Church the opposition was led by Rev. John P. Boehm, who published two "Letters of Warning." Rev. Samuel Guldin, the first ordained Reformed minister in this country, who came here in 1710, and who attended the first meeting of the Synod, also opposed the movement and issued five tracts against it. In 1748 the union movement collapsed and those who continued following it to that time, went into the Moravian Church. Those who succeeded Count Zinzendorf in the management of the Moravian Church, notably Bishop Cammerhof, plainly led the affairs of the union movement in the direction of their Church. This led some of the denominations to withdraw from the union. Another cause for the failure of the Pennsylvania Synod was the organization of the Reformed Coetus by Rev. Michael Schlatter in 1747, and the organization of the Lutheran Ministerium by Rev. Henry M. Muhlenberg in 1748.

THE GREAT MEETING

On January 11-13, 1742, the most important Moravian meeting ever held in Berks county took place on John

DeTurk's farm, near Friedensburg. This meeting was the third Synod. It was attended by the leaders of the Moravians, including Count Zinzendorf and Bishop Nitschman, and many persons from various denominations, besides a number of Indians.

The Synodical meeting was held in DeTurk's house. One of the most important acts was the ordination of four persons to the ministry. Mr. Andrew Eschenbach, who had labored in Oley more than a year, was ordained by Bishops Zinzendorf and Nitschman. Three others were also ordained, as follows: Christian Henry Rauch, a member of the Reformed Church, to labor among the Indians in New York; Gottlieb Büttner, as a missionary among the Six Nation Indians; and J. C. Pyrläus to be pastor of the Lutheran Church in Philadelphia. Büttner died at Shekomeko, N. Y., while laboring among the Indians, on Feb. 23, 1745. Zinzendorf organized an Indian congregation at Shekomeko, in September, 1743.

At this Synod it was proposed to organize the followers of the Moravians in Oley, gathered by Rev. Mr. Eschenbach, into a Moravian congregation, but Zinzendorf opposed this. He declared he did not wish to gain proselytes for the Moravian Church, and if the people were only agreed in the most essential points, every one might remain in his denomination. This Synod accepted his view and recognized the Oley flock as an undenominational church, with Rev. Andrew Eschenbach as pastor.

For the afternoon the meeting was held in Mr. DeTurk's barn on account of the large number of people present. At this meeting a most interesting ceremony took place. It was the baptism of three converted Indians who had been brought to Oley from Shekomeko, New York, on the border of Connecticut, as the first fruits of Moravian missionary effort among the red men. The Indians were baptized by Rev. Mr. Rauch, who had been ordained at the morning meeting, and

through whose labors the Indians had been converted. The Indians bore the names of Shabash, Slein and Kiop. New names were given them. Shabash was baptized Abraham, Slein, Isaac Okely and Kiop, Jacob. The baptism was performed by sprinkling. It is an interesting fact that the Baptists present who usually insisted upon immersion, offered no objections. On account of precautions in New York these and other converted Indians were later brought to Philadelphia where Jacob died on Feb. 8, 1764, and was buried the following day by Rev. John J. Schmick on the Moravian cemetery in that city, at the corner of Vine and Franklin streets.

A remarkable spirit prevailed at this meeting. The Indians testified of their conversion. The baptism was followed by preaching by various ministers, and the statement is made that the meeting was continued not only during the evening, but also during the whole night. This meeting made a deep impression in favor of the Moravians, and led to the erection of the large church and school building, described below, not long after. The congregation at this time, according to Rev. Mr. Reichel, consisted of Lutherans, Reformed and Mennonites. The John Leinbach mentioned above was an elder.

THE CHURCH

A movement was now started for the erection of a church. The exact time of the erection is not known. It has usually been fixed at 1743, the year after the great meeting, or soon after. It is certain that it occurred between 1743 and 1745, because the school was opened in the new building in the latter year. The land, about fifteen acres, was donated, but by whom is not quite certain. One authority says George Jungman donated it, and this seems plausible, because a Brief of Title on record in the Recorder's office, Reading, states that about this time Mr. Jungman conveyed some land to Rev. Henry Antes,

and Antes later conveyed it to John Okely. This man came from Bedford, England, and served a number of years as scrivener and conveyancer for the Moravians (residing in Bethlehem). In 1774 he became a justice of the peace. Later he left the Moravians. The record shows that subsequently this land was conveyed to Bishop Nitschman. Rev. Mr. Reichel, a Moravian historian, states that John DeTurk donated the land.

At this time the first difficulty, of which we have knowledge, arose among these people. It was at first proposed to erect a small log building, but Pastor Eschenbach opposed this. Mr. Reichel states that Eschenbach, desired a large two-story building, like the clergy house at Bethlehem. Because he could not have his way Mr. Eschenbach manifested his disappointment in his sermons in an offensive way, and thereby lost the confidence of the congregation. The peace of the congregation was so much disturbed that Count Zinzendorf felt it his duty to remove Mr. Eschenbach as pastor and appoint Rev. Henry Antes in his place. Eschenbach returned to Bethlehem and served some time as a traveling preacher, but the record states that his usefulness was gone. In 1747 he left Bethlehem and became a farmer. He died on the farm in Oley in 1763.

It is evident that whilst Eschenbach could not have his own way about the kind of a church to be erected, his plan was subsequently adopted, because the building which was erected answers the description given above. It was a two-story frame building, 31 by 41 feet in size, with an attic. Instead of weather boarding the spaces between the frame work were filled out with mortar consisting of clay, straw and a small proportion of lime. The first floor contained the living rooms for the teachers, the second the school room and the church, and the attic the sleeping rooms.

In this building church services were held and a school conducted. The

school was opened in 1745. The first teachers were John W. Michler and Robert Hussey. In 1749 the number of boarding pupils was 38. How could so many sleep in the attic? The place was then an isolated region, as it is even now. The school was widely and favorably known. In 1748 the eleven boys of the school at Germantown were transferred to the Oley school. The school conducted in the house of Henry Antes in Frederick township, Montgomery county, was also united with the Oley school in 1750. In 1747 the Frederick school consisted of about forty boys, including seven Indians and several negroes. The farm and mill of Henry Antes, and for a time also the farm of William Frey, a Baptist, were conducted for the benefit of the Frederick school. In Oley there was no such income. The school depended for support upon the brethren at Bethlehem. It was not long until they found the burden too heavy, and already the next year, in 1751, the Oley school was abandoned. The pupils were transferred to the school at Macungie and another one near Bethlehem.

Neither did the congregation flourish long. It had a small beginning and never grew much. A published list of the membership in 1753 includes eight males and seven females, total 15. Henry Antes could never fully heal the dissensions which occurred under his predecessor, and the flock declined. Antes died in 1755. We have no evidence that he served the people until his death. The services were held at irregular intervals, until finally in 1765 the Moravians withdrew entirely from Oley. Thus ended the Moravian settlement in Oley.

Dr. George De Benneville, the original Universalist mentioned above, was by some blamed for this disintegration of the Moravian flock. He was a learned man and had a chapel in his house in which he preached, and he influenced many persons. The

chapel in his house was demolished only a few years ago.

THE GOD'S ACRE

A short distance north of the old church is the old Moravian God's Acre. The plot of ground is about 50 by 60 feet in size. Until recent years it was enclosed by a fence, but not so now. Here lie buried the remains of some of the early settlers and adherents of the Moravians. There are a few unhewn stones to mark graves, but not one of them contains an inscription of any kind. The place is often overgrown with weeds and never receives any attention beyond that bestowed upon it by Mr. Moyer, the present owner of the place. One is filled with sadness as he beholds the place. Alas, these pioneers have been forgotten by their descendants.

This graveyard furnishes additional evidence to what is stated in the beginning of this article, that these people were not Moravians "von Haus aus." The distinguished Moravian burial custom of laying tombstones flat upon the graves is absent. I surmised that possibly such stones might have been covered by decaying leaves and moss during the 150 years which have passed over them, as was the case with many tombstones in the Moravian North Heidelberg and Bethel graveyards, but herein I was mistaken. I spent some time in the graveyard with the aid of Mr. Moyer in digging for buried gravestones, but found not a single one. Numerous lots were dug to the depth of about eighteen inches, but no stones were found.

THE OLD BUILDING

The venerable building which was erected before 1745 is still standing, and is substantially now as when first erected, except that it has been weather-boarded on three sides, whilst the northern side is still in its original condition. The first and second floors are now divided into four rooms each, whilst the attic is all in one. In the centre of the building stand two im-

mense chimneys, each seven feet, six inches wide and three feet thick, with a hall between them. Each has a fire place on the first and second floors facing each other. On the floor of the attic the two chimneys are united, with a base of ten feet by eight feet. Near the roof there are openings for stove pipes.

On these fire places the cooking was done for the school family of over 50 persons, more than 150 years ago. As the united chimney passes through the roof it is of great size. At the eastern end of the building is another large chimney with a fire place on the first floor large enough to hang a kettle such as is used in boiling apple-butter. There is only a small cellar under the house, about one-fourth the size of the building. It was never larger than at present.

This interesting landmark, which has withstood the storms of more than 160 years and which antedates the beginning of the city of Reading, is now owned and occupied as a dwelling by Mr. Daniel W. Moyer and his family. He has been here since his seventh year, that is 45 years, his parents also having resided here. Here fourteen children have been born to the Moyer parents, of whom eleven are living. No race suicide here! Instead of the original fifteen acres of land the farm now consists of 32 acres, which Mr. Moyer purchased from his father's estate for \$1120. The father had paid \$2850 for it.

THE SECOND SCHOOL

After the discontinuance of the Moravian School in 1751 the people of the neighborhood manifested a desire for a new school, but for some years nothing was done. Some time later John DeTurk willed two acres of land for school purposes, and Samuel Hoch willed one acre adjoining for the same purpose. This land was located immediately east of the church land given by George Jungman. These two bequests were made to John Okely, of Bethlehem, the real estate agent of the Moravians, whose name appears

frequently in the transfer of property in which these people were interested. On October 6, 1776, John Okely conveyed both tracts, three acres in all, to Daniel Hoch, great-grandfather of Daniel D. Hoch, now residing one-half mile north of the place, "for schools for the education of the youth of both sexes." In each transfer there was the nominal consideration of five shillings.

Upon this ground said Daniel Hoch and others erected a school house in the same year, 1776. It was a small log building, to which a stone addition was made later. In this building a school was established, and maintained during many years under various auspices, even down to 1873. For a long time it was under the fostering care of the "Moravian School Association in Berks County," which had been organized for this purpose. From 1850 to 1872 the property was leased to Oley township for school purposes at the yearly rental of \$40.00. In the course of time the Association named became extinct. The last teacher of the school was Mr. U. E. Merkel, now a merchant at 951 Penn street, Reading, who instructed 19 pupils during three months in 1873.

In 1870 the Legislature passed an act appointing Daniel Wiest, Jacob Hoch and Nathan DeTurk trustees of the "Moravian School Association in Berks County," and authorizing them to sell the school property and pay the money realized therefrom to the Oley Academy which had been started in 1857 with 40 students. In case Oley Academy should be discontinued the money was to be paid to the Oley school district. But at a meeting of 30 citizens 28 voted against selling the property, and thus the provisions were not carried out.

In 1878 the old school house was demolished and a frame dwelling erected in its place, which is at present occupied by Mr. Newton Correll at the annual rental of \$40. The old Moravian School Association having long since become extinct, there ap-

pears to be no real owner of this house and the three acres of land. The property is now in charge of three trustees who are elected by the citizens of the community, one each year. Any one attending the meeting on the first Saturday of May may vote for a trustee. The present trustees are Daniel H. Moyer, Benneville Herbein and Beniah Leinbach. Franklin Y. Kaufman is the treasurer. The trustees do not report to anybody.

The Moravians established a num-

ber of schools at various places at early dates, for which they deserve much credit. These schools antedated by it at least ten years the charity schools established by Michael Schlatter and his associates. The first school established by the Moravians was that in Germantown, which was started by Count Zinzendorf on May 14, 1742, with 25 girls and teachers. His daughter Benigna, 17 years of age, was one of the teachers.

(TO BE CONTINUED)

The German Colonists

By Hon. John Wanamaker, Philadelphia, Pa.

NOTE — The following address was spoken into a phonograph by the Hon. John Wanamaker, and delivered from the phonograph as the President's Annual Address before the meeting of the Pennsylvania-German Society, at Lancaster, Pa., October 6, 1908.

Lancaster, above all other towns within the borders of Pennsylvania, has a claim upon the Society, as within its borders it was born. Eighteen years ago, on February 26, 1891, sixteen representative men met in the Moravian parsonage and concluded to issue a call for a general convention to be held at Lancaster on the 15th of the following April. This meeting was held in the Court House, and was called to order by W. H. Egle, M.D., of Harrisburg. After the organization, Hon. Geo. F. Baer, of Reading, was chosen President. It is from this small beginning that the Society has grown to be an important factor, with a membership of almost 600, and whose influence is felt in most of the States of our Union.

It has not been so many years ago since Bancroft, the historian, said, speaking of the Pennsylvania Germans, that "neither they nor their descendants have laid claim to all that is their due?" Were Bancroft alive now and could see the large volumes of critical history published by our Society he would certainly give us

credit for what the organization has done and say that we have opened the eyes of the world to what is due to the early German settlers of Pennsylvania and their descendants, and what they have accomplished, and what great factors the Germans were in saving the provinces for the British during the French and Indian wars, and later in achieving the independence of the Colonies, and since that time have always been prominent in the councils of State, as well as in the civil, military and religious affairs of our great empire.

This and much more is shown in the publications of our Society. Eighteen large octavo volumes, replete with documentary text and rare illustrations, tell the story of the German settlers of Pennsylvania and their descendants. Besides this, they obtained more matter of real historical research and interest than those published by any other hereditary-patriotic societies.

Lancaster county, the birthplace of our Society, is known as the garden spot of Pennsylvania, and as a strictly German county—and it was within its borders, on the banks of the romantic Cocalico, where the first Sabbath-school was organized by that pious recluse, Father Obed (Ludwig Hocher), of the Ephrata community, many

years before Robert Raikes thought of gathering the children together on the Lord's Day for religious instruction at Gloucester, England.

As a previous president said, "What a glorious heritage for us, the descendants of German ancestry, to lay claim to one of our race who raised so great a harvest from the little seed sown here in such a noble work."

Among the achievements of the early German settlers let us note the first Bible in a European tongue, original hymnbooks and devotional literature, too numerous to enumerate. Prior to the Revolution there were more printing presses operated by Pennsylvania Germans, and more books published, than in the whole of New England.

At least one-half of the Governors of the Commonwealth, from the good and honest Simon Snyder to the brave and cultured Gen. Adams Beaver, a honored member and ex-President of this Society have come from pure Pennsylvania German stock.

As to the great religious factors among the early German settlers in Pennsylvania who have left their indelible impress upon our history and development it is but meet to mention names such as H. H. Bernard, Koster-Henkel, the Muhlenbergs, father and sons, Count Zinzendorf, Conrad Beissel, Michael Schlatter, without detriment or prejudice to the many other pious pioneers who ministered and taught here during the colonial period.

"Hail, future men of Germanopolis," wrote Francis Daniel Pastorius, the founder of Germantown, 225 years ago, as Whittier has so beautifully translated this earlier pioneer's Latin poem:

"Hail to posterity!
Hail future men of Germanopolis!
Let the young generations yet to be
Look kindly upon this.
Think how your fathers left their native
land—
Dear German land! O, sacred hearts
and homes—
And where the wild beast roams
In patience planned
New forest homes beyond the mighty seas.
There undisturbed and free
To live as brothers of one family."

Pastorius and his brave band came to America in response to William Penn's appeal to the people of the Rhineland to settle on his great crown tract in Pennsylvania.

Penn's mother was a Hollander. Penn's faith was the faith of the Mennonites of the Palatinate. Penn and Pastorius were great friends. They came to America with the same purpose in view—to found a new home of religious and civil liberty. Were they alive today they would both rejoice in the fulfillment of their high ideas.

A little later, in 1709, came to America those other apostles of faith and right living—the Mennonites and Dunkers—who settled in Lancaster county. Here they found the richest soil in America, and, be it said to the honor of their children, and their children's children, that, although living off this soil for 200 years, they can hand it over to posterity any day a soil far richer than they found it. These religious brethren, by their system of fixed farming, the rotation of crops, have taught a lesson to the world in production and economy of wealth.

Franklin's criticism of the early German colonists only serves to show that even a great mind may essentially err in reading other minds. Franklin complained that the early Germans would not learn English; that they sent home to their Fatherland for so many books. Yet it was a German who cast a deciding vote in favor of English when the question arose whether German or English should be the official language of the Pennsylvania Legislature. And German books and German literature have been welded, along with those of other tongues, into the great American literature and learning of to-day. Perhaps Friend Benjamin was a little afraid of what might become of his own printing business, and we can excuse his warped judgment in this one instance.

Another criticism of the German Colonists—we might call it another fear—was in the war for independ-

ence. Would the Germans be loyal? Would they? Why, notwithstanding their aversion to war, it was a German company that was the first to reach General Washington after his call to arms, and Baron Steuben, you will remember, the drillmaster, was the right hand man of Washington. He it was who took the rough country youth and hammered them into an army. Christopher Ludwig—you cannot mistake the origin of the name—it was he who was the superintendent of bakeries of the continental Army—Ludwig whom Washington called “my honest friend.” And it was the German farmers of Lancaster county and other German agricultural districts who raised the grain that saved Washington’s army from starvation at Valley Forge.

But I need not tell you what you all know, how the Germans have grown their very lives into this wonderful American nation, from the very day when the first German to come to America, Peter Minnewitt, of Wessel, first set foot on American soil, in 1626, to the two days before yesterday, when the great body of German-Americans largely helped to save the country from the hands of the theorists, and voted to send to Washington a man large enough in mind, as well as in body, to fill the Presidential chair, which another man who attends a German Reformed Church at the Capital is soon to vacate after seven years of incessant, honest endeavor for the good of his people.

Count Tolstoi stopped at the roadside once and asked a farmer who was ploughing: “Friend, what would you do today if you knew positively you would die tomorrow?” The farmer replied, “I would keep on ploughing.”

I would keep on ploughing! How inspiring and helpful those words! I have always half suspected that it was a German who uttered them, a German who had slipped into Russia, for I can almost hear the same words falling from the lips of a German Mennonite or Dunker, living along the Cones-

toga or Cocalico, just as you hear these words from my lips a hundred and fifty miles away from where I actually am at this very moment.

Sincerely regretting that I cannot be with you in person at this eighteenth annual convention of the Pennsylvania German Society, I rejoice that I can even speak to you with my own voice through this wonderful invention of Mr. Edison. And I am sure that you will be glad to know that Mr. Edison had a Dutch father to guide and inspire him.

Greetings and hearty wishes to all our members and to our hospitable friends in Lancaster.

And now let me add just this: The German in America, as in the Fatherland stands pre-eminently for three things:

First—Faith in God.

Second—Faith in the home.

Third—Faith in education.

This is the trinity that makes nations great. I need not go into details. The statement is self-evident. Whatever problems are before us in America today, or will face us in the future, must be solved through the co-operation of these three forces, the church, the home, the school. These factors enter into business, into the professions into our very lives.

I hope, before my business days are over, to join education with a man’s day’s work, thereby dignifying both, and to inculcate in the minds of our people the Christian principles of right living and just dealing; co-operating with the growing boys and girls, men and women, in my business life is building and improving true home life. I am incorporating a University of Trade and Applied Commerce, which will teach culture for service, giving the students at the same time a chance to earn not only their own livelihood but to advance themselves in the world by increasing their own earning power through academic and technical education. This is, I believe, what Pastors would do were he here today, what

Penn would do, what Benjamin Franklin did, and what every true American, whether German or English will do, when he rightly understands humanity.

My earnest wish is for a most successful meeting of the Pennsylvania German Society. If I might venture any advice, it is this: Elect a Presi-

dent for next year who will not have to box up his voice and send you the poor substitute of a canned speech, which, however wonderful scientifically in the transmission, lacks the heart and soul of the personal presence of the man looking into your friendly faces.

Albert Gallatin, Statesman



ALBERT GALLATIN, who was born in Geneva, Switzerland, on January 29, 1761, and died at Astoria, Long Island, on August 12, 1849, ranks foremost among all the statesmen of Western

Pennsylvania in the length and variety of his public services and in the honors that were conferred upon him. Coming to our country in 1780 he settled in 1784 on George's Creek, Fayette county, where he met Washington in September of the year. In 1766 he bought a farm of 400 acres at Friendship Hill, near New Geneva, on the Monongahela, in the same county, on which he resided, when not absent on official duties, for about forty-two years, until 1826.

Soon after coming to Pennsylvania Gallatin became an active participant in the political movements of the time, identifying himself with the party of Thomas Jefferson, of which he soon became a leader. He was a delegate from Fayette county, to the Constitutional Convention of 1790. This convention was composed of very able men and Gallatin took a prominent part in its deliberations. He successfully opposed the insertion of the word "white" as a prefix to "free-man" in defining the elective franchise. In 1790, 1791, and 1792 he was elected a member of the General Assembly. In 1793, when not thirty-three years old, he was elected a member of the United States Senate, in which he served from December 2, 1793, to February 28, 1794, when he

was declared ineligible because he had not been a citizen of the United States for a period of nine years as was required by the Constitution. He was succeeded in the Senatorship by James Ross, of Pittsburg, a Federalist. Gallatin actively opposed the Whisky Insurrection of 1794, although at first sympathizing with the peaceable opposition to the excise tax on whisky. In that year he was again chosen a member of the General Assembly from Fayette county. In December, 1795, he took his seat as a member of the House of Representatives of the Fourth Congress, having been elected by a most complimentary vote in 1794 from the district of Allegheny and Washington, in which he did not reside. This was a great honor. In the House he at once took high rank. He was three times re-elected a Representative in Congress, in 1796, 1798 and 1800 from the same district as the above mentioned, Greene county having been added to Allegheny and Washington in 1796. He became the leader of his party in the House.

From 1801 to 1814 Mr. Gallatin was Secretary of the Treasury under Jefferson and Madison, holding the position with honor to himself and credit to the country, for a longer period than any other person has held it from the foundation of the Government. While Secretary of the Treasury he was the ardent and influential friend of the National Road, from Cumberland to the West. He was, indeed, the author of the scheme for building the road. In a speech in the

House on January 27, 1829, Andrew Stewart said: "Mr. Gallatin was the very first man that ever suggested the plan for making the Cumberland Road." In a letter which Gallatin himself wrote to David Acheson, of Washington, Pennsylvania, on September 1, 1808, he said that he had "with much difficulty obtained the creation of a fund for opening a great western road and the act pointing out its general direction." In 1809 President Madison offered Gallatin the portfolio of the State Department, which he declined, preferring to remain at the head of the Treasury Department.

In 1813, while still Secretary of the Treasury Department, Gallatin was appointed by Madison one of three commissioners to Russia, the Emperor Alexander having offered his services in promoting the restoration of peace between Great Britain and the United States. Negotiations to this end failing, Gallatin was appointed in the following year one of five commissioners to treat directly with Great Britain, and these commissioners signed the Treaty of Ghent in December, 1814. It is claimed by his biographers that his was the master hand in the preparation of the treaty. In February, 1814, Gallatin ceased to be Secretary of the Treasury. In 1815 he was appointed United States Minister to France, and this position he held until 1823, when he returned to the United States and to Friendship Hill. In 1824 William H. Crawford, Secretary of the Treasury under Monroe, was nominated for the Presidency by many members of the Republican party of that day and Gallatin was their choice for the Vice Presidency. After some hesitation, in a letter written from his home in Fayette county, he finally declined to be a candidate. In May, 1825, Governor Shultze offered Gallatin the position of Canal Commissioner, which he declined. In the same month he received La Fayette in an address of welcome at Uniontown, and a day or two after-

wards escorted him to Friendship Hill, where LaFayette remained over night.

In May, 1826, President Adams appointed Mr. Gallatin United States Minister to Great Britain, and this position he accepted. His special mission to Great Britain having been accomplished he returned to this country in November, 1827, although the President earnestly desired him to remain. In 1828 he removed his residence to New York City, where he continued to reside until his death. With this removal his active connection with public affairs virtually ended, although in 1828 and 1829, at the instance of President Adams, he devoted much time and his great ability to an exhaustive study of our troubles with Great Britain concerning the Northeastern boundary, and this subject he again carefully investigated. In 1840, when he published "an elaborate dissertation upon it, in which he treated it historically, geographically, argumentatively, and diplomatically," his work contributing materially to the final adjustment of the controversy in the celebrated Webster and Ashburton treaty of 1842. Subsequently he published a pamphlet on the "Oregon Question" which commanded public attention.

In 1831 Gallatin was chosen president of the National Bank, of New York, and this position he retained until 1839, passing with great credit through the most trying financial crisis in our history. He was succeeded in the presidency by his son, James Gallatin. During the remainder of his life Gallatin was active in many fields of usefulness. In 1842 he founded the American Ethnological Society. In 1843 he was chosen president of the New York Historical Society. In 1844 he presided at a mass meeting in New York to protest against the annexation of Texas as slave territory, and in 1847 he discussed the whole subject of the annexation of Texas in a pamphlet "Peace with Mexico." He had always held

"the pen of a ready writer." In the early years of his life, as also in the closing part of his career, he made valuable contributions to the discussion of financial and scientific questions. When he died in 1849 he was far advanced in his 89th year.

Gallatin early showed commendable enterprise in encouraging the establishment of manufacturing industries at his new home in Western Pennsylvania. In 1796 or 1797 he established at New Geneva one of the first works west of the Alleghenies, if not the first, for the manufacture of window glass. The Geneva works continued in operation for many years. In 1799 or 1800 Gallatin established at New Geneva, in company with Melcher Baker, a practical gunsmith, a factory for making muskets, broadswords, etc., which also continued in operation for several years, which at one time employed between fifty and one hundred workmen. After these works had been in operation for about two

years Gallatin withdrew from the partnership, his duties as Secretary of the Treasury not permitting him to give the enterprise further attention.

Nearly all the public services of Gallatin were rendered to his adopted country while he was a citizen of Western Pennsylvania, and these services were of an exalted character. Western Pennsylvania soon recognized his great ability, and the distinction it conferred upon him brought him the nation's recognition. The whole State of Pennsylvania may well be proud of his achievements and of his unswerving devotion to the best interests of his country. He was not always right, as his opposition to our protective tariff policy, but even in this opposition we are told by Judge Veech that, although "his free trade proclivities were fixed, yet he did not obtrude them in his States papers." He believed in a revenue tariff.

From Swank's *Progressive Pennsylvania*.

Grandmother's Tales

H. W. Kriebel, Esq.,

Dear friend:—

I venture the enclosed effusion, not for any literary merit, for I am aware it possesses none; but to make clearer what I mean when I have the temerity to suggest to you, that, in conversation with a number of friends, there is voiced a sentiment lamenting the lack of some corner in our literature where might be preserved and once more enjoyed the delectable legends and tales which mother or grandmother entranced our young imaginations with around the kitchen hearth fire during the long winter evenings, to the accompaniment of the hum of her busy spinning wheel. Suppose we call it a corner for *Grossmütterchen am Feierheerd*.

How does the suggestion strike you, and could a number of your readers be induced to contribute to that corner, if established, either in verse or prose, some of those dear old fables and stories that I believe would make many a reader's heart glow again with the keen relish of youth, and soothe many a woe of the day's battle of life, as once they healed the wounds and discouragements of childhood?

Pardon the intrusion, and utilize the suggestion for what it may suggest to you.

Very cordially yours,

H. A. WELLER.

GROSSMUTTERCHEN AM WINTER OWETS FEIRHERD—

Erzaehlungun—Der Schütz im Bush or Die Jagd Noch'm Glück

En Schütz leid mued' im Bush
 Un wart fer's Wilpert kumme,
 Sei muede Auge blinke druff,
 Un' er is wahrhaftig eigeschlummert.

Der gansse Daag rumher geloffe,
 Uewwer Fels un Berg, darch heck un' Dahl,
 Kenn wunner is er so eig'chlofe
 Dort uf em Moos, im sunne Strahl.

Zwee Foegel hupse in dem Keschte
 Grad' iwwer em schlaeferige "ding," verschpeit;
 Un' unnig em Schatte brumme die Weschpe,—
 Sin au kenn blessierliche Nochbersleit.—
 En Draehmlin spucht dort drowwe in Gippel,
 Als weiter runner darch's keschte Laab;
 Now jumppt's vom unnerschte Nascht, zum Zippel
 Uf'm schlof-kop seinere wolliche Capp.

Sehn! 's grawelt ihm uf die Backke nunner,
 Un schluppt schnell unnig sei Auge-deckel:
 Verhelilt, verstecht, macht's Unruh kummer,
 Un' mohlt en picter, mitt'me Weddel
 Von sunshei un' shatte darch ennaner,
 Uf'm Schuetz sei Auge-appel gar schoe.
 Er ruehrt sich rumm als haet en Jammer
 Ihn fescht gepetzt in mark un beh.

Now is 's verbei,—die Unruh g'stillt,—
 'S Draehmlin is ihm in's 'kenntniss g'schliche:—
 Was macht's now aus wann ah'n Bender brillt;—
 Von aller welt is ihm's wisse g'wiche.
 En Schmunzelche grawelt ihm iwwer die wange,—
 'S wert breeter un gluecklicher alle minnut—
 Er streckt die haend nous, als waer eppes vergange,
 Un's G'sicht werd ihm dunkel wie'n verlorhrener Muth.

Wass fehlt ihm?—Wass sehnt er?—
 Wass spuckt ihm des Draehmlin ins herz dief ei?—
 Witt's wisse?—Dann kumm in der Bush her
 Un sehn wass en hexeli so'n Drahmch kann sei.
 'S drachmt ihm en Roselin, so bloo wie der Himmel,
 Waeckst iwwer'me Dahl im a berg-fels nei,
 Un wer so en Roeschen pflickt dem is's gewimmel
 Unglueck des lewens ver ewig verbei.

Nord draehmt's ihm 's wer kenn glueck wie sell glueck
 Was ihm b'scheert waer wann er sell Roschen nur haett;
 So macht er sich uff un' losst alles im stich,
 Un' wochelang, monathlang laafd er, bei steck un' bei heck,
 Dem Berg en'gege woo's bloo Roschen waeckst,
 Biss sei doth-muede glieder en gar nimme drawge;
 Nord sehnt er dass zwichtig ihm un em Roschen vehext
 En diefy Gluft sperrt, un' er fangt aw zu glaage:

So weit bin ich kumme mei glueck mir zu finne.
 So mued bin ich worre, ich kann ninmy geh;
 Un' now, wann ich's shier haett gebrocht zum gewinne.
 Muss mer im weg so en diefy Gluft steh.
 Wie mach ich's doch?—Nivver kann ich net springe.

Un's Roselin dess nickt sich, wie's gruesse wot mich:
Dort steht's steil am Berg,—Wer kann mich hie bringe?
Mei glueck muss ich hawe, sonst bin ich im stich.

Oh, wie dief is die Gluft! Kenn abgrund dort drunne,
Un' dunkel un' schwartz, 's werd'mr greislich dabei!
Hab ich'mr ball herz un' beh do abg'sprunge
Um's Roselin zu griege;—now is alles verbei!
Haett' ich mei kraefte mir g'spaart, un' maessig gelauscht,
Dann kennt ich die Gluft iwwer-sprunge. Awer seh,
Die kraefte sin' fort,—ich bin wie berauscht,—
Un' alt bin ich worre: Ach, weh! Ach, O weh!

So glaagt er, now alt, un' sei haar wie der Schnee,
Un' sehnt sich zurueck an der dag woo er naus,—
En ganss junger mensch, wunner lustig un' schoe,—
Fer schuesze en Wilpert im Bush owwer'm Haus.
Die zeit is verkumme, sei daage sin' hie,
Der weg wo er kumme is glaenszt beeder seits
Mitt glueckliche daage dass er so versaemnt
In der jagd noch'me Roselin; un' weit drowwe leit's
Un' lacht ihm ins g'sicht,—so hutt's ihm gedraehmt.

Awer schu! Uf'me fellse, dort iwwer der Gluft.
Steht en holdschoene g'stalt. Un' winkt ihm der mann:—
Vertrau mir. Ich helf dir. So laut's in der luft.
Uewwer die sperrende Gluft streckt sich en maechtiger arm.
Er greift fest die hand die sich zu ihm hie streckt,
Un' ruft, Ich vertrau dier, Oh Jesu, mei Herr!
In mir so viel suend un' versaemnmis doch stekt,
Ich muss mich joh schemme,—dier leid's gemacht schwer.

Verzei mir. Dem Roschen,—dort owwich dir steckt's.—
Bin ich lewelang noch un' hab alles versaemnt.
Now sehn ich was in der jugend, mit rot blut verhetzt.
Ich so oft verschmaet, un' mir ammerst gedraehmt.
Halt fest, Lieber Jesu, in die Gluft will's now geh;
Ich gerricht mich aw nimmy wann dei hand mich behalt:
Druhm loss mei versaemnte zeit mich drohen mit weh,
Ich trotz ihr,—ich bin fest, Ich kumm niwwer bald.

Now seht, liewe Kinner, der Schuetz is beglueckt;
Am end hott er's Roselin,—sei glueck,—doch gepfflicht;
Awwer, er keent wie sei duhens sei haerz haett verruckt
Wann er net noch am end haett der Hiland erbilekt.
'S Roselin bleibt ihm now ewig zu hand:
Er is gluecklich, un' herrlich im seege verwandt;
Die Welt mit ihr'm laerm haett ihn greislich verbannt,
Awwer Jesu, der Herr, fuert ins recht Vaterland.

H. A. WELLER.

Orwigsburg, Pa., November 9th, 1908.

Note: We hope our readers will take the cue and recount for the pages of THE PENNSYLVANIA-GERMAN some of the tales they have heard. Fireside Storeis ought to become a valuable feature of the magazine this year. Let us hear from you.—Editor.

THE HOME

Receipts from a Grandmother's Collection

As announced in our November issue we take pleasure in presenting to our readers the receipts so kindly contributed by a Nebraska subscriber. For obvious reasons she prefers not to have her name appear in connection therewith. This, however, does not make her contribution any the less interesting or valuable. Among other things in a letter to the Editor of this Department she says:

"My mother who was Scotch, could never learn to read, understand or speak German and as she appreciated "Dutch vittles," my German grandmother made for her an English translation of the receipts that had been handed down.

"My great-grandmother kept house from 1767 to 1811, and went to Philadelphia twice a year for the supplies she could not find in Lancaster. She distilled her own extract, candied orange and lemon peel, ground her own spices, and pounded things in a mortar. Her cooking of course was done in a brick oven, and her roasting before the fire. In the latter part of her reign she doubtless did some baking in a "ten plate stove," for there are some rules for drop cakes and cookies. Some directions are minute—others rather vague. For instance, "Sponge Cake" "10 Eggs—then weight in fine sifted sugar, half their weight in fine sifted flour, grated rind and juice of half a lemon, beat half an hour, and put in the oven when cool enough." Now—how is one to tell when the oven is right for sponge cake?

"I think the recipe for 'mince pie' is the gem of the collection. Cook tender in slightly salted water a fresh beef tongue and let it cool in the liquor it was boiled in. When cold, skin it, take about 2-3 its bulk in fresh kidney tallow (suet) and cut all fine with the rocking knife. Now weigh this, and take the weight of it in seeded raisins, and in cleaned currants. Take the weight of all these in good sour pippins cut fine, 1 whole nutmeg grated, ½-oz. each of ground cinnamon and cloves, the grated rind and juice of 2 lemons, 1 handful each of candied orange and lemon peel cut fine, a glass of current jelly. Wet with the best of cider and sweeten to taste with soft sugar. Put in a big crock, cover with a cloth, and when it begins to "crack" it is ready to use. Serve pies hot, and just before serving, put a tablespoon full of brandy in the vent of each one. Of course, the cider is to crack, not the crock. You

see she knew that cooking brandy takes away the reason for using it."

SQUAB—TO COOK

Pick—singe and dress—Fill with cooked chestnuts and potatoes in equal measure—and allow ¼-oz. butter to each bird; roast before a good fire.

To serve with this, take a cup full of boiled chestnuts, a cup full of stoned raisins cooked in just enough water to plump them. Mix and pour over all a pint of wine (I use sherry). Let stand over night. Make a sauce of table spoon butter, table-spoon flour, and the wine, drained from the nuts and raisins, 2-oz. fine sugar and a pinch of mace. Boil up and put in nuts and raisins and boil again when it is ready to serve. This must be commenced a day before wanted.

This is almost too good to be true.

ROAST DUCK

Dress a young duck and rub over night with salt and pepper.

For the filling, take of sour stoned raisins, currants, chopped sour apple and bread crumbs, a small handful each, and one large cooked mealy potato mixed with an ounce of butter while hot. Mix all together, fill duck lightly, sew up vents, truss into good shape and bake before a hot steady, fire. Do not overdo. Make a gravy by browning a tablespoon of flour in the drippings, adding the giblets (which should be cooked, and pounded fine in a mortar) with the water they were cooked in. Boil up and "it is done."

Garnish duck with thin slices of lemon. Serve with this a compote of cherries or currants.

CHESTNUT SOUP

Boil, hull and peel a quart of chestnuts. Melt 3-oz. of butter in a pan, and toss the nuts about in it for a few minutes but do not brown them. Then add 2 quarts good rich veal stock and let the nuts boil in it until very tender, when they must be put through a fine sieve. Boil up again—add a pint of rich sweet cream, a teaspoonful of fine sugar, a pinch of cayenne pepper and salt to taste.

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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Price, \$1.50 a year, in advance; 15 cents per single copy.

ADDITIONAL PARTICULARS are found on page 2 of the cover.

We wish all our readers a Happy and Prosperous New Year. While uttering this wish we are also making for ourselves a firm resolve to do all we can to please and entertain you through the monthly visit of THE PENNSYLVANIA-GERMAN.

The publisher and editor takes pleasure in expressing herewith his appreciation of and thankfulness for the valuable services rendered by Mrs. H. H. Funk, of Springtown, Pa., and Prof. E. S. Gerhard, of Trenton, N. J., the past year in the editing of the magazine. He is also happy to be able to say that the readers of the magazine will have the benefit of their aid the coming year..

The addition of the Rev. J. A. Scheffer, of Allentown, Pa., to the Editorial Staff will be appreciated by all. His becoming a co-worker with us will mean *per se* a better magazine, a freer hand for the editor and publisher, a more careful attention to the business details of the magazine. His education, experience and love for our special field of work fit him in a peculiar manner to render valuable assistance.

To the credit and honor of these workers it needs to be stated that a sacrificial love for the cause THE PENNSYLVANIA-GERMAN stands for, prompts them to render their royal and loyal service. They with the publisher are looking for the day when the increased circulation of the magazine will bring them some fair

return for their labor. Reader, will you help to speed the day?

Our readers are requested to note carefully the revised business regulations as given on page 2 of the cover. We wish mutual trust and co-operation to reign in our widely scattered and diversified family of readers. We believe these rules if carefully observed will make the conduct of the business more easy, more satisfactory, more economical.

In various previous issues reference was made to the proposed publication of "Death Records." While the subscription list does not warrant our contract the increased expense incurred thereby we undertake the publication of such records in this issue confidently expecting a sufficient increase of business to counterbalance the additional outlay. What the outcome will be must depend in great measure on the reception accorded this attempt. We invite frank and free criticism of the plan adopted and considerate forbearance if in details our judgment does not always commend itself to the individual reader. We strive to serve and stand ready to accept the good advice of our readers.

As we are writing these lines an inquiry reaches us from Connecticut: "What has become of Dr. Bergey's Penna's. in Science, etc?" This reminds us that quite a number of promised articles have not been published. These promises were made in good faith by publisher and contributor and will be met as soon as cir-

cumstances permit. The contributions are deferred but not forgotten.

All orders for this issue can be filled during January. Do not fail to

tell your friends that they can get this and three additional numbers for 25 cents as a trial subscription. NOW is the time to subscribe.

Clippings from Current News

—A bronze tablet, 3 by 4 feet, in a granite boulder of eight tons and 6 feet high, commemorating the services of John Jacob Mickley and Frederick Leaser, who hauled the Liberty Bell from Philadelphia in 1777 to Allentown to be held in Zion Reformed Church during Howe's occupancy of Philadelphia, was unveiled November 19, in front of the present church. Governor Stuart was unable to attend. State Treasurer, John O. Sheatz, was the orator. An address was made by Mrs. Donald McLain, president general of the Daughters of the American Revolution, under whose auspices the unveiling took place, the State having appropriated \$1000 to pay for the tablet. Mrs. Allen P. Perley, State regent presented the tablet, which was accepted by Major H. H. Herbst and Pastor H. M. Klein. The tablet was unveiled by 9-year-old Edwin John Jacob Mickley, a descendant of one of those honored today.

The inscription is as follows :

"In commemoration of the saving of the Liberty Bell from the British September, 1777. Erected to the memory of John Jacob Mickley, Commissary of Issues and member of the General Committee from Whitehall township, Northampton County, Pa., who under cover of darkness and with his farm team hauled the Liberty Bell from Independence Hall, Philadelphia, through the British lines to Bethlehem, where the wagon broke down, September 23, 1777. The bell was transferred to Frederick Leiser's wagon and brought to Allentown, September 24, 1777. It was placed beneath the floor of Zion Reformed Church, where it remained secreted for nearly a year. This tablet is placed by the order of the Assembly of the Commonwealth of Pennsylvania, June 2, 1907, under the Auspices of the Pennsylvania Daughters of the American Revolution. Mrs. Alfred P. Saeger, chairman; Miss Minnie F. Mickly, secretary; of the Jacob Mickley memorial committee, appointed by Alice P. Perley, State Regent of Pennsylvania, U. S. D. A. R."

—Commemorable of General Andrew Atkinson Humphreys and the Pennsylvania troops who fought on the battlefield here in the 60s, a monument was unveiled in the Fredericksburg National Cemetery, November 11.

President Baer, of the Reading Reailway, who heads the Fredericksburg Memorial Commission of Pennsylvania; Governor Stuart and Staff and Rear Admiral Winfield Scott Schley were among those who participated.

About 1500 Pennsylvanians, principally Federal veterans, marched in parade.

Mr. Baer presided at the ceremonies. Major Robert W. Hunter, represented Governor Swanson, of Virginia, and Judge J. T. Goolrick spoke for the Confederate Veterans, Governor Stuart responding.

The monument was unveiled by Miss Letitia Humphreys, daughter of the General, Assistant Secretary of War Oliver, on behalf of the United States Government, received the monument from Governor Stuart. Colonel A. K. McClure, of Philadelphia, delivered the oration.

—The following from an exchange is an interesting comment on American elections:

The quadrennial election in the United States is by far the most impressive exhibition of popular government given the world to witness. Compared with it all elections in other countries are mere kindergarten lessons in popular suffrage. In Great Britain, where a property qualification prevails, the total number of votes cast at the last election for members of Parliament was 5,601,406. In Germany, where members of the Reichstag are elected by universal suffrage, there were 9,495,000 votes cast at the last election. In France where the Chamber of Deputies is elected by universal suffrage, there were at the last enumeration 10,231,532 voters, of whom only 7,657,429 voted. Australia and New Zealand have liberal election laws, but the population is comparatively small. Elections in these countries do not include the heads of government and are in all respects tame affairs. The United States has a population in round numbers of 90,000,000, with nearly 15,000,000 voters. The total vote for President in 1904 was 13,528,979, and this year it doubtless approximatde 15,000,000. The impressiveness of our election is enhanced by the fact that every voter votes for officers from the President of the United States down to township trustees and that all the voting is done in one day. That so gigantic an exercise of

popular suffrage can be made with so little friction the results acquiesced in so readily by all parties is splendid evidence of the wisdom of the framers of our political system and of the orderly and law-abiding spirit of our people.

—Oscar Hammerstein, born in Berlin, Germany, landed at Castle Garden at the age of 15 with 17 cents in his pocket and a determination to succeed in his breast.

His first post was as a cigarmaker, at \$2 a week. This was raised in time, but meanwhile the adroit youngster had planned a machine which could do his work quicker, and more acceptably. This he perfected, patented, and sold. With its proceeds he made his fortune. With his fortune he has made himself a power in the musical world, has assembled a splendid coterie of singers in his theatres and opera houses, and has built more houses for his productions than any other man in this country.

His new opera house in Philadelphia, Pa., erected in five months' time under the direction of his son Arthur, and opened November 17 is said to be the finest building of its kind in the world. The Public Ledger said of it editorially November 18:

The triumphant opening of the new Philadelphia Opera House is an event of even more importance in the history of Philadelphia than was the famous dedication of the Academy of Music half a century ago. It marks more than a half century's advance in civic development. In an astonishingly short time Mr. Hammerstein has created here a great theatre, whose proportions and equipment would make it a centre of attraction in any locality, and in it he has established a permanent operatic organization, with a truly wonderful list of great artists at his command, whose presentation of grand opera will be of a standard unexcelled in any capital in the world. He is doing this without any subvention of any kind, relying wholly upon the merit of his work to command the support of the community.

—Rev. Samuel G. Wagner, D.D., was born October 4th, 1831. His father was the Rev. Henry Wagner. His paternal grandfather and maternal great-grandfather came to this country from Germany. Dr. Wagner spent his boyhood in Lebanon, Pa., where he attended the local academy. He graduated from Marshall College in 1850, being the salutatorian of his class. In the same class were the late Thos. G. Appel and the late Dr. C. Z. Weiser. After completing the theological course in the seminary at Mercersburg he was for two years associated with the Rev. C. Z. Weiser

in conducting the academy which remained at Mercersburg after Marshall College was removed to Lancaster and there united with Franklin College. In the summer of 1855 he became pastor of Boehm's Church and Whitmarsh Church in Montgomery County, where he remained until May 1868, when he was called to St. John's Church, Allentown. He was pastor of this church for a period of thirty-six years, until his retirement from the active ministry, July 1st, 1904. Thus his long service of forty-nine years in the Christian ministry comprised only two pastorates, which is one evidence of the affection that always existed between him and his people. About fifteen years ago he was instrumental in organizing Trinity Reformed Church in the western part of Allentown, and he also encouraged other mission churches and aided the remarkable extension of the Reformed faith in that city.

Dr. Wagner served the Reformed Church long and well in many important positions. He was frequently a delegate to the Eastern Synod, and served as president of the former. He was for thirty years a member of the Board of Trustees of Franklin and Marshall College, and for nearly the same length of time a member of the Board of Visitors of the Theological Seminary at Lancaster, and for a number of years the president of the latter Board. He was at various times a member of the Board of Education of Eastern Synod, of the Board of Home Missions and of the Board of Foreign Missions. From 1868 to 1875 he was an instructor in the Allentown College for Women, and for years a member and president of its Board of Trustees.

In 1880 the honorary degree of D.D. was conferred upon Dr. Wagner by Franklin and Marshall College.

In 1859 he was married to Miss Rebecca Earnest, of Norristown, who died December 1st, 1900. Four children were born to them, three of whom died in early childhood. The fourth is the Rev. C. E. Wagner, who since 1893 has been professor of English at Franklin and Marshall College.

For several years after his retirement in 1904 Dr. Wagner continued to live in Allentown amongst the people to whom he had ministered for a generation. Then came failing health, and for the remaining days of his life he made his home with Professor and Mrs. Wagner in Lancaster, where he died October 30, 1908. Funeral services and interment were held in Allentown, Pa. —Reformed Church Messenger.

The Forum

NEW YEAR'S SHOOTERS

NOTE.—The following lines condensed from a letter in the "Reformite Kirchen Zeitung" of Jan. 15, 1850 give us a glimpse of a custom among the Germans through the eyes of an observer 60 years ago. The habit of getting "full" on such occasions was more prevalent probably at that time in Pennsylvania than the writer intimates.

Esteemed Mr. Schmeck:

To you and yours, your co-workers in the printing office to the readers of the Kirchenzeitung, the "Messenger" and all—A Happy New Year. The wish is well meant even if belated: if it is fulfilled it is still in time.

It so happened that I spent my **New Year** in a German congregation and here I had the first time the honor (for an honor it was intended to be) to have a New Year opened by shooting. To the honor of the participants stated it must be that the proceedings were proper and orderly. First a very short prayer in the form of New Year's Greetings was uttered for the family: then followed a "Rev. W. we wish you a happy New Year, health and long life, and, not to startle us unexpectedly or impolitely with shooting they asked whether they might shoot. This was becoming and proper. After a short pause there followed a "bump! bump!! bump!!!"

—The shooting must be sanctioned. One can not expect young people to walk about 2, 3 or 4 hours at night to pray for people and wish them well without allowing them the pleasure of burning some powder.

But what I want to say is I have heard that on such occasions it often happens that cider, whiskey, etc. are given so that after an hour or two their heads swim, resulting naturally in disorderly conduct. Against this I want to protest (In your old Pennsylvania such things do not happen; your people are better educated). So far as I am aware, this does not hap-

pen in my own church, for people begin to realize that one can live better, work better, erect houses and barns more quickly, more safely and better without than with whiskey.

The New Year's Greeting made a favorable impression upon me. The earnest tone of the speaker may in part have caused this. It took a long while until I fell asleep again. * * I desire to add that as long as I was among Germans no one asked a New Year's Gift of me; among English young people hardly any New Year's Greetings are heard, but instead a continuous calling for Christmas gifts and New Years Gifts. Such an impolite begging is distasteful to me. The German custom pleases me better.

Yours,

SOUTHERN OHIO.



Womelsdorff and Nunnemacher Families

P. E. Womelsdorff, Mining Engineer, Philipsburg, Pa., is endeavoring to trace up his ancestors the Womelsdorffs and the Nunnemachers who settled near Berne or Womelsdorf, Pa., prior to 1764 and who were connected by marriage with Conrad Weiser's family. Any information placed at his disposal will be greatly appreciated.



Reprints of Song and Music Requested

A subscriber in Hooverville, Pa., suggests the desirability of reprinting the music and words of the cradle song: **Weist du wie viel Sterne stehen?** which appeared in the issue for November, 1908. We shall be pleased to learn whether there are other subscribers who take a like interest in the same and would support an effort to republish it.



Steiner-Fryberger Family

Miss Elizabeth Fryberger, Philipsburg, Pa., desires the dates of birth, marriage and death of the forbears of the following: (1) Jacob Fulmer Steiner, of Montgomery County, Pa., born Aug. 25, 1808 (?), son of John, born Feb. 17, 1799 (son of John and Elizabeth) and Christena.

Fulmer born Sept. 1, 1801 (daughter of Daniel and Catherine Fulmer).

(2) Jonathan Freiberger, of Berks County, Pa., born Dec. 14, 1808, died July 25, 1871, son of Philip and Elizabeth (nee Shaffer) Freiberger.

(3) Sarah Moyer, of Berks County, Pa., married to Johann Freiberger March 12, 1834, born June 13, 1817, died Dec., 1907, daughter of George and Barbara (nee Fisher) Moyer.



The German Farmer

A York County subscriber has expressed himself as follows respecting the German farmer of Revolutionary days:

De Pennsylvanisch Deitscha bauera sin youst so gute leut os die welt hut. Sie sorge for die Sache wu leib un seei zusamma holt. Zu sellera zeit warre die Yankeys do: die hen dar kop voll larning un en patenrecht for ihre Gesheithet und wie der Washington kumme is sin die deitsche bauera mit un hen die Yankeys verdult rum gaglubl un sie wara au net verzagt: sie hen sie zum Schinner geyagt und hen ihre freiholt be holte wu mer jets gans dankbar sei sutta. Wann sella mol en mon geld geva het wella for stimme waer gsagt werra:— Du hust meh geld wie Verstand.



A Word of Commendation

We thank our Germantown brother for the following lines. We should be pleased to have him relate some of his school experiences.

Although not a German nor in any way directly connected with the German race except by a remote descent through the line of Adam, I am nevertheless connected with it in a sympathetic sense by having lived on a farm among the "Pennsylvania Dutch" and having attended an old-fashioned country "Dutch" school for several years, I came to greatly admire and love them for their many sterling qualities. So I yet love to mingle freely with them, and although removed from the scenes of my childhood, I yet live in thought among them. * * * You are doing a most commendable work. * * *



The Old Fashioned "Singing School"

A subscriber in the District of Columbia suggests a theme for an article in the following lines. Who will take up the subject?

German Cradle Song by Croll suggests music. Much has been said of the old time schools but there is another institution deserves an article in your magazine—that is, the old fashioned "singing school." If still living, Prof. Samuel Riegel, of Leba-

non, Pa., could do this subject justice. There are several pieces of music of local character you hear occasionally, to the tune of "Simon Schneider." What is this tune? Also "Kutztown" jig or hornpipe, etc.



Information Wanted:

of the father and descendants or family of the late Sebastian Weidman, of Codorus Township, Pennsylvania, who in 1761 bought of James Web and his wife Hannah, 100 acres of land in Hempfield Township, Lancaster County, Pa., and in 1767, sold 84 acres of said land to Henry Bare.

In 1789 he made a will, and when he died it is supposed that he left three sons, Henry, Jacob and John and a widow named Elizabeth. His executors were Frederick Mumma and Deiter Brubaker.

Any information sent to Rev. A. J. Fretz, Milton P. O., New Jersey, will be thankfully received.

J. L. W.

St. Jacobs, Ontario, 1908.



FOR THE JOKE BOOK

—During a financial panic, according to a contemporary, a German farmer went to a bank for some money. He was told that the bank was not paying out money, but was using cashier's checks. He could not understand this, and insisted on money.

The officers took him in hand, one after another, with little effect. At last the president tried his hand, and after long and minute explanation, some inkling of the situation seemed to be dawning on the farmer's mind. Much encouraged, the president said:

"You understand now how it is, don't you, Mr. Schmidt?"

"I t'ink I do," admitted Mr. Schmidt. "It's like dis, ain't it? Ven my baby wakes up at night and yants some milk, I gif him a milk ticket."

—A professor in the University of Berlin, who came to this country a year ago, was much surprised, according to a story which President Hadley contributes to the Yale Alumni Weekly, when he traveled in a sleeping-car, to be asked by the porter for his berth ticket.

"My birth ticket?" he said. "I have my passport, I have my letter of credit, and I have even in my trunk my certificate of vaccination, but why the railroad should want my birth ticket I do not see."

"But," said the porter, "I must know whether you have upper or lower berth."

"Upper, of course!" said the German. "Look at my passport. Does it not say, 'Well and highly born?'"

—This is how, eighty years ago, a certain minister, in a certain place, closed his farewell sermon:

“Noch emol, noch emol, ich sage euch
Gelt regiert die Welt; Dummheit, ener
Deich;

Besunders die K——ly, die valley draus.
Ehne laht die Dummheit die Ohre raus.
Als Kelter hab ich euch a'gretroffe.
Als Oxe duhn ich euch jetzt verlosse,
Amen. Lost uns bete!”

—A minister in entering the home of a church member heard the wife say: “Here comes the minister: this visit does not suit me at all.” She welcomed him however and urgently requested him to stay saying she would prepare a chicken dinner. He stayed, dinner came; so did the chicken. On leaving he passed a boy of the family sitting by a hen coop sobbing and petting a young chicken. To his inquiries the boy in tears replied: “Eys biehe hut ka Mam

meh: du hust sie g'fressa fer Mittag.” (The chicken has no mother: you devoured her for dinner).

—A minister brother of large mental and physical capacity transmits the following: Saddle your Pegasus again, brother, our readers will enjoy your poetic effusions.

In token dot I'm glad we met
I send to you this Cardlet
And hope we may already yet
Some time again togedder get.

In the counties settled by the Pennsylvania Germans stone arch bridges for roadways across streams were built at an early date. In the remote timbered sections wooden bridges were constructed because they were cheaper. The stone arch is so durable, however, that it is coming into favor everywhere, with this difference—that the modern bridge arch is being built of concrete.

Meeting of Pennsylvania-German Society

The Pennsylvania-German Society, one of the largest and most active historical organizations in the country, assembled in Lancaster, Pa., Oct. 6, 1908, from all sections of the Commonwealth to attend the eighteenth annual convention. The session was held in the Franklin and Marshall college chapel, which was filled with the visitors who included many men of prominence in the State.

The one feature of disappointment experienced was the absence of the President, Hon. John Wanamaker, of Philadelphia, whose physician forbids his presence at public functions at this time. The chair, however, was excellently filled by the Vice President, James M. Lamberton, Esq., of Harrisburg, who called the meeting to order, and introduced the Rev. Dr. Theodore E. Schmauk, of Lebanon. The latter delivered an eloquent invocation.

The visitors were then extended a warm-hearted welcome by Rev. Dr. J. S. Stahr. “You are welcome,” he said, “to the hearts and homes of Lancaster.” He spoke of the befitting compliment paid to this city in giving it an opportunity to again welcome the society, as it was born in this city. Dr. Stahr also welcomed the Germans to the college and kindred institutions and he recalled a number of names of distinguished men of German stock who shed lustre on Lancaster and Franklin and Marshall College.

Mr. Lamberton responded to the welcome with brief appropriate remarks.

A letter from Mr. Wanamaker was then read, in which he expressed regret at the

necessity that forbade his presence, but he had delivered his address into phonograph and sent it on.

The instrument was then turned on and the members, paying rapt attention, heard distinctly every word, and followed the speech with long applause.

The Secretary of the society, Capt. H. M. Richards reported that during the past year twenty-eight new members were elected and twelve died. The present membership is 474.

Mr. Julius F. Sachse, of Philadelphia, the Treasurer, reported that the society has funds amounting to \$2,422.70, with a cash balance of \$1,944.

The election of officers was next in order, and the following were unanimously elected upon nomination by the Nominating Committee:

President, Thomas C. Zimmerman, Reading; Vice President, Hon. W. U. Hensel, Lancaster, and Rev. P. C. Croll, Lebanon; Treasurer, Julius F. Sachse, Litt. D., Philadelphia; Executive Committee, Rev. T. E. Schmauck, Lebanon; Rev. Dr. N. C. Schaeffer, Lancaster, and Prof. Geo. T. Ettinger, of Allentown.

Mr. Zimmerman responded to the honor conferred upon him with appreciative remarks of thanks. He paid a high tribute to the Society and reviewed to some extent its distinguished history and achievements.

The presiding officer then called upon ex-Governor Pennypacker for remarks. When the familiar figure of the former Executive arose he was greeted with pro-

longed applause. He said it was a sudden and unexpected call, like a loyal Pennsylvania-German, he said he would have to obey. He then discoursed upon the virtuous characteristics of the German race, who, he said, are virtually the rulers of the modern world. In them the thought of religious liberty was first and best expressed, and the date of 1683, when the pioneers came to this country and settled in Germantown, marked the epoch in American history.

An illuminating and entertaining paper on "The Educational Activity of the Pennsylvania Germans in Colonial Times," was read by Dr. N. C. Schaeffer. It was a very comprehensive subject, but all of its phases were emphasized. Stress was laid upon the fact that there is a difference between "schooling" and education." The early Germans devoted attention not only to academic learning, but along lines now termed manual training they were ahead of modern times. In things that made for efficiency they sought skill. They likewise combined religious instruction with the training of their schools. Tributes were paid to the distinguished masters of the pioneer days, who struggled through heavy vicissitudes, and many interesting facts were related, notable among which were these: That the completion of the Mason and Dixon line was the work of a Pennsylvania German, Rittenhouse, and that two of the world's greatest telescopes were established and paid for by Pennsylvania Germans, viz., those of the Lick and Yerkes observatories.

Dr. Schaeffer compiled a list of the German Governors of this and other Commonwealths, and he suggested that further research be made in order to get a list of the distinguished Americans who sprung from the Pennsylvania Germans. Sum-

ming up, he held that the education of the Colonial times produced effects in religious training that the modern public school cannot equal, and that in respect to its literacy the Pennsylvania German school was the equal of that of the New England States and the superior of old England.

Theo. Pershing, Esq., was on the programme for a paper on "Recent publications Bearing on the Social Life of the Pennsylvania-Germans," but he was not present. The question however, was discussed by Dr. J. H. Dubbs, who dwelt upon both the favorable and unfavorable side of the German social life.

Dr. S. P. Heilman, of Heilmandale, Pa., offered a resolution providing for the appointment of a committee to compile a complete Pennsylvania German Bibliography. The society went on record as favoring the suggestion and the resolution was then referred to the Executive Committee.

After extending thanks by a rising vote to the citizens of Lancaster and the college authorities for courtesies and hospitality extended, the Society adjourned.

At noon the visiting guests were served a complimentary luncheon by the authorities of Franklin and Marshall College and Academy and the Theological Seminary.

During the afternoon the visitors were shown through the college grounds and buildings and were given a trolley ride through the city.

The closing feature of the session was the annual banquet, held at Hotel Wheatland, Hon. W. U. Hensel acting as toastmaster, and toasts were responded to by Rev. Dr. Joseph H. Dubbs, Hon. Henry Houck, Secretary of Internal Affairs, Hon. Frank B. McClain and former Governor Samuel W. Pennypacker.

At a banquet given by German American physicians in New York to Professor Robert Koch, the great bacteriologist, who passed through this country on his way to Japan, Andrew Carnegie, the great philanthropist, was present. He had been invited because he had contributed \$200,000 to the Robert Koch Fund for the advancement of scientific research. Prof. Koch, who as a true scholar, is a very modest man, turned off the flood of praise poured on him and directed it to Carnegie, who did not "grasp the situation" readily because he does not understand German. He had to be told in English what was going on. Knowing, however, that all the Germans around him knew English just as

well as their own tongue, he "rose to the occasion" and said that he would gladly part with one of his millions if by such a "cash down" he could get at once full possession and use of the German language, as he was feeling keenly the disadvantage of not being acquainted with that tongue to which civilization owed so much.

—Henry Baumgartner, of near Vera Cruz, Lehigh County, is the possessor of the first organ used by the Moravians shortly after settling in Emaus in 1742. The instrument is said to be in excellent condition considering its age. Its construction is very plain, being practically free of ornaments and is not at all heavy or bulky. The organ is unique.

Reviews and Notes

Flashlights on Evangelical History: A volume of Entertaining Narratives and Incidents, Illustrative of the Evangelical Work, founded by Rev. Jacob Albright, in 1800 A. D.' By Rev. A. Stapleton, A. M. D.D. Cloth; 193 pp. Illustrated; second edition. Price \$1. Published by the author, York, Pa., 1908.

This book is what its title purports it to be "flashlights on Evangelical history." The author states that he did not attempt to write a connected history—and so much the greater the pity. The indications seem to be that there is material here for a good historian to write a connected history.

The founding of this religious organization dates back to the year 1800 when Rev. Jacob Albright founded the first three "societies." Rev. Albright was born near Pottstown, Pa., 1757; and died at Millbach, Lebanon county, 1808.

The book gives an interesting account of the old time campmeeting, a thing of the past. It contains some valuable history of the frontier life of Pennsylvania of one hundred years ago. Probably the most exciting and interesting part of the narrative is the account of the uprising of the Indians of the Great Northwest during the Civil War.

Race or Mongrel: A Brief History of the Rise and Fall of the Ancient Races of the Earth. By Alfred P. Schultz. Cloth; gilt top; 370 pp. L. C. Page & Co., Boston. 1908.

The author of this book is a practicing physician at Monticello, N. Y. He came from Germany when ten years old.

Here is a vigorous thinker and a still more vigorous writer with a unique theory, namely: "that the fall of nations is due to inter-marriage with alien stock; a demonstration that a nation's strength is due to racial purity; a prophecy that America will sink to early decay unless immigration is vigorously restricted."

There is a good deal in this book that is true, and there is still more that is exaggeration, assumption, and enthusiasm. The author has seemingly been carried away by his enthusiasm in his favorite theme that the one cause of race degeneration is the intermarriage with other races. To prove this he has heaped up a vast amount of supposedly ethnological lore. The entire family of nations is passed in review; and all the members are either praised for keeping pure the blood of their progenitors, or for contaminating

it by intermarriage. To say that the nations of old perished because of their intermarriages with alien peoples is assumption; and this assumption reaches its height when it is said that there "is not a trace of evidence in favor of the view that Jesus was not a Jew," and that "the New Testament is as little the continuation of the Old Testament as it is the continuation of the teachings of Buddha, or Confucius.

South America seems to receive more than its share of the author's scorn. One has never read such a scathing account and description of the South American Republics of mongrel race. He blames the enforcing of the Monroe Doctrine for most of the deplorable social and political life of these countries. There are many people in the United States who doubt the wisdom of enforcing this unwritten, and non-constitutional law, but very few are ready to agree with the writer that it is "the most abominable atrocity that was ever committed by white men against the white races."

From the point of ethnology and anthropology the writer's arguments will not stand. The book, however, is written in a very simple and interesting style; the sentences are all very short and simple. It contains much that is worthy of reflection. It is another note of warning that this incessant influx of immigrants is a menace to the characteristics, institutions and ideals of our country.

The Sense of the Infinite. By Oscar Kuhns, Professor of Romance Languages Wesleyan University, and author of "Dante and the English Poets," and "German and Swiss Settlements in Pennsylvania." Cloth; gilt top; 265 pp. Price \$1.50 net. Henry Holt & Co., New York. 1908.

This is a discussion of the transcendental elements as found in Literature, Life and Religion. In the introduction the author has clearly defined his position and has limited the scope of the discussion. The subject is bared and defined in the second chapter "as that instinct or sense or feeling of the human soul by means of which it is drawn out of everyday consciousness, and brought into an elevated state of mind, by the contemplation or vision of those things which arouse within us a sense of timeless Being, of the Absolute the Infinite, the One." It is striving of Fitness after the Infinite when trying to think the thoughts of God after him, the striving of Imperfection after Perfection,

the feeling of Power, a "Rock higher than U." that the author endeavors to explain

This book has nothing to do with that Oriental mysticism that borders on irrational pantheism and fanaticism. It treats of "those experiences that come from time to time to all men, which are in their essence fraught with blessing to the individual as well as to humanity at large." The subject is as old as human thought, but it has never been presented with more clearness or more illuminating power. Examples from Plato to James have been summoned to bear witness to the truth, that this Sense, this Feeling of the Infinite is omnipresent and eternal.

We are told that there are three phases of nature which have at all times been peculiar outlets into the spiritual world—the mountains, the sea, and the starry heavens. And in speaking of the sea with its multitudinous water as itself a symbol of the Infinite, one could expect that a poet like Tennyson, who is surely the poet of the sea, would be quoted with his "Break, Break, Break," and "Crossing the Bar," with the sea as the great deep of eternity. And in fact, Tennyson on the whole we think, could be cited effectively with his "Higher Pantheism" and "The Voice and the Peak" to show the power and presence of the transcendental element in Victorian literature. And one almost feels like saying the same thing about Browning with his message of The Glory of the Imperfect; although he was neither a metaphysician nor a transcendentalist but it is after all the striving of the Imperfect after the Perfect that makes life worth while.

Prof. Kuhns has given the term **mysticism** a new and hallowed meaning; he has cleared it of its ill-repute; for there are many prosaic minded people of the immediate present who smile with disgust at mystically inclined people as being unbalanced, and who think those religious sects designated as mystics as being "queer" and out of date because they continue to hold to the simple faith of their fathers and to be guided by the Inner Light. Such fun poking must cease in the light of such sane criticism.

The book is a scholarly and thought-provoking work on the subject that is at present foremost in matters philosophical and psychological—subliminal consciousness. It ought to have a wholesome effect upon this rushing, work-a-day world that measures its contentment and happiness too much by the rise and fall of the stock market, that trails many of its ideals in the dust, and that has its mind fixed too little on the abiding things of life.

The Study of Nature. By Samuel Christian Schmucker, Ph. D. Professor of Biolog-

ical Sciences, West Chester (Pa.) State Normal School. Cloth, 12mo., illustrated; 315 pp. In Lippincott's Educational Series, Vol. VII edited by Prof. M. G. Brumbaugh, Ph. D. LL. D., Superintendent of the Philadelphia Schools; J. B. Lippincott Company, Philadelphia and London, 1908.

Prof. Samuel Christian Schmucker was born in Allentown, Pa. He graduated from Muhlenburg College and later received his Ph. D. degree from the University of Pennsylvania. He has held a number of prominent positions; since 1895 he has been Professor of Biological Sciences in the State Normal School at West Chester, Pa.

It is with pleasure in these days of pseudo-nature study and "nature fakirs" to come across this wholesome and admirable work on the study of nature—the great world out-of-doors. It is manifestly the work of one who studies nature and does not study about nature; of one who combines a scientific method with a spirit of reverence.

It is amply illustrated; the colored plates made from water-colors by the wife of the author are little works of art. It is written in an admirably simple style; it is scholarly without being technical, and it is scientific without being "unpopular." It is a book that will be eagerly read both by lovers of nature and by lovers of books.

Messrs. Moffat, Yard & Co., New York, have published John Luther Long's novel, "FELICE," a story of Italian life.

"Modern Language Notes," published by John Hopkins University, Baltimore, Md., contains in its November number some technical writings on Chaucer, Goethe, Browning, Longfellow, etc. These contributions are nearly all of the nature of textual criticisms.



—Berks county has many aged people. Isaac H Wenrich and his wife Rebecca, of Bernville, are said to be the oldest married couple in northern Berks. They celebrated their 67th wedding anniversary in October. They were married October 24, 1841, by Rev. Daniel Ulrich. Mr. Wenrich is 89 years of age, and his wife 86 years.

—Earnest Schindler and nine adult sons, of Harrisburg, Pa., all voted at the recent Presidential election.

—The names of ex-Governor Pennypacker, Judge Sultzberger and George Wharton Pepper are mentioned among others as candidates for the Supreme Court to succeed Chief Justice Mitchell, whose term expires in January, 1910. His successor will be nominated next May and elected in November.

The Pennsylvania-German

Vol. X

FEBRUARY, 1909

No. 2

Washington's First Commission, Victory and Defeat

HOW A VIRGINIA HUNTER AND TRAPPER SAVED
THE LIFE OF WASHINGTON

By John Hadden, Uniontown, Pa.



THOSE familiar with the early history of Western Pennsylvania will recall that in the fall of 1753, George Washington was commissioned by His Honor, Robert Dinwiddie, then Governor of the colony of Virginia, as a special envoy to proceed to the headwaters of the Allegheny and demand of the French commander his object in establishing forts and trading posts upon lands claimed by the English crown. This was the first important public service intrusted to Washington and brought him at once into public view.

Dinwiddie now realized that inaction on his part would lose to the English the whole Valley of the Ohio. He therefore commissioned Washington as major with authority to enlist one hundred and fifty men and to proceed to the Forks of the Ohio to finish the fort already begun by Ensign Edward Ward, and from which Ward had been driven away by the French.

This commission was soon raised to that of lieutenant-colonel, and the number of men increased to three hundred, and all to be under the command of Col. Joshua Fry.

Washington started from Alexandria, Virginia, April 2, 1754, with two companies, amounting to one hundred and fifty men, and having been joined by a detachment under Captain Adam Stephens arrived at Will's Creek, where the city of Cumberland now stands, on April 20th, and on the 24th of May the little army was encamped at the Great Meadows, fifty-one miles west of Will's Creek.

Here Washington received intelligence that the French were on their way to meet him. He at once erected a stockade, cleared away the undergrowth and prepared what he termed "a charming place for an encounter."

On the night of the 27th Washington was apprised by the Half-King, a friendly Indian, that a body of the French were encamped about six miles off. Washington, with a de-

tachment of forty men, set out about ten o'clock to join the Indian allies. They groped their way along the foot-path in a heavy rain and murky darkness to the encampment of the Half-King. Two Indians led the way and at daybreak the French were discovered encamped in a low bottom surrounded by rocks and trees. Washington and his men formed on the right, the Half-King and his men on the left and with ghost-like silence they advanced to the brow of the ledge of rocks beneath which the French were encamped. Washington was in the advance, and as the French caught sight of him they flew to their arms. A sharp fire ensued which lasted for fifteen minutes when the French gave way and ran. They were soon overtaken and twenty-one prisoners taken. Washington's men on the right received all the fire of the enemy. One man was killed and three wounded near Washington, the Indians sustaining no loss. The French had ten killed and one wounded, and one escaped to carry the news of the defeat to the Forks.

Monsieur Junionville, their commander, was shot through the head at the first fire. This was the first engagement in which Washington ever took a part, and was the initial battle which lost to France so much of her possessions on American soil, and as Francis Parkman tersely put it, "in it was fired the first shot that set the world ablaze."

Thus on the crest of the Allegheny Mountains, in Fayette county the Star of Washington first arose to attract the wonder and the admiration of the civilized world.

Washington then started to advance to the mouth of Redstone creek on the Monongahela river, but soon learned that the French were advancing in great numbers and after a council of war he determined to retreat to Will's creek. Upon reaching the Great Meadows, the stockade above mentioned was increased and

strengthened and named Fort Necessity. Here a force of five hundred French and four hundred of their Indian allies, all under the command of M. Conlon de Villiers, a half brother to Jumonville, made an attack on the morning of July 3rd, and for nine hours, during a heavy rain, the assailants poured an incessant shower of balls upon the little band crowded within the lines of the fort. The conflict grew in animation until 8 o'clock in the evening when de Villiers proposed a parley to which Washington acceded and the articles of capitulation were signed in the rain by the light of a candle. This was the first as well as the last time Washington ever surrendered to a foe; and on that ever-memorable 4th of July Washington's little army slowly wended its way toward Will's creek, while in its wake followed a retinue of settlers and adherents. Thus were the lilies of France left to float over every fort and trading post from the Allegheny Mountains to the Mississippi.

ENGLAND SENDS AN ARMY

England however, was by no means disposed to relinquish her claim to the Ohio Valley without further contest so in February of 1755, General Edward Braddock landed in Virginia with two regiments of British regulars to which were added such provincials as were recruited from Maryland, Virginia and Pennsylvania. He was to march against Fort Duquesne at the Forks of the Ohio and thence up into Canada.

After a long, tedious and laborious march, consuming more than a month from the time he left Will's creek, Braddock arrived at the Monongahela river a short distance below the present town of McKeesport. The army crossed to the left bank of the river and marched to the mouth of Turtle creek, where the second fording was made. The army had scarcely recrossed to the right bank of the river, and

within ten miles of the fort which they expected to enter in triumph the following day, when a brisk fire was received from an unseen foe. Braddock's troops responded, but to little effect, and the engagement which lasted for three hours, was most furious.

More than half of the army was either killed or wounded, two-thirds of them being shot down by their own men. Braddock had four horses killed under him; at last while on the fifth, he received a mortal wound which shattered his right arm and penetrated his lungs, and as he fell from his horse he expressed the desire that the scene of his defeat might also witness his death.

Out of eighty-nine commissioned officers twenty-six were killed and thirty-seven wounded, and of the soldiers four hundred and thirty-seven were killed and about four hundred wounded, the killed being in excess of the wounded. Every field officer and every one on horseback, except Washington, who was aid-de-camp to the general, and had two horses killed under him and four bullets through his coat, was either killed or carried off the field wounded.

The officers endeavored in vain to rally the distracted troops, and to intimidate others ran the fugitives through with the sword, and were in turn killed by others. One eye witness declared that the slaughter among the officers was not made by the enemy but by those fugitives who expected to meet the same fate.

During the whole of the engagement Braddock raved and swore and cursed his troops as dastards and cowards. The provincials, being acquainted with the Indian mode of warfare, had taken to the trees and were doing good execution, but Braddock ordered them to stand out, as he said, "like English soldiers" and fight in the open. He struck many of them down with his sword, among whom was Joseph Fausett and for

which act he paid the penalty with his life.

Braddock was described as "desperate in his fortune, brutal in his behavior and obstinate in his sentiments." His secretary wrote of him before the battle: "We have a general most judiciously chosen for being disqualified for the service he is employed in in almost every respect."

Thomas Fausett, the slayer of General Braddock, was a provincial soldier. He was a native of Virginia and a hunter and trapper by occupation. In those early days it was quite common for hunters to be gone for days and weeks in pursuit of game, and on one occasion when Fausett returned from an extended hunting expedition he was horrified to find his cabin in ashes and the dead and scalped bodies of his family scattered on the ground; the work of marauding Indians. This scene so affected Fausett that he resolved to take up his abode in Pennsylvania, and when General Braddock was preparing to advance against Fort Duquesne, Thomas Fausett and his brother Joseph were enlisted as privates, at six pence a day, at Shippensburg, Pa., by Captain William Polson, who had served under Washington in the expedition of 1754, into Captain Cholmondeley's company of the 48th regiment, and marched with the advance of Braddock's army to the fatal field.

During the engagement Tom Fausett witnessed the fearful slaughter of the army by the unseen foe, the raving madness of his commander and the striking down of his brother, by the enraged Braddock for no other offense than that of fighting in the only successful manner against the Indians. This was too much for a man of his temperament to stand and he determined at once to have revenge and at the same time to put an end to the terrible carnage for which the officers had pleaded in vain. He raised his gun and sent the deadly missile crashing through the right arm

and into the lungs of Braddock.

The wounded general was carried from the field and borne along with the retreating army to the encampment of Col. Dunbar, where he arrived on the 11th of July. Here he ordered the provisions and ammunition destroyed lest they fall into the hands of the pursuing enemy.

On Sunday, the 13th, the army retraced its steps to the Old Orchard camp, where it had halted on its way out. The general softly repeating to himself, "Who would have thought it?" and, turning to Orm said, "We shall better know how to deal with them another time." He breathed his last about 8 o'clock on the same night and was wrapped in his cloak as a winding sheet and was buried at day-break on Monday, at the camp in the middle of the road that the army in passing over the grave might obliterate every trace of its whereabouts, and thus avoid any desecration of the body by the Indians. The chaplain having been wounded Washington read the Episcopal funeral service and the dead general was buried in the honors of war.

The retreat of the army was continued on the 14th and arrived at Fort Cumberland on the 18th, and remained there until the 2nd of August. While here Col. Dunbar, who was then in command, was met with earnest requests from the governors of Pennsylvania, Maryland and Virginia that he would post his troops on the frontier so as to afford some protection to the inhabitants. To all their entreaties Dunbar turned a deaf ear, and continued his hasty march through the country, not considering himself safe until he arrived at Philadelphia. Col. Dunbar soon returned to England, where in November following he was suspended because of his injudicious retreat, and was sent into honorable retirement as lieutenant governor of Gibraltar. He was never again actively employed, and died in 1777.

When Braddock's retreating army arrived at Fort Cumberland the provincial troops disbanded for their homes and Joe and Tom Fausett became residents of what is now Fayette county, Pennsylvania, where each became owner of a mountain farm.

In 1812, when the supervisor was repairing the public roads in his neighborhood Tom Fausett came along with his trusty rifle on his shoulder, and being well acquainted with the supervisor and the men employed, said, "If you will dig right there, indicating, you will find the bones of General Braddock." The road supervisor dug where Fausett had directed and sure enough he unearthed the bones of the unfortunate general and his military trappings bearing the insignia of his high rank. Had it not been that Fausett settled in this neighborhood after Braddock's army was disbanded, the whereabouts of the grave of Braddock would have ever remained unknown, for it will be remembered that Washington passed over the route three years after the defeat and could not locate the spot where the general was buried although he had read the funeral service himself.

Tom Fausett as well as his brother Joseph settled in the neighborhood of Braddock's grave, and he frequently related to his friends the incidents of the defeat, the raving madness of Braddock during the battle, the terrible slaughter of the poor Virginia Blues, as he termed the provincials from that state, and finally the striking down, with his sword, of his brother.

Fausett always related that he fired the fatal shot at the commander, whom he termed "the madman" in order to save the remainder of the army, and to avenge the unwarranted striking down of his brother for "treeing;" and while many were aware of the fact that Braddock received his wound at the hand of one of his own men, his unpopularity

among his officers, and the demoralized condition of the army, accounts for the fact that Fausett was never called to account for his act.

True it is that had not Fausett fired the fatal shot and had Braddock remained in command, what remained of his army never would have escaped, and Washington never would have been spared to fight the battles of his country and give his services to the establishment of the best government on the face of the globe.

Fausett remained a resident of Fayette county and in his old age became one of the indigent poor of Wharton township. He was frequently sold out at auction to the lowest bidder by the overseers of the poor, the bids

ranging from thirty to fifty dollars per annum exclusive of clothing. He lived to an extreme age and was buried in an old burying ground on the Patton Rush farm about one and a half miles west of Ohiopyle Falls. His grave stone bears the following inscription:

Thomas Faucet
died
March 23
1822
Aged 109 years,
9 mos.

And on each recurring memorial day a flag and a few flowers are placed on the little mound of earth to keep his memory green.

Sketch of Col. Matthias Hollenback

By Edward Welles, Wilkes-Barre, Pa.



MATTHIAS Hollenbach, Pioneer, Merchant, Soldier, latterly called Judge Hollenbach, who was second in descent from George Hollenbach, who was one of the great army of German immigrants,

who for the avoidance of persecution, or to better their fortunes, came from the Rhine provinces about the year 1717, and helped to settle the fertile lands of southeastern Pennsylvania, under the tolerant sway of the Penns. Tradition says he was a native of Wurttemberg; in which kingdom indeed are still to be found many families of the name; though all efforts to trace his direct connection with any of these modern families have hitherto failed. He was probably married in Germany, but his children were all born in America; the eldest, Mathias the elder, in 1718.

George Hallenbach, the immigrant, probably settled soon after his arrival in New Hanover township, Mont-

gomery (then Philadelphia) county; as he is known to have owned land there as early as May 1720. He is said to have been a member and officer of the old Lutheran church at Falkner Swamp; though as the earliest preserved records of that church are subsequent to his death, his name does not appear; nor is the place of his sepulture ascertained. He was a well-to-do blacksmith and "Innholder," and evidently a man of some consequence and influence among his brethren; as his name and that of his eldest son Mathias appear many times in the archives of the German speaking population of the district.

George Hallenbach died at his farm in New Hanover, July 28, 1736, leaving a comfortable estate to his widow, Maria Catharine, and their four children, Mathias, John, Marie Catharina and George, all under age. His will is still on file and of record at the office of the Register of Wills in Philadelphia, witnessed and proven by Killian Kehle and Mathias Ringer;

the inventory of personal estate, appraised by the same parties with the addition of Abraham Cassle, footing up to £584.4.5. By the terms of the will all the real estate was left to Mathias, charged with certain bequests and conditions in favor of the widow and younger children. Among

Young. In June of that year the writer in company with Governor Hartranft, and Messrs. Daniel B. Boyer, Frederick Brendlinger and William K. Grimm, paid a visit to the premises, and succeeded in identifying the location of the old spring, then nearly lost and dried up, and



Matthias Schaubach

these was the erection of a suitable house for the life-use of the widow, upon an acre of land set off by the testator for the purpose, adjacent to and including the use of a certain spring of water.

The homestead farm in question was in the year 1878 the home of Mr.

even, probably, the remains of the foundations of the house spoken of.

Whatever may have been the widow's reasons for discontent with her son's administration of his trust, when her own will was proven twenty years later, it was found to contain no mention of his name other than

in a verbal codicil, leaving certain valuables to his eldest daughter, Rosina.

By the provisions of George Hollenbach's will, his two younger sons, John and George, were bidden to "tarry with my son Mathias until they be at the age of seventeen years, and then be bound to trades, such as they shall think best." Matthias succeeded to his father's vocation; while John, the father of the subject of this sketch, seems to have chosen to be a tanner and shoemaker. Of the youngest son nothing is certainly known; but there is little doubt that he is the George Holabangh who applied October 9, 1767 for fifty acres of land in Windsor township, Berks county, adjoining George May and Andrew May; the same land having been patented January 1838 to John Hollenbach, probably a grandson. From this George are descended the families of the name in Berks county. Search has so far failed to connect them with the Montgomery county Hollenbachs.

Of the immigrant's daughter, called Maria by the father, but Catharina by the mother, in their respective wills, all that is known is that she died before her mother, leaving four children named as legatees in the will of their grandmother.

The widow of George Hollenbach survived her husband twenty years, dying December 12, 1756. In her will, proven the following April, she bequeathed a personal estate amounting to £175.14.0, to be distributed among her grandchildren. Although Mathias was not among her legatees, nor named for the administration, he seems to have induced the executors, Matthias Richard and Bernhard Doderer, to renounce in his favor. The will and inventory are still on file and of record in Philadelphia.

From the church records at Trappe (Providence) we extract the following entry: "December 14, 1756, ist die Wittwe Hollebachim in dem Herzogthum Wurttemberg geburtig, begra-

ben. Sie war 72 Jahr und 1 Monat 1 Tag alt. Hatte 20 Jahr in Wittwen Stande gelbt, und war 39 Jahr im Lande gewesen. Leichtentext Ephes. 5. 16."

Mathias Hollenbach the elder was after the death of his father a man of some prominence among his German brethren; his name appearing frequently in the current archives, and in the records of conveyances, etc. in Philadelphia county, down to the year 1774. In 1754, November 20, he joins with Michael Schlatter and others in a memorial addressed to the new Deputy Governor, Robert Hunter Morris, entitled "The humble address of the German Protestants, inhabitants of the County of Philadelphia, with the object and purpose of asserting their faith and loyalty to the Province and the King, and of defending themselves against the injurious imputation of sympathy with the French in the contest then opening on the frontier."

1742, December; Henry Antes, John Nyce, Bernhard Doderer, Thomas Maybury, Christian Snyder and Mathias Hollenbach were appointed to lay out a road "from Mt. Pleasant Furnace and Christian Bydler's mill, to the great road leading from Maxatawny, and only by Peter Sell's mill to Philadelphia."

1754, June 6; with Martin SENDERFER, Georg Burkar, Abraham Bob, Martin Zehan, Peter Steltz, Christian Kurtz, Michael Krebs, Heinrich Stetler and Peter Egner, inhabitants of New Hanover township, he petitions for a road "from the great road that leads from the old mill to Philadelphia; to begin near the old mill, thence to Martin SENDERFER's saw mill, thence to the old Furnace road." On August 13th following the road was laid out by, Thomas Maybury, Henry Deraya, jr., Isaac Potts, Jeremiah Jordan, Daniel Heister, jr., and Michael Croll.

At Matthias' death, intestate in the year 1778, he left a comfortable es-

tate to his heirs; the inventory foot-up to £2019.11.8., exclusive of a considerable landed estate. Upon his tombstone at the rear of the old Evangelical Lutheran church of Falkner Swamp, appears, cut in the beautiful old German text of the day, the quaint epitaph:

In dieser Gruft
ruhet der Leichnam
v. Mathias Hollenbach
war geb. d. 5 Nov. Jahr
1718
Er hinterlies 3 wohl-
versorgte Töchter
u. starb d. 12 Jan.
1778
Im alter 60 Jahr
u. 7 Tage.

On the 7th of February letters of administration were granted to George Dietter Bucher and Rev. Jacob Van Buskirk, the husbands of his second and third daughters respectively. Maria was the "love name" of the daughters of Matthias, derived from the name of their mother, his first wife Anna Maria: thus

1. Maria Rosina, b. 1740; married Philip Kehl. When the estate of her father was divided in 1779, she lived in Upper Milford township, Northampton county. It is probable, however, that her first husband was George Schneider.

2. Maria Magdalena, b. 1742; m. Georg Dieter Bucher, July 25, 1758, at the age of sixteen; died June 25, 1802; from her is descended a very numerous family, among whom was the late Gen. John F. Hartranft.

3. John, 1747, died in infancy.

4. Anna Maria, b. April 21, 1749; m. Rev. Jacobus Van Buskirk, Mar. 15, 1764, not quite fifteen years old. From this marriage is also descended a family equally numerous and influential.

Of the western migration of John, second son of the founder, and father of Col. Matthias, we can only judge by the date of his application July

6, 1750, for fifty acres of land in Lebanon township, Lancaster (now Lebanon) county, adjoining John Reval and Samuel Reed. This was probably the land upon which he spent the middle portion of his life, and reared his family; after the dispersion of which he removed to Martinsburgh, Va., where he died in 1792. John's wife, Eleanor Jones, was when he married her, the widow of a man named Stoudt (Staudt?), who had perished from exposure while hunting. The return of his dog without the master led to the recovery of the frozen body.

The children of John Hollenbach and Eleanor Jones were five:

1. George, 1742-1824; m. Hannah Barton; removed about 1772 with his parents and his newly-married wife to Martinburgh, Va.; thence in 1779 to the Monongahela river in western Virginia, and thence to Ohio. He is the progenitor of a very numerous family in the middle and farther West.

2. Jane, 1750-1832; m. David Hunter, in Virginia; left few descendants, resident in Maryland and Virginia.

3. Matthias, 1752-1829; the subject of this sketch.

4. John, 1755-1797; m. Elizabeth Stansbury (Stanborough) July 23, 1778; few descendants, resident in Pennsylvania.

5. Mary Ann, 1761-1796; m. William Cherry, Va.; numerous descendants; scattered throughout the middle and farther West.

All the sons of John Hollenbach were endowed with their father's Christian name, as in the case of the daughters in the family of their uncle Matthias; thus, George John, Matthias John, and John George; the middle name however being dropped in each case.

Matthias Hollenback, (as the name was now spelled), the second son of John, second son of the founder, migrated to the Wyoming Valley in the autumn of 1769; one of a party of

forty young Pennsylvanians under the lead of Capt. Lazarus Stewart, to whom was assigned by the Connecticut Susquehanna Company a township of land in the valley, which they named Hanover, next south of Wilkes-Barre; and now one of the richest townships in the state, if not in the Union. From this time to his death in 1829, his history and life are closely associated with the history of the valley of the upper Susquehanna. Being of mixed German and Welsh blood, nature seems to have endowed him with a liberal gift of the best and strongest traits of both the paternal and maternal stocks. In the rude tuition of those days, "book-learning" was little attainable, and perhaps as little valued; and young Hollenback's share of it is said to have been limited to what he could acquire from a term of six weeks at a common country school. "But to him, as to other men who have risen from obscurity by the force of their own abilities, the world was a life-long school, and experience and observation his skillful tutors." When he removed to Wyoming at the age of seventeen, he was the possessor of a horse and saddle, and fifty dollars; a quite sufficient start for one of Stewart's "Paxtang Boys"; going as they did, with an abundant capital of brain and brawn, to take up land in the fertile Wyoming valley, under the Connecticut Susquehanna Company, with

the covenant to "man their right" in opposition to the claims of the Proprietaries of Pennsylvania.

Hollenbach's earliest mercantile books are unfortunately lost; but it is known that he began as a trader in a small way, in a stockade built at or near Mill Creek, the present northern boundary of the city of Wilkes-Barre, for protection against the Indians; this was probably as early as the year 1771; but the earliest books that can now be found are dated 1772-4. In one of these is found a charge against the account of "Queen Esther"; still unsettled, unless vicariously by her later deeds at the "Bloody Rock."

Being by preference a trader rather than an agriculturist, Hollenback never permanently manned his right in Hanover township; and so came near losing it. But having once embarked under the Yankee banner, and supposing the right of Connecticut under her charter to be indefeasible, he was consistent in defence of that right, until the award of jurisdiction to Pennsylvania by a competent tribunal, in the Decree of Trenton: "from which moment," says the late Judge Scott, "he yielded obedience to the constitution and laws of Pennsylvania, and contributed all in his power to quiet the turbulent, and reconcile the disaffected to the legitimate authorities."

(TO BE CONTINUED)



Old Churches and Old Graveyards

By Dr. I. H. Betz, York, Pa.



THE church and the graveyard have existed from the first settlement of the country. The immigrants who came into the western world as a rule were in limited circumstances. Some of the early settlers brought their pastors with them and an organization was effected at once. The limited means of the people did not permit of the erection of buildings for worship since providing shelters and homes for the new settlers was a first pressing necessity. A place of interment was necessary at an early stage. Death was liable to invade the ranks of the newcomers at any time. When churches with their attached graveyards did not exist interment would most naturally be made on the farms of the settlers. This may have been the reason for the first family graveyards on the farm and others followed the custom. This was all very well for several generations but it was found that through time land was liable to change hands and under these circumstances the family graveyard would fall into neglect and decadence. When churches were built invariably graveyards were connected with them. In the larger towns these places of interment in crowded centers became unsightly, perhaps unhealthy and retarded progress and improvement. It was necessary to remove them which was a very unsatisfactory proceeding. In the country this fact did not impress the public so strongly. There interment was at times attended with difficulty. Certain graveyards for which the ground was given by the Penns in perpetuity however caused some trouble and inconvenience. These plots were some-

times attached to private grounds and fell into a state of neglect since there were no descendants left to keep them in order and repair. The plots were therefore given over to take care of themselves, and became unsightly and moreover in towns led to irremediable inconveniences. Of course the farm graveyards were all right in principle so long as the paternal acres remained in the family ownership.

If anything produced attachment in the descendants to the family name this would apply still more in the long lists of families who hold reunions in modern days. However it is to be feared that many of the paternal acres have passed into other hands. In eastern and southern Pennsylvania many neighborhoods which were entirely settled by certain nationalities after a century or more have now an entirely different population. The graveyards remain as a silent witness and reminder of the past, with none to return or visit them through the changes which time has produced. Even the red men had their burial places at certain places. While they returned for a time to visit the old scenes and reminders of the past at last their visits ceased. Some neglected places of interment have fallen into complete decadence and with no one to revisit them or by their presence restrain those who possessed the surrounding land it was farmed over with no one to protest against the desecration. We have become familiarized with the mummies of Egypt which are found in our Academies of Natural Sciences and perhaps in travelling museums. We are also familiar with the fact that during the Civil War in 1861-5 the materials in which the mummies were encased were used for the paper industry owing to the

scarcity of cotton and other fabrics. To such base if not practical uses we may be applied at last! The countries of Egypt, Asia Minor and Assyria have granted permission to exhume certain portions of territory and excavations have been made on a large scale which have shed much light on the history and customs which have prevailed: thus it would seem that nothing is abiding and free from disturbance and change. The sepultures of the dead with which so much care and ceremonial observance was observed are ruthlessly disturbed and destroyed.

Funeral rites among the early settlers had certain customs and observances no longer in use. Considerations regarding those matters in all their minutiae would be very interesting if they were fully collected and detailed. Religious worship among the early settlers was first conducted at the houses of the members. Large numbers of the people would sometimes assemble during the meetings, especially those which continued over the Sabbath. Great earnestness and solemnity prevailed. Some denominations even later on did not erect church buildings but conducted the meetings at the houses of the members on Saturday evenings. On Sunday the services were held in the large capacious barns. The crowds that filled the buildings and yards were large. Every thing was done decently and in order. The visitors were decorous and well behaved. On such occasions great preparations had been made to feed the multitude and all were invited to partake of the hospitality of these kind and open-hearted people. In our eastern counties especially among large family connections in the church exceedingly large funerals have been held. As many as 800 buggies and carriages have been in attendance. To take proper care of those teams without jar or confusion required persons of experience and tact. We have all heard

of the hat-boys at metropolitan hotels who take the hats in rapid succession of those who enter the dining room and on their irregular exit the proper hat is handed to the departing guest without a single mistake. Of course there is system at these large funerals but without tact and something like intuitive knowledge confusion would seem to result. The tables on these large occasions at times extend down and through the long yards and are continuously filled. What is custom must needs be observed without let or hindrance. Horace Greely in his autobiography on "Recollections of a Busy Life" records the fact that during his boyhood in Londonderry, New Hampshire that no funeral was conducted without passing ardent spirits among those who attended. Of course this was considered all right and proper then among the best people. To do things of which we are not sure but what they may be wrong is where doing wrong is incurred already. When we think they are wrong then we must refrain doing them. But changes in these directions have taken place. To change the habits and customs of a people is an herculean work and undertaking. This is seldom accomplished by resolution but by education and evolution. This is a slow but sure process. Being educational in character and based on acceptance and conviction the effects are slow but abiding.

Many of our first churches were built of logs. A second church in the course of a generation was generally built of stone. In from one to two generations this was perhaps replaced by a brick building which was probably renovated or changed in its interior after several generations. This was later replaced in some instances by an elegant new building.

Those of our ancient churches which are yet standing are interesting examples of architecture. Some of them had large galleries extending

over the audience chambers. The pulpit was high over which was erected a sounding board. High steps led up to the elevated pulpit. The seats were plainly constructed and were uncushioned. In early times no stoves were in use and the congregation sat in a cold room without fire. inwardly digesting what may have been considered a dry long doctrinal sermon. To have complained or to have made complaint concerning this fact might have subjected the complainant to comment or it might have served to reflect doubt upon the soundness of his professions! It must be remembered that these early pioner settlers were unconsciously picked people as regarded their physical endurance and capacity. They believed in their strength and had confidence in its use and application. They were sincere and friendly but firm and stood for right and truth. They believed in corporal measures when moral restraint failed to produce conviction. They were practical people and fit subjects to become the foundation and cornerstones of a nation. They acted up to the best light they had and if we do not accept all their conclusions we have no reason to doubt their convictions and sincerity. Some of their churches which have remained until recently when not remodeled, through which they have almost lost their identity, were built on the principle of a church as well as a fortress. At times the Indians waylaid and murdered members going home from the services. At other times they surrounded the church from vantage points seeking to destroy the congregation by one fell swoop. But trustworthy men were there with their rifles in hand sitting at the end of the pew prepared to turn the church into a fortress at a moment's notice. The reason alleged for the male members occupying the external end of the pew has been assigned as owing to this custom. It may not have originated or descended down for this reason only, but that it

was thus carried out cannot be denied. Portholes were made in the walls of the church for the marksmen to take their unerring aim for which they were so much noted.

The old church at Derry in Dauphin county and that at Paxtang had a similar history. Some of the old sandstone tombstones at Derry bear the dates of 1727 and 1730. But before or perhaps after this time many of the early settlers were buried in unmarked graves. The placing of memorial stones was so long delayed that eventually no one remained to render this tribute of respect to the long departed when not almost forgotten? Many of the inscriptions on these old sandstones have been worn off or effaced by time and the elements so that the inscriptions can no longer be read. Many of these churches were located near a spring which ministered to the people after the long services. They came in the morning and after the sermon there was an intermission to refresh man and beast. After that was accomplished then the congregation sat through another long sermon. They then returned to their homes feeling that they had done a good day's work.

Congregational singing was wholly in vogue in those good old days. Later the settled fine weather of May and June in the larger country churches brought forth an immense turn out. Some persons lived so far away that they never attended church except on sacramental occasions. The long distance of many miles however made a very good excuse for their absence when the uncertainties of the weather and the condition of the roads were taken into consideration. Some of the irreverent termed them the "yearlings" when their presence was observed and commented upon. But with the increasing density of the population churches have now been built in almost any neighborhood, and the church and the school are brought to the people instead of the

reverse as obtained in former days.

Many of our churches instead of using the German language have their services now conducted wholly in English. The English would seem to be the coming language. It may not be as grammatical or as melodious and expressive as some others but it is a cosmopolitan language and seems to be laying all others under tribute. It has a vocabulary that is constantly growing and extending. While it has many shortcomings yet it has also many things that can be said in its favor. It would seem to require about four generations to turn the language of a people or of a church from German to English. Necessity, business interests, social usages and other factors would seem to be assimilative and thus changes are brought about silently, slowly but surely.

If our forefathers could arise and witness the changes in church architecture and the usages and customs of congregations they would be filled with amazement. The crowds and outward forms, observances and usages have changed very much. Of course it is not maintained that these are anything but non-essential. In fact nothing wrong can be laid to the changes. They are only such as in the natural course of events are brought about, along with other influences that make for good and righteousness. There is no more reason why these changes should not be made than that the same buildings, customs and usages of former times should be transmitted to the present. There is nothing new under the sun Solomon tells us, but there is change of form. The old however is substantially preserved. What other changes the future may have in store for us cannot be foreseen, no more than those which have been brought about could be foreseen, at the settlement of the country. Churches of tasteful architecture are springing up all over the country. Bishop McCabe said twenty years ago that the Methodist

Church was building two churches a day while other denominations that exist and are working in the same direction must swell the aggregate to many more. The amount of church property in the United States must reach one thousand millions or one billion dollars. We have been informed but a short time ago that our National appropriations by Congress now reach more than one billion dollars. We can realize what this sum means when we contrast it with some other things of which we can form a material conception.

But great changes have taken place in the disposal of the dead. While church yards are all very well in the intention with which they were established it later became evident that they were no longer available for general sepulture. In fact frequent necessity arises for churches to move to new neighborhoods. With this possibility it was speedily determined that they were no longer available for general use. Cemeteries especially in the cities and the larger towns have now taken the place of the church yards. These "Cities of the Dead" have become places of beauty and many tender associations which are connected with them for that reason. They have also encouraged through their permanence the erection of fine tasteful mausoleums and memorial tablets to the dead.

These places are to continue and they exert an influence that is praiseworthy. They cultivate the finer feelings of human nature and thus the dead continue to exert an influence on the living.

Other methods of disposal of the dead have been widely discussed but whatever can be said in their favor in large centres of population and under certain circumstances such burial maintains its hold upon the affections of the people. Here they see their sacred dead consigned to the ground, "earth to earth, ashes to

ashes in the hope of a blessed and glorious resurrection."

This has been sanctioned by ancient usages and a long line of precedents that nothing but dire necessity would seem to be able to change. What is long established by precedent and experience is not suddenly changed. Nor does there seem any pressing necessity for doing so. The public is not ready to make changes that may be even distasteful but when necessity or self preservation demands them they are ever amenable to self evident facts and reason. However, such necessity seldom arises.

America would seem to have been the land of promise in the futurity of time. Landing upon bleak and barren shores with scanty resources but with strong and willing hands and hearts the people paved a pathway through the wilderness in the course of four centuries have accomplished results that are simply prodigious. They at once saw a necessity for the church and the school. They set to work and established "log colleges" in our state whose teachings turned out men of ability and service. They became the teachers of the people, and were instrumental in forming a public opinion. These men became beacon lights in the State and Church. The "little red school house" has become the university of the nation in its diffusion of

learning and intelligence. Pennsylvania spends millions of dollars for popular education and no better outlay could be made. Civilization now proceeds ahead of the settler. But soon our available area for settlement will be taken up and then the usages and customs of the pioneer will depart and society will become organized into a compact whole of which evidences are already appearing. Then there will be a tendency to uniformity in social laws and usages. To this end it is in the power of the professions to contribute much. The press, the pulpit, the rostrum, the legal and medical professions one and all will have a word to say in this uniformity and creation of public opinion. We will advance not retrograde. The future is bright with promise notwithstanding the ill concealed opinion of the pessimist on the future of American institutions. Our hope is in all the influences which make for good.

These thoughts are suggested by the primitive condition and byways of our people which the subject of our article suggests through contrast with present conditions. That we shall go onward and continue to accomplish still greater results must be the hope of every lover of his country who has her welfare at heart.



New York Public Library. Its German American Collections

By Richard E. Helbig, Assistant Librarian in Lenox Library Building, New York



THE following extracts are taken from a brochure of 29 pages entitled "German American Researches: The Growth of the German Collection of the New York Public Library during 1906-1907.

by Richard E. Helbig, Assistant Librarian, reprinted from **German American Annals** Sept. and Oct. 1908." That Mr. Helbig deserves great credit for the work accomplished may be inferred from the concluding paragraph in which he says:

It is customary with most organizers of the German American undertakings, to appoint an honorary committee. This formality has been ignored in the upbuilding of the German American collection. In the first place, thanks for the furtherance of the work are due to the Director of the "New York Public Library," Dr. John S. Billings, and to my immediate superior at the "Lenox Library Building," the Chief Librarian, Mr. Wilberforce Eames, who have permitted me to agitate in the name of the library in favor of the collection. My canvass for material and solicitations in the press have given the impression to some German American editors and other persons, that I must be the chief of a "German Department" of the library. In order to correct this wrong view, I wish to state officially no such "Department" exists as yet. My position is "Assistant Librarian at the Lenox Library Building."

The cause and cure for the want of due recognition of the services rendered by Germans in the history of our country are indicated in the following words:

Great libraries may be called literary quarries and workshops for scholars and authors. It is a matter of course, that such people will avail themselves of the opportunities for work on their particular subjects, if the materials for research are to be found fairly complete at some library of easy access. Librarians know from experience, that even historians of note and other specialists at times work only along the paths of least resistance. One may unhesitatingly blame the prevailing commercial spirit for this. The number of those, who do not stop at the question of expense and sacrifice of time without the prospect of tangible financial return, is small. This factor explains the insufficient recognition, which the German American element has thus far received in works of American history and literature. The reproach of wilful neglect is unjustifiable.

If the German Americans and their descendants had seen to it at all times, that the complete materials for the study of their history, viz., records, documents, printed matter, German American newspaper files, etc., were gathered and preserved for future use in the large libraries and historical societies of this country, the field would have ere long been worked more thoroughly by American Historians.

The growing German American collection in the "New York Public Library" therefore meets a long felt want. Some account of the origin and idea underlying this collection may be in place here. The "Lenox Library" (founded in 1870, and since 1895,

by an act of consolidation part of the "New York Public Library, Astor, Lenox, and Tilden Foundations"), is famous for its valuable collections of early printed and rare books, most of which relate to North and South America and the adjoining Islands, also for its rich collections of manuscripts relating to American history. Mr. James Lenox, the noble founder, (born in 1800, died in 1880), began gathering these treasures about 1840. Naturally rare books, in the German language relating to America were purchased by him also. Among them may be named here the German edition of the letter of Christopher Columbus, giving the earliest information of his great discovery, printed at Strassburg, by Bartholomew Kuestler, in 1497. A reprint of this German edition, with an introduction by Prof. Konrad Haebler, was published in 1900. The later German books of the sixteenth to the eighteenth centuries with reference to America are too numerous to be noted here.

How the New York Public Library is reaching out for original sources of information is shown by these words:

About ten years ago the management of this library came to an understanding with the "Public Record Office" in London, to have copied at our expense unpublished documents relating to the Loyalists. This task was performed by experts. Their transcripts cover 75 folio volumes which are now kept in the manuscript department at the "Lenox Library Building." This invaluable mine still awaits the exploitation of historians. At the outbreak of and during the American Revolution many families of quality and wealth were on the side of the Loyalists. Whenever the American patriots gained

power, the Loyalists were relentlessly persecuted, driven away and their property confiscated. Many of them made their flight to Canada and Nova Scotia, where the British government indemnified the refugees for their losses by granting them land and advancing them money. Most of these transactions are accurately recorded in the 76 volumes of transcripts mentioned before. There were also Germans among the Loyalists. This fact cannot and must not be hushed up, above all not by those who demand "fair play" on the part of Americans, the naked truth, and besides, the present generation of German Americans has no good reason to be ashamed of the Germans among the Loyalists.

Among those who manifest an intelligent interest to further the study of the history of the German element in this country and the history of the various reciprocal relations between Germany and the United States, the need has been felt long ago, to have a thorough examination of German archives, public and other libraries in Germany made for the purpose of locating and calendaring unpublished material. In many cases it would be desirable to have the documents copied without delay.

Whether or in how far the "New York Public Library" will participate in this work, cannot be said at this time. In view of the manuscripts about the German auxiliary troops in the American Revolution and the large German American collection of printed books and pamphlets in the possession of the library, it is to be wished, that it could.

That good work is being accomplished may be inferred from data like the following:

An enterprise like this German American collection, to the growth of which since October, 1903, about 500 persons, institutions, organizations and societies (all of great diversity) in more than 60 cities in the United States Canada and Europe have contributed, must be a matter of general interest. During the years 1906-1907 there were sent out in connection with the work 1357 letters, post cards and other mail matter. Acknowledgements for gifts are not included in this.

On October 6, 1907, at the time of the biennial convention of the "National German Alliance" in New York an 'article was published in the "New Yorker Staats-Zeitung," wherein I gave an account of the origin and growth of the German American collection. I also made a plea for the official support of the "National German American Alliance." In response the convention passed and adopted unanimously, at the recommendation of the Committee on Historical Research, the following resolutions:

Resolved, That the public and the press be requested to support the German American collection in the New York Public Library to the best of their ability and to send material to the address below.

Resolved, That the State, local and other organizations be requested to gather printed and other documents in their respective districts and to send the same, if possible, collectively, to the "New York Public Library, care of Richard E. Helbig, 5th Ave. and 70th St., New York."

The scope of the collection embraces manuscript material, books, pamphlets and smaller printed documents, periodicals newspap-

ers, etc., bearing on the history, biography and genealogy of the German element in America, literary and scientific works produced by German Americans (in English as well as in German), works about the United States in the German language and material about various reciprocal relations between Germany and this country.

The foregoing indicates a fixed program. Its carrying out in the past has been to me an arduous and often thankless task. The further pursuit of the program means an increase of the work, for which I will gladly continue to sacrifice my own time. Enthusiasts and optimists have not died out yet. At times even such might become discouraged, when one gradually finds out, that many of the "Hurrah" shouters in the German American camp are unwilling to do anything, unless their personal vanity is satisfied thereby or that financial gain accrues to them.

The "New York Public Library" has on file in the periodical room at the "Astor Library Building" over 6,000 current periodicals, of which over 1,000 are in the German language.

During the two years 3,864 volumes and pamphlets have been received from 297 donors in 87 cities, distributed over 24 states of the Union. A small number of the pieces are not German-Americana, but were shipped to the library with such by some German donors. Since I began in October, 1903, to solicit gifts for the collection, about 5,200 volumes and pamphlets were contributed until the end of 1907.

The reader will pardon our quoting the following bearing on the use

made of the German American Collection:

"Klappern gehort zum Handwerk," some one may fling out jocosely to the librarian, who ventures to speak of the book treasures of his institution and the use made of them. But the numerous donors and patrons of our collection, who are scattered all over this great land, have a good claim to be informed about the extent of the services rendered by the collection to authors, historians and the general public. It has been impossible to keep detailed statistics thereon. The work most called for is T. F. Chamber's "The early Germans of New Jersey, their history, churches and genealogies." 1895; secondly, the publications of the Pennsylvania - German Society, next, the monthly periodical, "The Pennsylvania-German."

Mr. Helbig has done well, but he does not propose to rest on his oars as may be inferred from his language:

In years to come, writers on the economic and social development of the American people during the nineteenth century will want to examine critically the share and influence which the millions of German immigrants have had therein. In the chapter of this report on "newspapers and periodicals as source material," I have already referred to the importance of old German newspaper files. Here I wish to call attention to the value of proceedings, reports, constitutions and by-laws and all other printed matter of the various religious denominations, schools, mutual aid organizations, charitable institu-

tions, societies for the cultivation of literature, music and singing, physical education and sport, etc. Although we have obtained a good quantity of such material, much more remains to be gathered. The indifference to my efforts of some of the officers of these organizations is indeed discouraging. It may be merely thoughtlessness on their part. Holding to this view I shall approach these officers and societies again with requests and mention the result in a later report on the German American collection. But as fruitless labor represents also sacrifices of my time I shall not hesitate to publish the names of such "Inaccessibles" in the press. Perhaps some other people will stir them up then.

We regret that space does not permit our quoting at fuller length from this document. If the reader is interested he can get the reprint itself by addressing Mr. Richard E. Helbig, Lenox Library, New York.

The officials of the Penna-German Society will not misconstrue motives if we make note of the fact that some members of the Society are of the opinion that work of this kind ought to be carried forward by the society. This body has done well. Would it not have still greater influence if it had its own building and collection, surpassing, if possible, the work accomplished by Mr. Helbig? It may be late to start on the work but this is not regarded by all members of the society as a reasonable reason for not making an attempt. What do our readers think of having a home and historic collection under the auspices of the Penna.-German Society?

Early Moravian Settlements in Berks County

By Daniel Miller, Reading, Pa.

(CONCLUDED)

THE MORAVIANS IN HEIDELBERG

Another Moravian settlement was in what is now North Heidelberg township, Berks county. This is in the Tulpehocken region, and the place of worship was where the present North Heidelberg Union church stands, about five miles north of Robesonia. It was the first place of public worship in the township, and is now the only church there. The first settlers in that region were the people who came from Schoharie, N. Y., with the two Conrad Weisers in 1723 and 1729. They were nearly all Lutheran and Reformed people. One of these was Tobias Bickel, Reformed, who came here in 1736 and located near the site of the present church.

The Moravian records state that Count Zinzendorf preached frequently in Heidelberg in 1741 and 1742, the last time in December of the latter year. In the spring of 1743 Rev. Gottlieb Büttner was sent to these people, and they accepted him. Rev. J. P. Meurer also preached at this place.

Rev. Jacob Lischy, who was ordained in January, 1743, by the Moravians at Bethlehem to preach among the Reformed people, commenced his work in Heidelberg in the same year soon after his ordination. Services were held at times in the house of Tobias Bickel, immediately east of the present church, and in the house of Frederick Gerhart, immediately west of the church. The Gerhart tract is now a fine, large farm. At first Mr. Lischy met with considerable success. But soon dissatisfaction arose over Mr. Lischy, the preacher. The people were Reformed, not Moravians, and they charged him with being a Moravian. He tried to carry water on both shoulders and to serve two masters. When

with the Reformed people, he was Reformed; but when with the Moravians, he was one of them. Already in the summer of his first year matters reached a critical point, and Mr. Lischy called a conference to meet at Mr. Bickel's house on August 29, 1743, to consider charges made against him. This was, as far as known, the first meeting of its kind ever held in Berks county. It was attended by fifty elders and deacons from twelve places where Lischy had been preaching. The principal charge against him was that he was a Zinzendorfer. (Moravian.) This shows that the people were not really Moravians. It was also claimed that he was not an ordained minister. Lischy denied that he was a Moravian, but admitted that he respected these people as Christians. He also exhibited his certificate of ordination. In this way he succeeded in pacifying the people.

One of the remarkable things in connection with this meeting is that so many people could find the way to this isolated place. Many came from a distance. There were then no real roads, only Indian trails through the then wilderness. The place is hard to find even at the present time. Some years ago Rev. T. C. Leinbach, the present pastor of the Reformed congregation, engaged a theological student to preach in the North Heidelberg church. The student came on Sunday morning to Robesonia and started off to the church, five miles distant, but he never found it, and the people were disappointed.

A meeting similar to the one described above was held in Muddy Creek church, Lancaster county, for the same purpose, on March 21, 1745. There Lischy was asked whether he

was a Moravian, but he at first evaded the question. However, when confronted by the other Moravian-Reformed ministers present, Revs. Bechtel, Rauch and Antes, Lischy publicly acknowledged that he was in connection with the Moravians at Bethlehem. But there also he persuaded the people to continue him as pastor.

Mr. Lischy's activity in North Heidelberg was of short duration. It continued only about a year. He was succeeded by Rev. Anthony Wagner in January, 1744. Lischy's conduct was satisfactory neither to the people nor to the Moravians at Bethlehem. He was called to the latter place and severely reprimanded, and urged to come out boldly for what he really stood. He wavered a long time. Finally the Synod of 1747 insisted that he must declare himself clearly. This he refused to do for some time, but finally in 1748, he turned his back on the Moravians, returned to the Reformed church, and was some time later accepted as a member of the Coetus organized by Schlatter the year before. He made a written confession of his faith, dated October 29, 1748, in which he declared his adherence to the doctrine of the Heidelberg Catechism. At the same time he expressed himself in severe terms against the Moravians. He also preached and published a strong sermon against them.

THE CHURCH

After the withdrawal of Lischy from North Heidelberg in January, 1744, matters moved along more pleasantly under the ministrations of Rev. Anthony Wagner, another Moravian. In that year a small log church and school house was erected upon a tract of $2\frac{3}{4}$ acres of land which the above-named Tobias Bickel donated for church and cemetery purposes. The building was dedicated on November 4, 1744, during a meeting of the Pennsylvania Synod, over which Rev. Henry Antes presided. In this building church services were held and a school conducted. Five months later,

on April 9, 1745, Bishop A. G. Spangenberg organized a Moravian congregation in the church, and administered the communion to eight persons. Frederick Bickel, a brother of Tobias Bickel, was the first elder. Soon after the membership was augmented by Moravian adherents at Rieth's church, who withdrew there on account of some difficulties. About this time the membership consisted of these persons: Tobias Bickel, Frederick Bickel, Stephen Brecht, John Fisher, sr., John Fisher, jr., Frederick Gerhart, Nicholas Glass, John Graeff, John Zerby, the wives of the above persons and John Keller, a widower. Most of them were Reformed. Rev. Daniel Neubert and his wife were the first occupants of the dwelling part of the building.

Although the log church was erected in 1744, Tobias Bickel, the donor of the land, gave a deed only on May 15, 1753, when he conveyed the land to John Okely, the agent of the Moravians. On September 4, of the same year John Okely conveyed the same to Christian Henry Rauch, John Bechtel, Henry Antes, Jacob Miller and John Moyer in trust for the congregation.

It appears that this congregation, like that in Oley, never had a particular name. Rev. Reichel states that "the awakened of this neighborhood applied to the Synod to be permitted to enter their connection without a name."

The building was two-storied. The first story was occupied by the teacher as a dwelling, and the second story was used for school and church purposes, the same as in the case of the Oley building. The school included other children than those of church members. Daniel Neubert was its first teacher. Subsequent teachers were Messrs. Werner, Weile, Blätzer and Polk.

This early log church was remarkable for its size and substantial character. There are people still living who frequently attended services in it. The old church stood until the year 1862

and was latterly occupied by the chorister. It was the only house of worship in the large township of North Heidelberg from 1744 until 1846, 102 years, when the present brick church was erected at the same place. The new church is still the only house of worship in the township.

It has frequently been stated that when the new church was erected in 1846, the old log church was demolished. This is an error. The old church was allowed to stand until 1862, as above stated. In this year it was demolished, and the logs, which were still in good condition, were used in erecting a two-story log frame house on the old site. This house is at present occupied by the sexton of the church, Mr. William Kalbach.

After Rev. Anthony Wagner the congregation was supplied by Revs. Lenhart, Rauch, Schweinitz and Lichtenhaeler. Mr. Lenhart was particularly popular among the Reformed and Lutheran people.

As at Oley, the North Heidelberg congregation was never strong, and its prosperity did not continue long. The membership decreased, partly because of the removal of some to the west, and from other causes. However services were maintained for a long time, vastly longer than at Oley. About the year 1830 the North Heidelberg congregation became extinct, although a few members still remained.

About 1831 the Reformed and Lutheran people took possession and established preaching in the old log church. The first Reformed pastor appears to have been Rev. Benjamin Boyer, who preached also at Bern and several other places in Berks County, at Stumpstown (Fredericksburg), Lebanon county, and also in Pinegrove, Schuylkill county. He was followed by Rev. Isaac Miesse, another Reformed minister, who served some years. A subsequent Reformed pastor was Rev. William A. Good, the first superintendent of the public schools in Berks county, who served two terms in this position, from 1854 to 1860.

Through his amiable disposition he did much to allay the early opposition against the new school system. He served as pastor of Bernville and North Heidelberg from 1854 to 1860. Many of the older residents remember his preaching in the old log Moravian church with pleasure. Mr. Good was the father of Dr. James I. Good, a prominent minister of the Reformed church. In 1860 Rev. T. C. Leinbach became the Reformed pastor and has continued in office until the present time, a period of 48 years. One of the first Lutheran pastors was Rev. Geo. W. Mennig. At present the Lutheran congregation is vacant and is being supplied by various ministers and students.

In 1846 the Reformed and Lutheran people, with the assistance of the few remaining Moravians, erected the present brick church, which is a one-story building of good size. A stone over the door contains this inscription: "Die Neue Nord Heidelberg Kirche, erbauet im Jahr 1846. John Lamm und Jakob Lengel, Baumeister, John Conrad, Schatzmeister. Bewahre deinen Fuss, wann du zum Hause Gottes gehest, und komme dass du hörest, das ist besser denn der Narren Opfer. Einweihung den 15 und 16 Mai. 1847." As stated above, the old log church erected in 1744 was allowed to stand until 1862.

THE GRAVEYARD

The old graveyard at this church is a very interesting object. Here the evidence is found that although the people at first refused to be known as Moravians, afterward the Moravian customs prevailed. For a long time the Moravian custom of laying the tombstones flat upon the graves was followed—apparently in connection with all burials. In the older or western part of the graveyard all the stones were placed in this manner. Many of the stones had sunk somewhat beneath the surface of the ground. I spent the greater part of a day upon this interesting and sacred

spot, in company with my good friend, Mr. William D. Klopp, in deciphering the inscriptions on the stones. Fortunately some one had visited the place a few weeks previously and raised all the stones which had been covered. This facilitated my work greatly.

It is difficult to describe my feelings as I stood at the graves of these people who came here 180 years ago and founded homes in a wilderness among the Indians. I copied the inscriptions on all the old gravestones, as far as they could be deciphered. And fortunately and singularly nearly all of them could be deciphered. It is surprising how well preserved most of the inscriptions are, notwithstanding their age. There is no doubt that the covering of moss and ground has greatly preserved them against the ravages of time. The suggestion of a friend greatly aided me in my work, strewing ground upon the stones and then rubbing them with grass. This made the inscriptions clear to a remarkable extent. Another surprising thing is the fact that many of the inscriptions on the early tombstones are in English or Latin letters, and several in the English language. This is not easily explained, since the people were Germans. Possibly the residence of these Palatines in New York state during some years may be a partial explanation.

Many of the tombstones are numbered. I made a special search for the tombstones of the founders of the congregation. I failed to find those of Tobias Bickel, the first settler and donor of the church land, and of Frederick Bickel, his brother the first elder. But I found that of Frederick Gerhart, in whose house the pioneer ministers preached, and that of Stephen Brecht, one of the first members.

I must content myself with giving only a few of the inscriptions on the tombstones at North Heidelberg:

Stephen Brecht, geboren den 17 Februar, 1692, starb den 24. Sept. Anno 1747. This is the oldest stone found.

Frederick Gerhardt, geboren in der Wetterau, 1714 den 26. Mertz. Verschied 1779, der 30. November.

Maria Riedin, geboren den 2ten Febr., 1709. Verschied Oct. 6, 1760.

Maria Catharina Conradin, geboren in Behl bei Laudau in der Pfaltz, den 23ten Sept. 1725. Verschied den 8ten Merz 1797.

Jacob Conrad, geboren in Mintesheim, Hanauischen, den 3 Febr. 1717. Verschied den 5ten September 1798.

Johann Tobias Beckel, wurde geboren den 6ten December, 1754, in Heidelberg, und starb den 24ten December, 1814, in Harrisburg, war alt 60 Jahr, 17 Tag.

Anna Sabilla Fischer, born Jan. 7. 1700, in Zenach, departed Dec. 16. 1780.

Christina Boecklin, born May 6. 1714, in Palatin. Departed Jan. 31. 1775.

Elizabeth Wagnerin, born Oct. 4. 1710, at Mülhausen. Departed May 8. 1779.

Elizabeth Sturgis, born Dec. 13. 1707, died April 8, 1768.

Simon Aigler, born April 1, 1717 at Mannheim, Württemberg, Starb April 6, 1788.

Frederick Unger, born November 10, 1728, in Brandenburg Departed April 2, 1779.

The names occurring most frequently are Bickel and Conrad. The former is spelled in three ways—Boeckel, Beckel and Bickel.

The graveyard is kept in good condition and presents a strong contrast to that in Oley. The place has been much enlarged. The burials in more modern times have been made in the eastern part, where all the stones are standing, although many of them are in a leaning position on account of defective foundations. The Moravians still have a legal right in the church property, but never make use of it.

Rev. Mr. Lischy also preached for some time in the Bern church, nine miles northward of Reading, but this was never a Moravian congregation. It was a Reformed congregation or-

ganized in 1739 by Rev. John Henry Goetschey, who opened the baptismal record in the same year, four years before the ordination of Lischy. The people accepted Mr. Lischy probably because of the scarcity of ministers and because Zinzendorf had recommended him and stated that he had preached in Switzerland. The latter fact created confidence in Lischy, who then preached in Bern from 1743 to 1745.

Lischy from the first met with much opposition at Bern, but his friends took possession of the church and admitted him. He reported that those who were awakened here held to the North Heidelberg church. He also reported that if the people had not been so stiff Reformed, the congregation could have been won for the Moravians, which had been the intention. Jacob Risser testified at one time that he heard Count Zinzendorf tell Lischy in his own (Risser's) house to take charge of the Reformed at Bern and bring them over to him. In February, 1745, Mr. Lischy reported eleven "awakened" souls at Bern. Seven of these were Reformed.

Lischy also preached several times at the Blue Mountain in Berks county, as well as at various places in adjoining counties. He was the first Moravian representative to visit Lebanon, which occurred in May of 1743, and a congregation was organized at Hebron, then a suburb of Lebanon in 1745. He also preached at Warwick now Lititz, Lancaster county until 1747, when he was succeeded by Rev. Daniel Neubert, who laid the foundations for the present large Moravian congregation in Lititz.

Rev. Mr. Lischy was an unfortunate man. There was constant trouble with him. He was disobedient, and was later charged with falling into grievous sins. After leaving Berks county he preached in York county at several places. In the western part of that county he founded a congregation which still bears his name. He was deposed from the ministry, and

finally retired to a farm, where he resided until his death in 1781.

THE MORAVIANS AT RIETH'S CHURCH

The Moravians sought to obtain a foothold in the Lutheran Rieth's church in the Tulpehocken region, near Stouchsburg, in the western part of Berks county. The original members had come there in 1723 with Conrad Weiser, sr. In 1727 a small log church was erected. The building was also intended to serve as a place of security and defense against the Indians. For this purpose a vault was constructed under the earthen floor of the church, where arms and ammunition might be stored. In 1729 Conrad Weiser, jr., arrived with the second colony of Palatines from New York, and he at once united with the flock. Whilst the building was Lutheran property, the Reformed people also worshiped in it for a number of years. Rev. John P. Boehm administered the first communion to the Reformed people in October of 1727 to 32 persons. From 1731 to 1755 the erratic Rev. John Peter Miller was the Reformed pastor, until he together with Conrad Weiser, the schoolmaster and four elders, united with the Seventh Day Baptists at Ephrata. Miller became the head of their cloister, but Weiser returned to the Lutheran church.

For some years the people at Rieth's could not secure a regular pastor. In 1733 Casper Leutbecker, a pious tailor and schoolmaster, commenced to serve the Lutheran people as "Vorleser," conducting services and reading sermons. He was afterward made their regular pastor. Not long after a conflict arose which became very bitter and continued a long time. This period is known as the "Tulpehocken Confusion." It is stated that the difficulty arose through the refusal of Rev. Mr. Leutbecker to baptize a child, which an intoxicated man had brought. Upon a second refusal by Mr. Leutbecker the father went to the Conestoga in Lancaster county and

engaged Rev. Casper Stoever to baptize the child. The latter consented, came to Tulpehocken and baptized the child. This act gave great offense to the people, and soon there were two parties---a Leutbecker and a Stoever party. Mr. Stoever commenced to preach in barns, and soon after secured entrance into the church. For some time there were two sets of Lutheran church officers, and two parties contended for the control of the church. The authorities decided in favor of the Leutbecker party. It is claimed that several efforts were made to kill Rev. Mr. Leutbecker. This sad experience destroyed his health and he died in 1738. Bishop Spangenberg preached his funeral sermon. Rev. Mr. Stover now had full sway for several years. About this time the Reformed people withdrew and erected a Reformed church at Host, five miles north of Womelsdorf.

Conrad Weiser held to the Leutbecker party. In 1742 Weiser brought Count Zinzendorf, the Moravian leader, to Tulpehocken, and later Zinzendorf sent Rev. Gottlieb Büttner, one of those ordained at the great meeting in Oley, in February of the same year, to preach in the Rieth church. It is claimed that Zinzendorf here represented himself as a Lutheran. The coming of Rev. Büttner was by no means calculated to end the struggle, but rather to intensify it. The Stoever party regarded him as an un-Lutheran interloper. He soon became disgusted and left. Zinzendorf again visited the place in the beginning of August of the same year, 1742, but he was threatened with personal injury. The confusion was now great. The Moravians were largely blamed for the continuance of this trouble. The church officers at this time, under date of August 11, 1742, published a statement which was attested by Conrad Weiser, and this had a pacifying effect.

Soon after another Moravian minister, Rev. J. Philip Meurer, arrived from Europe and assumed the pastor-

ate at Rieth's church. The Stoever party was greatly in the minority, and in the fall of the same year, 1742, withdrew and organized Christ Lutheran church and located a mile west of Stouchburg. The Moravians now had full control for some years.

In 1745 the people resolved to erect a new church at Rieth's, during the pastorate of Rev. J. P. Meurer. By invitation of the trustees Bishop Spangenberg, Zinzendorf's successor, laid the corner-stone on April 1. A hymn was sung which had been composed for the occasion, and which was afterward included in the Moravian hymn book. The new church was dedicated on December 1, 1745, by Bishop Spangenberg, Rev. Abraham Reincke and Pastor Meurer. The communion was administered to 22 persons. The congregation at that time, according to the list placed into the corner-stone, consisted of thirteen families and 77 children.

Soon after this the Moravian influence at Rieth's declined. In 1745 some of the Moravians withdrew and united with the flock in North Heidelberg. After some time the Moravians claimed a property right in Rieth's church on account of having contributed to its erection. Subsequently they brought suit, and the matter came to trial in April 26, 1755, and the decision was in favor of the Lutherans and against the Moravians.

This ended the effort of the Moravians to establish themselves in the Rieth's church. The Moravian ministers who preached at various times at Rieth's seem to have been Bishops Zinzendorf, Spangenberg and Cammerhof, and Revs. Gottlieb Büttner, J. P. Meurer, J. H. Rahner, Andrew Eschenbach, C. H. Rauch, George Niecke, John Brucher and J. C. Pyrläus.

The stone church of 1745 was used until 1837, when a new and much larger stone church was erected at the old site. This third church stood until 1902, when it was demolished, af-

ter the congregation had erected a new church in the village of Stouchsburg.

AT MOLATTON

The Moravians also made an effort to gain entrance at Molatton, now Douglassville, in the southern part of Berks county. This place was a part of the large Manatawny tract which was taken up in 1701 by Rev. Andrew Rudman, who came to America in 1697, and a number of other Lutheran Swedes who had preceded him to the New World. Here they erected a small log church about the year 1700, which was the first house of worship ever erected in Berks county. Rev. Mr. Rudman was pastor of the Wicaco church in Philadelphia and also supplied Molatton. Rev. Mr. Hesselius was the first resident pastor at Molatton. He was succeeded by Rev. Gabriel Falk who commenced the church record in 1735. He was pastor until 1745. In 1736 a new and larger log church was commenced, but completed only in 1737. In this second church a number of conferences were held between the Indians and government officials. This church stood until 1831, when it was destroyed by fire.

In 1742 the Moravians sought to secure possession of this church, under the leadership of Count Zinzendorf, who visited the place. A young Swede named Brycelius was sent to Molatton. As stated, the first settlers there were Lutheran Swedes. By this time the settlement also included some English, Irish and German people. The young man met with some success in winning the favor of the people, and he announced services in the church to be conducted by himself on a certain day. On this occasion Pastor Falk went early to church and in the pulpit awaited the arrival of the young missionary. After the people had assembled in the church, the

young Swede made his appearance. Pastor Falk, who was then already an aged man, came down from the pulpit, met him and said: "You enter the sheepfold as a thief and murderer," and at the same time gave him a severe blow upon the mouth. Before a conflict could arise the people separated the two.

It is stated that the Moravians secured some foothold at Molatton, because Rev. Mr. Falk was frequently away from home. Then he was an aged man, and could no longer win the people to himself as the young Swede could do. Besides the Moravians offered to preach without remuneration, and this pleased some of the people. But their success was only temporary, and the effort to establish a Moravian flock at Molatton was soon abandoned.

These statements are not made in the spirit of criticism. The Moravians no doubt acted from good motives. The facts are cited merely as matters of history. As far as I know there are at present no Moravians in Berks county. There are a few persons of Moravian descent here, but they are members of other denominations. Nearly all, if not all, those who composed the two small flocks in Oley and North Heidelberg, had been won from other denominations, and when the congregations collapsed the remaining members, with few exceptions, returned to the original church affiliations of their fathers.

*January issue near foot of page 23, second column, should read: The first Bishop was David Nitchman, who was consecrated in 1735.

Page 28 top of 1st column, the baptismal or Christian names of the Indians should have been: Shabash was baptized Abraham; Stein, Isaac; and Kiop, Jacob; and the name Okely omitted.

A few lines below these "precautions" should read persecutions, and on page 29, 2nd col. numerous "lots" should be holes.

John Early (Johannes Oehrle) and His Descendants

By Rev. J. W. Early, Reading, Pa.



THE spelling of the original family name is not the same everywhere. In Switzerland it is generally spelled Oehrle. Throughout Wuerttemberg, whence John E. came, it is most generally Oehrle. In some instances it is Oehrlin. In some older records Ehrle is frequently met with.

It will not be necessary to give an extended history of his ancestry, so far traceable only to his grandfather, Thomas Oehrle, who is said to have come from L'Lauffen Oberamt (county seat) Balingen, near the Swiss boundary. In his new home, Jesingen, Ober-amt Kirchheim an der Feck, his family attained some prominence, his son having become town clerk and having married into the family of the judge and treasurer of the town.

THOMAS OEHRLE, S'NR.

In 1670 he married Agatha Eudriss at Jessingen. He died prior to 1710. She died in 1711. They had nine children. John George, b. 1672; Anna Mary b. 1673; John b. 1675; Agnes b. 1676; Agatha b. 1677; Jacob b. Sept. 1679; Barbara, 1681; Rosina, 1684; Thomas, May 1687. Nothing is known about any of them except Jacob and Thomas.

JACOB OEHRLIN

It is a peculiar fact that Jacob Oehrlin the older of these two boys who became a weaver, generally spelled his name Oehrlin. He married Anna Regina Kihlkopf of Olinden near Kirchheim, Feby. 4, 1704. These children were born to them; Rosina, 1706, were born to them: Rosina, 1706, died the same year; Anna Catharine, 1707 and died 1708; Joseph Ludwig,

of him we have no further information. Being left a widower Jacob married again — Margaret — whose family name is not given. He died Sept. 26, 1744, aged 65 years.

THOMAS OEHRLE

The youngest son, as well as youngest child, was a school teacher at Jesingen. He afterward became Court Clerk. February 25, 1710, he married Margaret, daughter of Jacob Fensterle, judge and treasurer of the town. Nine children were born to them. Thomas b. 1710 and died 1713; Christine, 1712; John Jacob, 1714 and died 1717; John Martin, 1716 and died 1717; Anna Catharine, 1718; Anna Margaret 1721, died in infancy; George and John Jacob, twins, 1722, both dying under five years of age, and John, Jan. 9, 1724. The wife died February 8, 1735.

He married again—Christine Allgeier, daughter of Conrad, a judge at this time. They had Thomas, 1736, died 1745; John George, 1738 and died 1746; Agnes, 1739, died 1741; Anna Barbara, 1741, became the wife of George Haiteman; a farmer of Jesingen. She died 1798; Christine, 1743; Conrad 1746, died 1747. Thomas E., died Nov. 25, 1746, aged 59½ years. It will be seen from this that John, the youngest son of the first wife, was the only male descendant who reached the age of manhood, and that unless his cousin Joseph Ludwig reached maturity and married, when John came to America, this family had died out in Germany, and therefore Jacob Early of Amity township, Berks county, afterwards of Donegal, Lancaster county, must have belonged to another family. We think the supposition that he came from Lauffen, retaining the old spelling Ehrle, would hardly be considered far-

fetched, although it could hardly be considered as proven.

JOHN EARLY—IMMIGRANT

At the age of 26 he left Jesingen and set sail for America. He arrived at Philadelphia in the ship *Brothers*, from Rotterdam, Capt. Muir, Aug. 24, 1750. He seems to have found his way at once to Londonderry township, Lancaster county, then Dauphin, now Lebanon county, Pa. It was this peculiar shifting of township relation that gave rise to the strange, although true statement, that two of his grandsons, although remaining in the same township during their entire lives, were born in Lancaster, married in Dauphin, died and were buried in Lebanon county, without removing from their original district.

Apparently he did not remain here very long. In 1751 we find him in the newly laid out town of Reading, where he had bought lot 135, where the bookstore of John George Hintz and the store immediately west of it are now located. Although he gives his residence as Londonderry township, Lancaster county, he evidently purposed to remain at Reading, for some time. For in January 1752 we find him among the members of Trinity Evangelical Lutheran church. Peter Schneider and he were made the Building Committee. Building Masters they are called. They evidently had the oversight of the operations and did the carpenter work. John E. was a carpenter.

April 10, 1753, he married Susanna Brumbach. Christian, a son, was born to them January 13, 1754. In the latter part of October or the first half of November the wife died. She was a member of the Reformed church.

Early in spring the following year we find he has taken up his residence in Londonderry again. March 11, (Stoever says 10th) he married Mary Regina Lichele, a family name which is spelled about half a dozen different

ways by Stoever. His children by this marriage were: John, b. July 2, 1757; John William, Aug. 10, 1763; Thomas, November 4, 1767; Anna Catharine, July 7, 1772; Anna, February 8, 1779; four others whose names are not recorded. He died October 19, 1796, aged 72 years, 9 months and 10 days. He was buried at the Bindnagel's church, of which he was one of the principal members, and apparently one of the founders.

He showed his deep interest in this church by formulating a plan for its endowment. He took seven pounds of the money in its treasury, paying one shilling per pound interest, and adding seven shillings annually until the whole sum should bring two pounds interest per annum. After that stage was reached there was to be a settlement, and from that time on one half of the interest was to be paid to the pastor and the other half was to be added to the principal. There was another fund—the bequest of Geo. Bergner, another member of the congregation. The principal, one hundred pounds, was to be put at interest, one third of the income was for the pastor, another third for the school teacher, and the other third was to be added to the principal.

At first he resided about half a mile south of the Bindnagel's church, on a part of the Bindnagel tract. In 1773 he bought the "Betines" farm from Leonard Deimmyer. Its northeast corner touched the present Palmyra cemetery, which at that time was the southwest corner of the John Adam Deinmyer farm, which extended eastward and included the entire site of Palmyra, eastward from that point. What the relationship of the two Deinmyers was we are unable to say. The "Betines" farm was first deeded to Leonard Deinmyer in 1751. About 20 years later John Early sold a strip of 50 acres to his son Christian, who again sold it to Andrew Henry. This is now a part of the Oliver Henry farm. The balance of nearly 200

acres became the property of the second son, John Early, Esq., Justice of the Peace, of the third district, Annville and Londonderry. His widow survived him from 15 to 20 years, being present, as sponsor, at the baptism of a greatgrandson in 1811. No trace of the time of her death or the place of burial has been found

CHRISTIAN EARLY

The first of this family born in this country married Elizabeth Killinger, May 24, 1779. Their children as recorded in the family Bible, were: Christian, b. Aug. 25, 1780, died Sept. 4, 1781; John, February 18, 1783; Anna Catharine, May 3, 1784; William, Aug. 20, 1785; John George, March 29, 1787, died March 7, 1848; Susanna, December 7, 1788; Elizabeth, March 15, 1790; Christian, Jan. 12, 1795; the name of the one between these last two is entirely illegible; Regina, February 25, 1799; Thomas, March 29, 1801; Margaret, June 12, 1803. Apparently Christian Earl resided on his father's original tract, a short distance south of the Bindnagel church for a time. Then he bought 50 acres of the northern part of the "Betimes" farm. This he subsequently sold to Andrew Henry (snr.) He then purposed going into the iron business and bought a tract close to the Manada Creek. But finding his means inadequate, he disposed of this tract, and purchased a piece of land, several miles farther southeast, and erected a grist and saw mill on the Poe or Bow creek. Up to within a few years ago it was still owned by his descendants. It is still known as Early's Mill. It was carried on by his son John George, and after him by his grandson.

It is said that while engaged in helping to rebuild the Bindnagel church, there being neither bridge nor ferry at the time, he fell into the icy waters of the Swatara while floating lumber across. Through this he con-

tracted a cold from which he never recovered. He died August 23, 1803, at the age of 49 years, 7 months and 10 days. Nearly all the Earlys of Hanover, and they are quite numerous, are his descendants. One of them, Dr. Early, formerly of Belle Grove, Lebanon county, had settled in Reading, a few years ago, but he died young. They are related to the Killingers, the Heilmans, the Beavers, the Poormans, and in fact to nearly all the families of that section. This branch of the family is noted for great physical strength. There are numerous traditions concerning exhibitions of strength on the part of the older settlers. It is said of one of the K's that upon a banter he would take a barrel of cider by the ends and lift it on a wagon. It is also related concerning a member of this family, E. of Hanover that having gone to the mountain at the time, returning he met a bear. Bruin evidently desirous of making his acquaintance, came towards him. The man ran to a large chestnut tree. But before he could climb it, the bear was there too. So they had a sprinting match around the tree for a time. Finding that he was becoming winded, the man concluded that he might as well meet the bear first as last. So he stopped and Bruin advanced to the fray on his hind feet. The man seized him by the jaw and began to kick him in the groin. The result was a dead bear. The man becoming the victor, lived on bear meat for a while. No affidavits were ever made in this case.

But stories of this character are offset by others, tending to show that people everywhere will boast sometimes. It is said that one of the H. family at one time was boasting of the great physical strength of an uncle, and said: "Der vetter is awer stark. Er hot a Sack voll Spreu g'shouldert vor'm Morge Esse." Everyone can draw his own conclusions as to a feat of that kind.

Charles Shearer Keyser

A PENN-GERMAN WHOSE INFLUENCE FOR GOOD STILL SURVIVES
ONE OF THE FOUNDERS OF FAIRMOUNT PARK, PHILADFLPHIA

By Naaman H. Keyser, D. D. S., Philadelphia, Pa.



HE late Charles Shearer Keyser, the subject of our sketch, was born in Germantown, June 18, 1825. He was the son of Joseph and Susan Shearer Keyser and grandson of Jacob Souplis Keyser,

who built the house in which he was born, No. 6207 Main street. It stands next above the original Keyser house the ancestor of the family in America, who came from Amsterdam Holland, and settled in Germantown, in 1688.

Charles S. Keyser received his early education in Germantown. In 1842 he entered the University of Pennsylvania, and was admitted to the bar in 1848. During the Civil War he served as a private in the First City Troop, attached to the Second United States Cavalry, under Colonel George H. Thomas. He served one term in City Councils. He was a fluent talker in English and German and was often called upon to make addresses. He took an active interest in labor problems, and was at one time the labor party's candidate for District Attorney.

Mr. Keyser was one of the original promoters of Fairmount Park, and his tracts did much to induce the city to purchase the private estates along the Schuylkill. In 1856 he published a paper on "Lemon Hill." Of this pamphlet Ferdinand J. Dreer, the owner of Lemon Hill, afterwards said: "Mr. Keyser called public attention to the importance of securing them (the pieces of ground now constituting Fairmount Park,) and which doubtless had a large influence in the result." Mr. Keyser wrote ex-

tensively on social and political subjects. Among his works are "Fairmount Park," "Penn's Treaty," "Memoirs of William H. English," "Memoirs of Judge Sharswood," "The Crime of 1873," an omitted chapter in the "Recollection of John Sherman," "Independence Hall," an account of the building of the hall and of its builder," "The Supreme Court Room," "History of the Liberty Bell" (this article was used by City Councils in publishing pamphlets that were distributed throughout the country, when the Liberty Bell was taken on its different journeys); "Minden Armais," "The Man of the New Race," a plea for the colored people. He compiled the genealogy of the Keyser family, in 1889, a book of historical value.

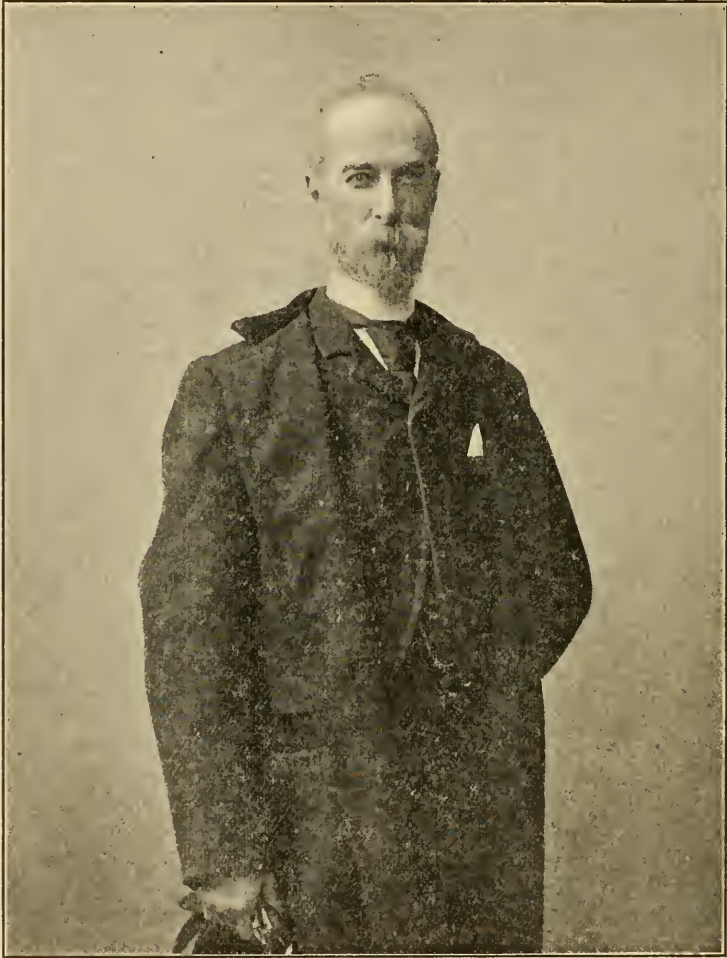
In 1866 he married Sophronia MacKay Norris. They had one daughter, Suzanne Keyser Roth, who now lives in New York.

Mr. Keyser was master of ceremonies of the celebration in the Centennial grounds July 5, 1875, and was author of the plan through which the statuary commemorative of the Revolution was erected in the Centennial Grounds in 1876. He also was a member of the President's Advisory Board of the United States Centennial Commission for the ceremonies in Independence Square, on July 4, 1876. Mr. Keyser was much interested in the establishment of small parks and play grounds throughout the city. He made the principal address at the dedication of Vernon Park, Germantown, in 1899.

Mr. Keyser was on the board that had charge of the restoration of Independence Hall and was the one who

opposed the removal of the old court buildings. His opposition did not avail and after new buildings had been erected on the site, it was found that he was correct, and that the original buildings, although somewhat altered in appearance, had been re-

school children in the history of the city. To this end he offered prizes for essays, and also conducted parties of boys through Independence Hall, explaining to them the various events connected with the historic building, a task for which no one was better



CHARLES S. KEYSER, ESQ.

moved to make a place for the two tinder boxes that have been placed there. They are occupied now as museums. A short time before his death he became actively interested in a plan to promote interest among

fitted.

Mr. Keyser died September 25, 1904. He was a member of the Historical Society of Pennsylvania, Netherland and German Societies and of other organizations.

Heads of Families at the First Census

NOTE.—Reprint of text which will appear in pamphlets containing names of heads of families at the First Census, in the states of Connecticut, Maine, Maryland, Massachusetts, New Hampshire, New York, North Carolina, Pennsylvania, Rhode Island, South Carolina, Vermont and Virginia. Each state will form a separate part, or volume, consisting of from 100 to 300 pages. Copies may be obtained of the Director of the Census. Price \$1.00 Washington, D. C.

INTRODUCTION



THE First Census of the United States (1790) comprised an enumeration of the inhabitants of the present states of Connecticut, Delaware, Georgia, Kentucky, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Rhode Island, South Carolina, Tennessee, Vermont and Virginia.

A complete set of the schedule for each state, with a summary for the counties, and in many cases for towns, was filed in the State Department, but unfortunately they are not now complete, the returns for the states of Delaware, Georgia, Kentucky, New Jersey, Tennessee, and Virginia having been destroyed when the British burned the Capital at Washington during the war of 1812. For several of the states for which schedules are lacking it is probable that the Director of the Census could obtain lists which would present the names of most of the heads of families at the date of the First Census. In Virginia, state enumerations were made in 1782, 1783, 1784, and 1785, but the lists on file in the State Library include the names of only 39 of the 78 counties into which the state was divided.

The schedules of 1790 form a unique inheritance for the Nation, since they represent for each of the states

concerned a complete list of the heads of families in the United States at the time of the adoption of the Constitution. The framers were the statesmen and leaders of thought, but those whose names appear upon the schedules of the First Census were in general the plain citizens who by their conduct in war and peace made the Constitution possible and by their intelligence and self-restraint put it into successful operation.

The total population of the United States in 1790, exclusive of slaves, as derived from the schedules was 3,231,533. The only names appearing upon the schedules, however, were those of heads of families, and as at that period the families averaged 6 persons, the total number was approximately 540,000, or slightly more than half a million. The number of names which is now lacking because of the destruction of the schedules is approximately 140,000, thus leaving schedules containing about 400,000 names.

The information contained in the published report of the First Census of the United States, a small volume of 56 pages, was not uniform for the several states and territories. For New England and one or two of the other states the population was presented by counties and towns; that of New Jersey appeared partly by counties and towns and partly by counties only; in other cases the returns were given by counties only. Thus the complete transcript of the names of heads of families, with accompanying information, presents for the first time detailed information as to the number of inhabitants—males, females, etc.—for each minor civil division in all those states for which such information was not originally published.

*North Carolina and Virginia to be issued.

In response to repeated requests from patriotic societies and persons interested in genealogy, or desirous of studying the early history of the United States, Congress added to the sundry civil appropriation bill for the fiscal year 1907 the following paragraph:

The director of the Census is hereby authorized to publish, in a permanent form, by counties and minor civil divisions, the names of the heads of families returned at the first census of the United States in seventeen hundred and ninety; and the Director of the Census is authorized, in his discretion, to sell said publications, the proceeds thereof to be covered into the Treasury of the United States to be deposited to the credit of miscellaneous receipts on account of "Proceeds of sales of Government property:"

Provided, That no expense shall be incurred hereunder additional to appropriations for the Census Office for printing therefor made for the fiscal year nineteen hundred and seven; and the Director of the Census is hereby directed to report to Congress at its next session the cost incurred hereunder and the price fixed for said publications and the total received therefor.

The amount of money appropriated by Congress for the Census printing for the fiscal year mentioned was unfortunately not sufficient to meet the current requirement of the Office to publish the transcription of the First Census, and no provision was made in the sundry civil appropriation bill for 1908 for the continuance of authority to publish these important records. Resources, however, were available for printing a small section of the work, and the schedules of New Hampshire, Vermont, and Maryland accordingly were published.

The urgent deficiency bill, approved February 15, 1908, contained the following provision:

That the Director of the Census is hereby authorized and directed to expend so much of the appropriation for printing for the Department of Commerce and Labor allotted by law to the Census Office for the fiscal year ending June thirtieth, nineteen hundred and eight, as may be necessary to continue and complete the publication of the names of the heads of families

returned at the First Census of the United States, as authorized by the sundry civil appropriation act approved June thirtieth, nineteen hundred and six.

In accordance with the authority given in the paragraph quoted above, the names returned at the First Census in the states of Connecticut, Maine, Massachusetts, New York, North Carolina, Pennsylvania, Rhode Island, and South Carolina have been published, thus completing the roster of the heads of families in 1790 so far as they can be shown from the records of the Census Office. As the Federal census schedules of the state of Virginia for 1790 are missing, the lists of the state enumerations made in 1782, 1783, 1784, and 1785 have been substituted and, while not complete, they will, undoubtedly, prove of great value.

THE FIRST CENSUS

The First Census Act was passed at the second session of the First Congress, and was signed by President Washington on March 1, 1790. The task of making the first enumeration of inhabitants was placed upon the President. Under this law the marshals of the several judicial districts were required to ascertain the number of inhabitants within their respective districts, omitting Indians not taxed, and distinguishing free persons (including those bound to service for a term of years) from all others; the sex and color of free persons; and the free males 16 years of age and over.

The object of the inquiry last mentioned was, undoubtedly, to obtain definite knowledge as to the military and industrial strength of the country. This fact possesses special interest, because the Constitution directs merely an enumeration of inhabitants. Thus the demand for increasingly extensive information, which has been so marked a characteristic of census legislation, began with the First Congress that dealt with the subject.

The method followed by the President in putting into operation the

First Census law, although the object of extended investigation, is not definitely known. It is supposed that the President or the Secretary of State dispatched copies of the law, and perhaps of instructions also, to the marshals. There is, however, some ground for disputing this conclusion. At least one of the reports in the census volume of 1790 was furnished by a governor. This, together with the fact that there is no record of correspondence with the marshals on the subject of the census, but that there is a record of such correspondence with the governors, makes very strong the inference that the marshals received their instructions through the governors of the states. This inference is strengthened by the fact that in 1790 the state of Massachusetts furnished the printed blanks, and also by the fact that the law relating to the Second Census specifically charged the Secretary of State to superintend the enumeration and to communicate directly with the marshals.

By the terms of the First Census law nine months were allowed in which to complete the enumeration. The census taking was supervised by the marshals of the several judicial districts, who employed assistant marshals to act as enumerators. There were 17 marshals. The records showing the number of assistant marshals employed in 1790, 1800, and 1810 were destroyed by fire, but the number employed in 1790 has been estimated at 650.

The schedules which these officials prepared consist of lists of names of heads of families; each name appears in a stub, or first column, which is followed by five columns, giving details of the family. These columns are headed as follows:

Free white males of 16 years and upward, including heads of families.

Free white males under 16 years.

Free white females, including heads of families.

All other free persons.

Slaves.

The assistant marshals made two copies of the returns; in accordance with the law one copy was posted in the immediate neighborhood for the information of the public, and the other was transmitted to the marshal in charge, to be forwarded to the President. The schedules were turned over by the President to the Secretary of State. Little or no tabulation was required, and the report of the First Census, as also the reports of the Second, Third, and Fourth, was produced without the employment of any clerical force, the summaries being transmitted directly to the printer. The total population as returned in 1790 was 3,929,214 and the entire cost of the census was \$44,377.

A summary of the results of the First Census not including the returns for South Carolina, was transmitted to Congress by President Washington on October 27, 1791. The legal period for enumeration, nine months, had been extended, the longest time consumed being eighteen months in South Carolina. The report of October 27 was printed in full, and published in what is now a very rare little volume; afterwards the report for South Carolina was "tipped in." To contain the results of the Twelfth Census, ten large quarto volumes, comprising in all 10,400 pages, were required. No illustration of the expansion of census inquiry can be more striking.

The original schedules of the First Census are now contained in 26 bound volumes, preserved in the Census Office. For the most part the headings of the schedules were written in by hand. Indeed, up to and including 1820, the assistant marshals generally used for the schedules such paper as they happened to have, ruling it, writing in the headings, and binding the sheets together themselves. In some cases merchants' account paper was used, and now and then the schedules were bound in wall paper.

As a consequence of requiring marshals to supply their own blanks, the volumes containing the schedules vary in size from about 7 inches long, 3 inches wide, and 1-2 inch thick to 21 inches long, 14 inches wide, and 6 inches thick. Some of the sheets in these volumes are only 4 inches long, but a few are 3 feet in length, necessitating several folds. In some cases leaves burned at the edges have been covered with transparent silk to preserve them.

THE UNITED STATES IN 1790

In March, 1790, the Union consisted of twelve states—Rhode Island, the last of the original thirteen to enter the Union, being admitted May 29 of the same year. Vermont, the first addition, was admitted in the following year, before the results of the First Census were announced. Maine was a part of Massachusetts, Kentucky was a part of Virginia, and the present states of Alabama and Mississippi were parts of Georgia. The present states of Ohio, Indiana, Illinois, Michigan, and Wisconsin, with part of Minnesota, were known as the Northwest Territory, and the present state of Tennessee, then a part of North Carolina, was soon to be organized as the Southwest Territory.

The United States was bounded on the west by the Mississippi river, beyond which stretched that vast and unexplored wilderness belonging to the Spanish King, which was afterwards ceded to the United States by France, as the Louisiana Purchase and now comprises the great and populous states of South Dakota, Iowa, Nebraska, Missouri, Kansas, Arkansas, and Oklahoma, and portions of Minnesota, North Dakota, Montana, Wyoming, Colorado, New Mexico, Texas, and Louisiana. The Louisiana Purchase was not consummated for more than a decade after the First Census was taken. On the south was another Spanish colony known as the Floridas. The greater part of Texas, then a part of the colony of Mexico,

belonged to Spain; and California, Nevada, Utah, Arizona, and a portion of New Mexico also the property of Spain, although penetrated here and there by venturesome explorers and missionaries, were for the most part, an undiscovered wilderness.

The gross area of the United States was 827,844 square miles, but the settled area was only 239,935 square miles, or about 29 per cent. of the total. Though the area covered by the enumeration in 1790 seems very small when compared with the present area of the United States, the difficulties which confronted the census taker were vastly greater than in 1900. In many localities there were no roads, and where these did exist they were poor and frequently impassable; bridges were almost unknown. Transportation was entirely by horseback, stage, or private coach. A journey as long as that from New York to Washington was a serious undertaking, requiring eight days under the most favorable conditions. Western New York was a wilderness, Elmira and Binghamton being but detached hamlets. The territory west of the Allegheny mountains, with the exception of a portion of Kentucky, was unsettled and scarcely penetrated. Detroit and Vincennes were too small and isolated to merit consideration. Philadelphia was the capital of the United States. Washington was a mere Government project, not even named, but known as the Federal City. Indeed, by the spring of 1793, only one wall of the White House had been constructed, and the site for the Capitol had been merely surveyed. New York city in 1790 possessed a population of only 33,131, although it was the largest city in the United States; Philadelphia was second, with 28,522; and Boston third, with 18,320. Mails were transported in very irregular fashion, and correspondence was expensive and uncertain.

There were, moreover, other difficulties which were of serious moment in

1790, but which long ago ceased to be problems in census taking. The inhabitants, having no experience with census taking, imagined that some scheme for increasing taxation was involved and were inclined to be cautious lest they should reveal too much of their own affairs. There was also opposition to enumeration on religious grounds, a count of inhabitants being regarded by many as a cause for divine displeasure. The boundaries of

towns and other minor divisions, and even those of counties, were in many cases unknown or not defined at all. The hitherto semi-independent states had been under the control of the Federal Government for so short a time that the different sections had not yet been welded into an harmonious nationality in which the Federal authority should be unquestioned and instruction promptly and fully obeyed.

Population of the United States as returned at the First Census, by states: 1790

DISTRICT	Free white males of 16 years and upward, including heads of families	Free white males under 16 years	Free white females, including heads of families	All other free persons	Slaves	Total
Vermont.....	22,435	22,328	40,505	255	16	2 285,539
New Hampshire.....	36,086	24,851	70,160	630	158	141,885
Maine	24,384	24,748	46,870	738	None	96,540
Massachusetts.....	95,453	87,284	190,582	5,464	None	378,787
Rhode Island.....	16,019	15,799	32,652	3,407	948	68,825
Connecticut.....	60,523	54,408	176,448	2,808	2,74	237,946
New York.....	83,700	78,122	152,320	4,654	21,324	340,120
New Jersey.....	45,251	41,416	83,287	2,762	11,423	184,159
Pennsylvania.....	110,788	106,948	206,363	6,537	3,727	434,373
Delaware.....	11,783	12,143	22,384	3,899	8,887	59,094
Maryland.....	55,915	51,339	101,395	8,043	103,036	319,728
Virginia.....	110,936	116,135	215,046	12,866	292,627	747,610
Kentucky.....	15,154	17,057	28,922	114	12,430	73,677
North Carolina.....	69,988	77,506	140,710	4,975	100,572	395,751
South Carolina.....	35,576	37,722	66,880	1,801	1 7,094	249,078
Georgia.....	13,103	14,044	25,739	393	29,264	82,548
Total number of inhabitants of the United States exclusive of S. Western and N. W. territory	807,093	791,850	1,541,293	59,160	604,280	3,893,685

	Free white males of 21 years and upward.	Free males under 21 years of age	Free white females.	All other persons	Slaves	Total
S. W. territory.....						
N. W.	6,271	10,277	15,365	361	3,417	35,691

1 The census of 1790, published in 1791, report 16 slaves in Vermont. Subsequently, and up to 1860, the number is given as 17. An examination of the original manuscript returns shows that there never were any slaves in Vermont. The original error occurred in preparing the results for publication, when 16 persons, returned as "Free colored," were classified as "Slave."

2 Corrected figures are 35,425, or less than figures published in 1790 due to an error of addition in the returns for each of the towns of Fairfield, Milton, Shelburne and Williston, in the county of Chittenden; Brookfield, Newbury, Randolph and Strafford, in the county of Orange; Castleton, Clarendon, Hubbardton, Poultney, Rutland, Shrewsbury and Wallingford, in the county of Rutland; Dummerston Guilford, Halifax and Westminster, in the county of Windham and Woodstock, in the county of Windsor.

3 Corrected figures are 59,095, or 2 more than published in 1790, due to an error in addition.

Philadelphia Founders' Anniversary

In its mission as a historical magazine THE PENNSYLVANIA GERMAN deems a recording of some of the notable events and addresses called forth by Philadelphia Founders' Week appropriate and desirable. A selection of material has therefore been made which is presented in the following pages. In the abundance of rich material at our disposal choice was often difficult. If our readers noted any important statements, presentation of facts, editorials, that they think should find a place in the pages of the magazine they will confer a great favor by calling our attention to them. We believe that by thus collecting what is here presented we put in convenient form valuable data that will often be referred to and made use of.

C. J. Hexamer, president of the National German-American Alliance, read the following telegram from President Roosevelt:

"White House, Washington, D. C., Oct. 6.—Through you I present my heartiest good wishes for the success of the National German-American Alliance on the occasion of their gathering to celebrate the two hundred and twenty-fifth anniversary of the first German emigration to this country. From that day to this Americans of German birth and descent have borne high and honorable part in the history of this great Nation.

THEODORE ROOSEVELT."

Governor Stuart, introduced by Dr. Hexamer, was given a most cordial reception.

"I am not here to make an address," said the Governor, "but to show the great debt of gratitude I feel as a Pennsylvanian to the Germans of this Nation. Pennsylvania has always had the support of her German citizens. I particularly want to call attention to the Germans of this State as agriculturists. The interest in farming was

started by the early German settlers, and now Pennsylvania contains the banner agricultural county of the United States. I refer to Lancaster county: it is German from one end to the other, and a more devoted set of Germans than those in Lancaster county cannot be found. I want to say that I keenly appreciate the value of the Germans in my native State. In the building up of the educational institutions, in the medical profession, and in fact of every line, the Germans of Pennsylvania have done their share. I am glad to be the Governor of a State which has so many thrifty, peace-loving, industrious German citizens."

Rev. George Von Bosse delivered an address in German, in which he emphasized the important part that Germantown has played in the history of this country. He said in part:

It is a site, hallowed in history, where we now stand. Here the first German settlers toiled in the sweat of their brow; here rose the first German town in America; here the first German anthem ascended heavenward; here the first protest against abominable slavery was fulminated; here stood the first German printing press; here the first bible was printed in America, and, indeed, in the German language; here too the first religious periodicals and the first newspaper were edited, and each, indeed, in the German language. Here it was where German characters first promulgated to the marveling nations of earth the birth of this great Republic. Here it was where German hearts jubilantly throbbed when the glorious Declaration of Independence was promulgated; and, as in many other localities, the ground here, too, hath been bespattered with the precious life-blood of Germans who, in the Battle of Germantown, fought for liberty's sacred cause.

A SOLEMN DAY

"It is a solemn day we celebrate, the German Day. A quarter of a century in October, 1883, on the 200th anniversary of the landing of Francis Daniel Pastorius and the thirteen families from Krefeld, the first German Day was inaugurated principally through the efforts of those men whose memory we cherish, Dr. Gottlieb Theodore Kellner and Professor Oswald Seidensticker. The idea of the celebration of a German Day has its opponents, and not a few, but owing to the energy of the National German-American Alliance, under the leadership of Dr. C. J. Hexamer, the institution of the German Day bids fair to become permanent. And today, after twenty-five years have rolled by like some wild melody, 'tis not a handful of Germans that celebrate this day in some remote corner; nay, by tens of thousands they have flocked together to the birthplace of the German Day; they have come as representatives from all the estates of our vast country; the eyes of millions are this day fixed upon us; the absent are with us in spirit there in the ancient city of Krefeld, whence came the first German settlers, and in distant Sommerhausen, birthplace of Pastorius, yea, even throughout the German Empire, at whose head the German Emperor, who hath sent a representative to this celebration of ours, in his capacity as promotor of amicable relations between the two countries. Nor stand we alone in this celebration. Verily, Americans not of German kith and kin; Americans not biased by blind prejudices, not hampered by nativism, rather, true and genuine Americans, worthy sons of this land of liberty, and those who could not come, they are with us in spirit, and foremost among these The President of the United States, Theodore Roosevelt, who is intimately conversant with German thought and culture.

"But what is the purport of the German Day? It has been instituted to bear witness concerning that which

Germans have wrought in behalf of our country.

GERMAN CULTURE IN AMERICA

"We hear so much of what the Pilgrim Fathers and their descendants have done for our country, but that which Germans have done is passed over oftentimes in silence or belittled. Names of German men, worthy of fame, have been buried in oblivion. A Senator from one of the New England States informs us that among 14,000 names, 10,376 English, 1439 Scotch and only 659 German names (mirabile dictu) are found worthy of admittance in a biographical dictionary! In the face of such statistics it is high time that we German-Americans awake and snatch from oblivion the names of our ancestors who have left footprints in the sands of time. The National German-American Alliance has I am happy to say, auspiciously inaugurated this work. Time there was when I fondly cherished the specious delusion that all the culture we have is the work of the descendants of the Pilgrim Fathers, but inspired by the labors of Dr. Hexamer, an American of German descent, and of Professor Learned, an American of English descent, I have taken up the study of German culture in America, and a new light burst upon my vision. I blushed because of the consciousness of my ignorance. I was filled with indignation on hearing the work of our ancestors spoken of lightly, yet was my heart filled with joy on noticing how, now, justice is gradually being done to the merits of German-Americans.

"This glorious day is to strengthen us all in the endeavors we hold necessary for the welfare of our country. We would give to our Nation the best traits of German character. The National German-American Alliance strives to popularize the study of the German language, the language of a great people and of so many great men, the language of all the learned of modern times, the language of our heart and soul.

AIMS STRIVEN FOR

"We would moreover, preserve the purity of our government. We would educate our children in such a manner that they have within themselves the necessary moral fortitude to disdain a coercive yoke. We would introduce innocent recreation into our hurried and worried business life. And, again, we would advocate amicable relations between our Nation and other nations and especially with Germany. It is my fervent wish that this German day may, in the near future become a day of fraternization of all the various nationalities represented in this glorious republic.

As Dr. Hexamer unveiled the corner-stone, a block of granite 8 feet in height and bearing appropriate tablets of bronze, he said in part:

"With profound love we this day think of our German ancestors. German perseverance and German family life, the fountain of true, self-sacrificing love, which, to protect those that are near and dear, engenders heroic deeds of patriotism; all these things have contributed infinitely towards exalting our country to her high estate. For liberty, that highest ideal of the Germans from time immemorial, our fathers fought not alone with protests against slavery, at a time when Anglo-Americans in New England executed witches, but also on the battle-field. The names of Steuben, De Kalb, Herchheimer and Muehlenberg will live for all time. Nor will a grateful people ever forget, that almost 200,000 Germans were ready to shed their blood for the Union, that not one star might be torn from our glorious banner, and that we might be, as we now are, a united and powerful Nation.

CULTIVATED ARTS OF PEACE

"And yet our ancestors did not seek to triumph in sanguinary wars, but rather in the arts of peace. Wherever Germans settled, the wilderness was transformed into garden spots and blossomed as the rose. Their lands

flowing with milk and honey. In every trade, art and industry they excelled. German teachers, painters, sculptors, poets, musicians and men of science have filled the world with admiration.

"To investigate and record the deeds of our ancestors, to educate our youth, that a sound mind may dwell in a sound body, and that they may be proud of their kin; to assist German immigrants and to educate them, so that they may become useful citizens of our Republic, and to imbue all of Uncle Sam's children with the fact, that: 'Full many a gem of purest ray serene' is found in German lore, and that its flowers may not be born to blush unseen and waste their sweetness on the desert air—such are the principal aims of the great National German-American Alliance.

"We now erect this corner-stone, a work of German art, not as part of a local, but of a national monument of the Germans of America. It is hence a sacred obligation unto all in whose veins German blood courses, to strive to complete this work in a worthy manner.

PASTORIUS' BLESSING

"In the annals of this first German settlement we find recorded the blessing of our venerable father Pastorius (whose name being interpreted, means a shepherd), and if we will cleave unto one another, as we now, in this solemn hour, do vow, to pursue our high cultural mission indefatigably, this self-same blessing shall be fulfilled.

All hail German progeny!
All hail, ye German brethren!
All hail for evermore!

"And now, Mr. Mayor, I have the honor to transmit to you for the city of Philadelphia in behalf of the National German-American Alliance this corner-stone, as an ornament unto the City of Brotherly Love, as an emblem of German loyalty to the land of our adoption or birth, and as a token of everlasting amity between the new and the old Fatherland."

A GERMAN-AMERICAN FESTIVAL

In any aspect of "Founders' Week"—as an historical commemoration of the first planting of the city or as a celebration of two centuries and a quarter of growth and achievement—the prominent part taken by the German-Americans must be regarded as equally appropriate. The history of Philadelphia, as the capital of Penn's Commonwealth, cannot be told without including that of the "German Town" established at nearly the same time close by, which became itself the metropolis of that early German immigration whose impress is strongly felt in the whole development of Pennsylvania and in that of many neighboring Colonies and States. The two towns grew up side by side, harmonious but distinct, and even after the greater had absorbed the less, and the German township had become only a "ward" of Philadelphia, it still retained, as it retains today, its own distinctive individuality as one of the soundest and truest, most independent and progressive of American communities.

How much of this it owes to its German origin, how much to the conflict and commingling of German and English influences, it is needless now to discuss. In any case, it was inevitable that in the festivities of the anniversary week Germantown should furnish its own particular pageant, its special commemoration of its own founder. For the name of Pastorius is worthily associated with that of Penn, whom he resembled in his gentle culture, his high ideals, his love of intellectual freedom, and it was largely through the influence of Pastorius and his associates that Penn's promise of religious tolerance drew hither so many of the disturbed people of another race and language, whose descendants are now co-heirs with those of English stock in the historic glory of Pennsylvania.

This is the historic fact that Americans of German descent are proud to recall at this time; but it is only in a very small degree that the vast German-American population of the coun-

try today traces its origin to the settlement of Germantown or to the migration of two centuries ago which gave us the "Pennsylvania Germans." That immigration ceased with the conditions that incited it, and while the Pennsylvania German communities prospered and spread, they had few accessions from Germany. It was not, indeed, until well on in the nineteenth century that Germans again began in large numbers to seek opportunities in the New World, and then they passed by the older German settlements and either established themselves in the cities or pressed on to the wider field that was opening in the West.

These are the modern Germans to whom we owe so much of energy and enterprise, of intellectual energy, of esthetic culture, of social and political advancement. These and their sons and grandsons are the German-Americans. They also retain a love of the land of their origin, of its language, customs and traditions, but all this is absorbed with them in the large life of the land of their adoption, to which they are contributing so much of inestimable value. It was the fault of the "Pennsylvania Germans," at least in the rural districts, to keep too much to themselves and to cling too fondly to their forefathers' way of life. The German-American of today, while he honors the memory of the early pioneers, is separated from them by a wide interval that has left him free to adapt himself to new conditions and to take a leading place in the national life.

At the date of the last census there were more than two and a half millions of German birth settled in the United States, and more than two millions of these had come to the country since 1850. Yet all, whatever their origin, are today Americans and loyal, each national strain contributing something of its own to the common strength and to the comprehensive activities of the great metropolis that has grown from the small beginnings

—Phila. Ledger.

THE HOME

HOMEMADE SOAP

Frequent requests have been received for recipes for home-made soap, an article which to the Pennsylvania-German housewife is as common as her daily routine in the kitchen. Yet to the rising generation the making of good homemade soap is becoming a lost art. Soap is an indispensable article in the home and has become so common that the present generation can scarcely realize that it is only comparatively recently that soap is being so largely manufactured.

Until the discovery of soap as we know it, the best cleansing agent was fuller's earth, the absorbent properties of which enabled it to remove greasy and oily matter from most fabrics. It is still used extensively for cleansing or fulling woolens and other clothes.

Another means of cleansing was the soap berry, the fruit of a plant which lathered freely on rubbing with water. Another was the root of the plant known as soapwort, the lathering properties of which were due to the presence of a substance called saponin, which is also found in the horse chestnut.

Our great-grandmothers used to make their own soap by the following process: A barrel or specially constructed hopper was raised off the ground sufficiently high to allow a tub to be placed under it, and the bottom perforated with small holes. It was then filled with wood ashes, and now and then a bucket of water was thrown on them, which found its way into the tub beneath. As the water percolated through the ashes, it dissolved the potash and soda which are always found in the ashes of plants, and thus a solution was obtained which was put into an iron boiler with a quantity of grease fat, and the mixture boiled for an hour or longer. Salt was then added, and as the mixture cooled a solid layer of curd soap solidified on the top of the water.

As the Editor of this department is not an experienced soap maker this article may be open to criticism, additional information or suggestions will be welcomed to these columns for the benefit and edification of interested readers.

Homemade soap is the result of a trifling expenditure of time and labor with materials that would otherwise be thrown away.

Fat, water and an alkali are the prime ingredients essential in its making. Every

part of the fat not used in the cooking, the drippings, fat skimmed off gravies, soups, etc., can be utilized, if raw fat or suet is taken it should be tried by putting in a pan and heated slowly over the fire, stirring occasionally so as to prevent its burning, then poured into a receptacle. When old the fat can be taken off the top, the impurities having settled on the bottom, the cleaner and nicer the fat the finer the finished soap.

In warm weather fat is liable to become mouldy and rancid, to prevent this it should frequently be heated until the quantity accumulated is sufficient to proceed with the boiling.

The modern process is practically identical with that of grandmother's day, only instead of ashes a solution of caustic soda, or lye, is used. Fats and oils are boiled along with this lye, and the mixture is kept constantly agitated. As the temperature increases, stronger lye is used, until the operation is completed. Salt is then added, and as soap is insoluble in salt water it rises to the top of the soda liquor.

Some housewives preferred to re-boil the curd soap to further clarify it. After solidification the soap was cut into squares of a size convenient for use and stored on the attic to season. Green soap was not considered advantageous to use within a year and the frugal housewife always had an abundant supply of well seasoned soap at hand.

A large iron kettle is very desirable, as the soap froths up at one stage and is apt to boil over in too small a vessel.

A GOOD HARD SOAP

Five pounds of grease, three gallons of soft, hot water, one pound of concentrated potash. Let these boil together for five or six hours, adding water as it boils away to keep up the original quantity. When done it is a dark yellowish-brown, clear like jelly, almost transparent. If the tongue is touched to it the taste is smooth and not unpleasant; it is sharp and acrid if not sufficiently boiled. It should be frequently stirred while boiling. Pour it into the zinc-lined box, and leave it to harden. In twenty-four hours it will be a solid mass of nearly white soap. Turn it out on a table and cut it in thin bars lengthwise. If it is desired it can then be divided into squares. If this cannot be had a knife, heated in boiling water, will answer the purpose.

Literary and Dialect Gems

En Hier-Rawt Pardy

By Gottlieb Boonastiel

Em Moondawg en wuch is de Betz Grill un der Billy Schnellkeffer noach em shtettle far license greega far hira. Der Billy is so en awremer barrick-knobber wee's feel hut, un are hut nix lavendichs uff em hofe oss we en darrer, long-oricher shtuvvericher asel os nemond kawfa hut wella we der shreef ene ous-farkawfed hut. Well, der Billy hut shtyle aw do wella un hut der Betz g'sawd se daida noach em shtetle rida wile de waega so weesht wara. Now de Betz is en oldt Maidel, un hut's shunt fartzich yohr hara dunnera. Es hut nemond ga-glawbed os se mae hira daid, awver der Billy hut a pawr nochts um se room g'schmunseled un by sell tzeit wore se so weedich os en bendei won are bloot reeched. Se hut era hore ga-grulld un loomba in de bocka far se ous-filla, era g'sicht ga-powdered mit male, un era bocka g'farrebed mit rhode-reeva bree. Well, der Billy hut si asel rows g'feered un hut amohl ae bae ivver ene g'henked derno hut are der Betz g'woonka far cooma un aw druff groddla.

Es hut der Betz im awfong net recht aw-g'shtonna, awver se wore willins far anich ebbes do far en mon grega while se gadenked os des wara era ledshte chance. De Betz is endlich druff cooma, awver der asel hut's ellem noach gor net ga-glich. Are hut anyhow refused ae shrit tsu maucha so long os se olla tswae uff eme hucke. Endlich sawgt der Billy, "Betz, drae eme amohl der schwontz! "Now, der asel is en shtuvvericher bugger un are hut aw-fonga shrowva os won are warren het, awver onshlots fun farschiech ga is are hinnerschich ga-backed bis uff ae mohl sin si fees hinna nows g'flooga as we en wedderlaich.

De Betz is about footzae foos in de hae g'flooga un is im dreck ga-land uff eram bussel oona wae ga-doo, awver gor woonerbar farshrucka. Se is en shpunkich weipsmensch un in wenicher tzeit os es mich nembt far dere's fartzaela wore se widder uff em asel. "Now," secht der Billy, "habe fesht un ich drae eme es ore." Are hut nuch haerly fesht g'hot biswoopsh! wore der asel fonna in der hae. Der Billy hut ene um der hols room greeked un fesht g'hova. De Betz is eme hinna ivver der rick nunner g'fora os de foonga g'flooga sin un hut en luch in der dreck g'shloga os mer en yarlich kolb drin fargrawva het kenna. "Now," secht der Billy, "won du nuch goodla consht don broveer's nuch ae mohl. Mere wella niah tackticks usa. Ich drae eme's ore un du draesht eme der schwontz. Sell holdt de tswae enner aeva."

Der asel hut g'shpeered as ebbes gae muss un are hut en shproong ga-maucht os se olla tswae ivver ene nunner g'flooga sin.

Der Billy is uff de Betz g'folla un hut sich net wae gadoo, awver de Betz hut era tzoong tswisha era folshe tzae greeked un hut about en tzollun-a-holb derfun ob ga-bissa.

Der Billy hut grawd gae wella un hira, awver de Betz hut's net ga-doo, un dart wore era glick. We de leddicha menner om Barrick ous g'funna hen os se en shtick fun era tzoong ob ga-bissa hut hen se oll hira wella wile yader garn en fraw het mit wenicher os de ordinary amount fun tzoong.

De g'hireda menner om Barrick woo wiver hen os tsu feel schwetza wella en law ga-passed hovva os all de weipslait der asel rida missa, un now won en weipsmensch tsu feel retches doot don gaits schprich-wordt om Barrick nows "Selly set em Billy Schnellkeffer si asel rida!"

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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ADDITIONAL PARTICULARS are found on page 2 of the cover.

The aim of THE PENNSYLVANIA-GERMAN is stated above. A brief history of this magazine is given in January number 1906, by the lamented Henry A. Schuler, who was then the editor. Since his unexpected death early last year the publisher, Mr. H. W. Kriebel, has had the additional burden of editor. Those having an experimental knowledge of editing and publishing a periodical were not surprised when they read his hopeful expression of the promised assistance, in last month's issue.

The associate editor trusts that his work may not disappoint the hopes of the publisher, contributors, subscribers and the readers of this magazine. He also hopes he will have the health necessary to devote the time required to edit the "copy," read and correct the proof sheets, write editorials and comments for each issue. He desires that our acquaintanceship may be congenial and mutually profitable.

We have been asked whether THE PENNSYLVANIA-GERMAN was printed in that dialect. The reason given for the question was that many Germans and their descendants in Pennsylvania and other states could not read or understand the dialect. The reply was that it is printed in English, with the exception of several pages in each number of poetry and prose to give practical illustrations of the forcefulness of the Pennsylvania German dialect and its aptness for exact expression of every day affairs, and especially of humor, riddles and wit, equal if it does not in these respects excel the Irish and Scotch brogues.

It is not likely that some of the facts concerning Washington, on his early campaigns to Western Pennsylvania in 1754-5 are generally known, or that General Braddock was shot from his horse by one of his own soldiers during the battle with the French and Indians, a few miles on this side of where Pittsburg now is.

In the biographical sketch of Colonel Hollenbach, interesting pioneer, colonial and revolutionary history is given by his grandson. It will be continued in the next number. The remaining contributions in this number are all worth reading by those interested in the respective subjects.

Rev. Dr. F. C. Croll, the founder of this magazine nine years ago, and who wrote a book on "Ancient and Historic Landmarks in the Lebanon Valley," published in 1895 and is the author of other works, has resigned his pastorate in Lebanon, Pa. He added 1000 members to the church during his sixteen years pastorate. Additional ground was also purchased during this time, the church building enlarged, remodeled and refurnished, pipe organ purchased and all debts paid. Dr. Croll has accepted a call to the First Lutheran Church in Beardstown, Ill., and removed to that city February 1.

A circular letter has been sent by Mr. H. W. Kriebel to all the subscribers giving and requesting information on a number of matters regarding the advancement and bettering of this magazine. May we not expect as many of the readers as possible and as soon as possible to write him their views and opinions as to making THE PENNSYLVANIA-GERMAN monthly still more interesting and useful in securing and publishing an accurate history of their ancestors of Germanic descent of either father or mother: of grand and great grandparents, etc., a true account of how and where their children lived and what they did, said and wrote. The publisher also makes a favorable offer to renew your subscription at once and ask your neighbors and relatives to subscribe for this magazine.

Clippings from Current News

—The Moravians were the first missionaries among the Indians in Pennsylvania and Ohio. Among them were Revs. David Zeisberger and John Heckewelder. These two labored at Lichtenau, Ohio. This place was founded by Zeisberger and Heckewelder on April 12, 1776, and is located on the eastern bank of the river Muskingum, near Coshocton. The settlement was made by the missionaries named and eight families. Their first service was held on Sunday, April 13, 1776. Nearly the whole population of Coshocton attended this service. Mr. Zeisberger preached on Luke 24:46, 47.

In this mission there was used the first spelling book ever introduced in the state of Ohio. It was compiled by Rev. Mr. Zeisberger and published in Philadelphia in 1776. This was seven years before Noah Webster issued his spelling book in Hartford, Conn. Thus Pennsylvania and Ohio were ahead of New England in this matter.

The first baptism at the mission at Lichtenau took place in April, 1776, three months after the first settlement. It was that of a grandson of the Delaware Indian Chief Netawateves. And a grandson he was. He was named John. A friend suggested to him the risk he assumed in being a Christian, but John promptly replied:

"If my life is in danger, I will the more cheerfully witness for the truth. Do you think that a baptized Indian fears your sorceries as he did when he was a heathen, and that he will hesitate to make known what the Savior has done for him and for all men? No! While I live I will not hold my peace, but proclaim salvation. This is the command of God."

Among those who cut the timber for the erection of buildings at Lichtenau was the converted Indian Chief and brave warrior, Isaac Glickkeltau, who was a church elder, and as eminent for his piety as for his prowess. He perished in the massacre at Gnadenhütten, Ohio, in 1782.

Lichtenau is a German word which means meadow of light.

Rev. Wm. H. Rice, D.D., pastor of the Moravian church, at Gnadenhütten, Tuscarawas county, Ohio, is a direct descendant of the above-named Rev. John Heckewelder.—The Reformed Church Record.

—We clip the following from the Public Ledger:

The University of Pennsylvania is a part of the life, the bone and sinew of progress of this community and of the whole Commonwealth. The time has arrived when the ordinarily intelligent man will readily

admit that a great seat of learning, with its collection of schools of the sciences, arts and professions, is just as worthy of support and encouragement as the construction of a waterway or the development of an industry. Men cannot live by bread alone; coal mines and factories make an inadequate foundation for the magnificent superstructure of an advanced, alert and noble civilization which must uphold and magnify spiritual and intellectual influences. And, in fact, the University, with its thousands of students, professors and attendants and manifold activity and the millions of dollars which it causes to be expended in this city and State, is a gigantic industry.

—Peter Miller Musser, of Muscatine, Ia., a philanthropist, millionaire and successful business man, has erected a handsome chapel in the Cedar Grove Cemetery at Adamstown, as a memorial to his parents, John and Cassiah Musser, who are buried there. The memorial occupies a position commanding a view of the pretty borough of Adamstown, where Mr. Musser, the donor, was born and lived until he went west.



Recent Deaths

Rev. Matthias Knoll, Evangelical minister, departed this life at Des Moines, Ia., November 11, 1908. The deceased was born at Allentown, Pa., June 1, 1847. He had been brought up in the Catholic Church and became a Protestant after coming to America.

August W. Ullberg, who molded the statue of William Penn, which now surmounts city hall tower, Philadelphia, died Dec. 3d.

Mr. Ullberg was one of the great molders of statues in the Rasmussen copper foundry in Copenhagen when he was asked to come here to cast the statue which is now the "first landmark of Philadelphia."

After its completion Ullberg decided to make Philadelphia his home. His work, which included great statues in almost every city in Europe, was practically done and he settled down in retirement, surrounded by his family.

He was 63 years old, and was born in Sweden.

Lancaster County, Pa.—Mrs. Mary Ann Souders, who celebrated her one hundredth birthday anniversary at Conestoga

Centre, October 30, died Nov. 26th. Up to the day of her centenary celebration she enjoyed remarkably good health, but immediately after that event it began failing. Deceased had fifty-eight living descendants.

Greenville, Pa., Dec. 15.—The Rev. Dr. John A. Kunkleman, one of the Mid-prominent Lutheran ministers in the Middle States, died after 52 years active service in the ministry. He successively held pastorates in Indianapolis, Philadelphia, Chambersburg, Pa.; Greenville, Pa.; Atlantic City and Greater New York. While pastor of St. Mark's Church, Philadelphia, he was chairman of the committee, and drafted the plea that brought about the closing of the Centennial Exhibition on Sundays. He also served as president of Carthage College, Carthage, Ill.

Dr. E. G. Rehfuss, a well-known specialist in treatment of diseases of the eye, died at his home, at the age of 47 years.

He was born in Philadelphia and was educated at the public schools, in which he prepared for the medical school of the University of Pennsylvania. He graduated from there in 1884 and became resident physician at the German Hospital.

Major Charles F. Kieffer, U. S. A., at the Cheyenne, Wyo., army post died Dec. 31. His home was in Philadelphia.

Major Kieffer was a son of Lorenzo M. Kieffer, who was a captain in the Union Army during the Civil War. Dr. George C. Kieffer, was a brother of the deceased, as are Lieutenant Victor Kieffer, U. S. A., and Philip Kieffer, a cadet at West Point.



RULE OF THREE

Men Who Work on Skyscrapers a Little Superstitious

These airy crews are a generous crowd, says Everybody's. They earn high pay. When working full time they make \$27 a week and, like their rough brothers out on the plains, they are quick to give of their earnings. On Saturday afternoons, when they line up at the pay window, the Sisters of Charity are always there, and quarters and dimes jingle merrily into their little tin boxes.

Behind this generous giving is a superstitious belief that amid risks like these it is well to propitiate Fate all you can.

For Fate is a relentless old machine and when once its wheels begin grinding, no power on earth can stop them. The "Rule of Three" is centuries old. You may hear of it out on the ocean, in the steel mills, in the railroad camps and down in the mines. And you find it up here on the jobs in the skies.

"Believe it?" said an old foreman. "You bet they believe it."

"Do you?" I asked.

"Well," he said, "all I can say is this: It may be a spell or it may be because of the way the whole crew is expecting it. But, anyhow, when two accidents come close together you can be sure that the third ain't very far off."



His Job Had a Long Name

Any one who runs out of a job in the United States might try Germany. A census recently taken by the imperial statistical bureau in Berlin shows that there are over 15,000 distinct trades, professions and occupations pursued throughout the empire.

While some of the callings have several thousand followers, others are not at all overcrowded, in some cases only one person being represented in a classification. For instance, one man is set down as forstschutzdienstsanwaerter, which means "candidate for the forest protection service." Other men earn their living as kreiskommunalkassenkalkulator, or "district public treasury appraiser." There is a wide call for staatsschuldenzahlungskassenkontroleure, otherwise "bookkeeper for the fund for the payment of the public debt," and quite a number of streaks can frequently be detected which men follow this work.

The little group of men who work at eisenbahnbetriebstelegrapheninspektion sasistenten have an awful load on their minds. Translated, they are only the "assistant inspectors in the railway telegraph service," perhaps not so bad a job after all.

An odd occupation is that of "court hay-maker." Blumistinner, or girls who make artificial flowers, are common enough, but the specialists, such as vergissmeinnich-masher, or forget-me-not makers," are quite scarce, there being only three engaged in the business. There seems to be plenty of good openings in the towel supply business, as only one man is engaged in this occupation, which is quite largely followed in this country.—Chicago Tribune.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M. A., LL. M.

EDITORIAL NOTE—Mr. Fuld, has kindly consented to prepare a statement of the meaning of the name of any subscriber who sends twenty-five cents for this purpose to the Editor of the PENNSYLVANIA-GERMAN.

I. ROTH

The surname ROTH is one derived from a personal characteristic and may have either a complimentary or an uncomplimentary connotation. It seems likely however that this surname was more frequently given as a compliment than as a nickname. ROTH means "red" and the name was generally applied to a man as a compliment just as we use the word "ruddy" to denote an individual possessing good color and inferentially excellent health. When applied to a woman it meant "a blushing girl," which was also generally a complimentary designation.

The second class of individuals to whom the name ROTH was given consisted of those who possessed red hair. The emperor Barbarossa, who was called in Germany Kaiser Rothbart is the most prominent man belonging to this class. This designa-

tion was neither complimentary nor uncomplimentary although it must be said that red hair was always looked upon with considerable favor among the Germans. There seems to have been an unconscious feeling that those who received red hair from their Creator received more than those whose hair was black or blonde and the undoubted charm of red hair was felt by the old Germans as well as it is felt by us.

A third class of ROTH were those to whom this name was given as a nickname. ROTHNASIG indicates the particular weakness which induced others to give a man this nickname. The greater frequency with which we meet such names as ROTH-KOFF, ROTHWANG [IGI] and ROTHBACK- [IG] seem to show however that more men were called ROTH as a compliment to their good physical condition than as a nickname because of their weakness for streg drink.

A fourth class of ROTH were so called because they lived in a red house but there is no record that any of these came to America.



Mrs. S. A. Saeger, 1320 Hamilton St., Allentown, Pa., desires to secure a few copies of THE PENNSYLVANIA-GERMAN for February 1908. If you are willing to sell your copy notify her.

Historical Societies

The Bucks County Historical Society founded Jan. 20, 1880, incorporated Feb. 23, 1885 had 649 members August 1 1908.

The object of the society is defined in the preamble of the Constitution and By-Laws as amended October 13, 1908 as follows:

The object of the Bucks County Historical Society shall be to promote and encourage historical research and study, particularly the discovery, collection, preservation and publication of the history, historical records and data pertaining to Bucks county; the collection and preservation of books, newspapers, maps, genealogies, portraits, paintings, engravings, manuscripts, letters, journals, relics, and any and all materials which may establish or illustrate such history; the collection of data relative to the growth and progress of population, wealth, education, agriculture, arts, manufactures, and commerce in this

country, also, the compilation of the traditions and folklore of the country, and the acquisition by donation purchase or loan, of tools, appliances and objects of antiquarian interest.

It has a library of 2200 volumes with a number of maps and Mss., a military collection illustrative of the Civil and Mexican Wars, a Herbarium of 20,000 specimens, a collection of birds' eggs, heirlooms and ancient objects, photographs of houses, sites and objects of historic interest and a collection of the tools, implements, and utensils of the Pennsylvania pioneer giving the society a unique place among similar bodies. These are stored in the building owned by the society a picture and account of which appeared in THE PENNSYLVANIA-GERMAN, August, 1907. The first historical paper prepared for the society was read by its author, Josiah B. Smith, July 20, 1880 at a meeting held by the Society in Doylestown. Since that papers have been prepared and read suf-

ficient to make 4 stately volumes of 625 pages each. Through the liberality of B. F. Frackenthal, Jr., of Riegelsville, Pa., President of the Thomas Iron Company, these are to be printed and made available to historians as may be seen by the following communication laid by him before the Society Oct. 13, 1908.

Riegelsville, Pa., October 13, 1908.

I am informed that some inquiry has been made concerning the conditions under which the papers read before the Bucks County Historical Society, are to be published and distributed.

As I did not state the conditions clearly at the Doylestown meeting, I have thought best to place the matter in writing, with the request that this communication be placed upon the minutes of the society.

My offer is to publish at my own expense such papers, presented and read before the society over the past 28 years, of which copies are now obtainable, and upon which an editorial committee shall have passed.

It is estimated that the papers now in hand will make 4 volumes of 625 pages each. The bound volumes, when completed, will be presented to the society.

My suggestion is that the society sell the volumes to the members, and others who may desire to purchase them, at about the cost of publication, estimated not to exceed \$2.00 per volume; with the further provision that the proceeds from the sale of the books shall be used to establish a fund, to be called the "Frackenthal Publication Fund," which is to be invested by the board of directors, preferably in first-mortgage bonds, and the interest or income arising thereon to be used for the publication of papers that may hereafter be presented and read before the society.

If papers are presented in the future at the same rate as they have been in the past, it is estimated that one volume can be published every 6 or 8 years.

The first volume to be issued under this offer an octavo of 38 chaps. and 585 pages. (Price \$2.00, postage 22c., applications for books to be made to Bucks County Historical Society, Doylestown, Pa.) It is a valuable and attractive book replete with historic lore respecting Bucks County. It contains papers on the following subjects:

Early Settlements of Newton Township, The Solebury Copper Mine, Early History of Bucks County, Bucks County Bi-centennial, About Attleborough, William Penn's Home Life at the Manor House,

Mennonites or German Friends, Our Stone Age, The Minerals of Bucks County, The German Population in Bucks County, The Marquis de LaFayette, The Neshaminy Church, Indian Town of Playwickey, The Doylestown Presbyterian Church, Reminiscences of Wrightstown, Early History of Wrightstown, Some Account of Warminster Meeting, The Newspapers of Bucks County, The Poets and Poetry of Bucks County, The Schools of Buckingham, Reminiscences of Buckingham, Bucks County in the Revolution, Indigenous and Naturalized Flowering Plants, Ferns and Fern Allies of Bucks County, The Doanes Before the Revolution, Sketch of the Life of Gen. John Davis, Southampton Baptist Church, The Ferns of Durham and Vicinity, The Paper Mills of Bucks County, Edward Hicks, The Fells and Slocums of Wyoming, The Durham Iron Works, Three Dramatic Scenes in the Closing Hours of the Revolutionary Struggle, Four Lawyers of Doylestown Bar, The Doans and Their Times, Thomas Ross, a Minister of the Society, The Durham Cave, The Object of a Local Historical Society, Plumstead Township, Durham Cave—Reminiscences, Education in Durham Township, George Taylor—The Singer, The Worth and Character of Pennsylvania Germans, General Ulysses S. Grant; Colonial Estates, The Early Clock Makers, Penn and His Plans in Pennsylvania, The American Policy, Edward Hicks, Local News, Our Farm, Early Welsh Settlers, What Geoffrey Chaucer Saw, The Schwenkfelders, Forestry in Pennsylvania, Aboriginal Remains in Durham and Vicinity, American Archaeology, The New Britain Baptist Church, Hon. Samuel D. Ingham, The Mode of Life in Our Early Settlement, The Foundations on Which Our Fathers Built, The Pension System, The Red Lion Inn, Bensalem Township, Early Catholics of Bucks County, Then and Now, or Old Times and New in Pennsylvania, The Bucks County Medical Society, The Town We Live in, Bits of History, Scraps of Bucks Before 1750, Early History of Bristol, The Progress of the United States, Loganian Lands in Bucks County, Popular Errors Respecting North American Indians.

Mr. Frackenthal deserves special mention and recognition for the valuable services he is rendering the cause of history in Pennsylvania and will undoubtedly inspire many other members of historical societies to similar acts in their respective communities.

Translation of a German paper, which Frank E. Schnerer, Esq. of Brickerville Pa. recently donated to the Lancaster County Historical Society, for its museum where it can now be seen.

The paper is well preserved considering its age.

The following is the translation, viz:

We Charles, by the grace of God, Markgrave of Baden and Hackberg, Landgrave at Sausenberg, Count of Spanheim and Aberstein, Lord at Roeteln, Badenweyler, Lahr and Mahlberg, etc.

Acknowledge herewith and make known that we after most humble supplication have graciously released in consideration of an equitable amount of money George Jacob Schuenerer, together with his wife of Eckstein, born in the (high) bailiwick of Carlsruhe, who desires to locate in the Island of Pennsylvania and there to establish himself, dismiss them of their servitude, in which relationship they have hitherto been bound to us, in such a manner that neither we, nor our princely heirs shall have any further claim on either of them or their heirs, on account of their previous servitude, nor shall we be able to regain it, unless they should locate and settle in one or the other place of our dukedom and dominion where we have serfs in which case they shall again enter into the relationship over against us—

In testimony of the above we have caused to be executed to George Jacob Schuenerer over our signatures and seals and to be delivered the above document."

Executed in our princely resident city of Carlsruhe, September 16, 1737

By special Mandate of his serene highness. V. Breslin

1 Frei Herr Von Ma—ill,

2 C. D. Stademan,

3 R. A. Henning.



Historical Society Brings Amicable Action for Germantown Record

The Historical Society of Pennsylvania began the necessary legal formalities to obtain possession of an ancient volume now in possession of the Recorder of Deed office, known as the "Grund und Lager Buch." It is a record of early land grants in Germantown and is about 200 years old. The Recorder's office intimated some time ago that the book should be given to the Historical society since it has long since ceased to be of any actual value at City Hall, Philadelphia

It was found necessary to go through certain formalities. William Drayton, as counsel for the society, issued a summons in Common Pleas Court for the custody of the volume. Members of the society consider it a most valuable acquisition.

Reviews and Notes

Daniel Boone: Backwoodsman. By C. H. Forbes-Lindsay. Cloth: 12mo. Illustrated; 320 pp. J. B. Lippincott Company, Philadelphia and London. 1908.

It may be a fact but little known, even to people of Pennsylvania that Daniel Boone, the foremost frontiersman of his time, was born in Oley Township, Berks County, Pa., close by the present city of Reading. His father was an Englishman who finally settled in the vicinity mentioned above, and here Daniel was born in November, 1734. In 1750 the family moved to South Carolina. Here Boone grew up and finally with his own family he migrated to Kentucky in 1773.

It is difficult to believe that any pioneer left his impress upon the new territory of the country more forcibly than Boone; or that he was so widely known that his name found its way into Lord Byron's poetry; or that he lived a more fearless, upright life. Two of Boone's children were among the first settlers beyond the Mississippi River; a grandson was the first settler in Kansas, another was among the earliest in Colorado; and still a third was the famous Kit Carson, the noted guide,

born in 1809, the year renowned for its profligacy of greatness.

Inasmuch as the book partakes of the nature of historical fiction, it is difficult at times to tell when one is reading of Boone **in fact** and when in **fiction**. The narrative begins with a chapter on the American Backwoodsman before the Revolution; this account is interesting and instructive, giving, as it does, the origin of these peculiar denizens of the American forest, found nowhere else in the world—indigenous to their country.

The book is written for young readers, for children, but it will be eagerly read by "children of larger growth." It is interesting, exciting reading, with its dramatic incidents and hairbreadth escapes. It is also as safe and wholesome a book of adventure as can be placed in the hands of the young.

The Revolt of Anne Royle: By Helen R. Martin, author of "Tillie: A Mennonite Maid." Cloth, 12 mo. 387 pp. Price \$1.50. The Century Company, New York., 1908.

This book seems to have the strongest plot of any of Mrs. Martin's books. The incidents of the story are fairly complicated. Anne Royle is an orphan girl, and with her fosterfather, his wife being dead, lives with her uncle. She does not know that her foster-father is not her real father until he tells her so. This may be a surprise to the reader; but the outcome of the disclosure is easily anticipated, because of the attitude he assumes in breaking the news to her.

In the same town are also a rector and his curate; it is by these three men that Anne's spirit is put on the rack, but, her womanhood asserting itself, she revolts against the oppression that has encompassed her all her life and marries the man of her choice.

The book is advertised as being a "story whose characters are not Pennsylvania-Dutch". This may be true but it is not the whole truth. The scene is laid in the Pennsylvania-German country—Reading (?) Hamburg, and the Blue Mountains. Seemingly the author cannot write a book without giving the Pennsylvania-Germans a slap. The thirty-ninth chapter, containing the offensive remarks, has no vital connection with the main plot, it could be easily omitted; in fact, it is a defect in the artistic arrangement of the whole story. Seemingly it was inserted for the express purpose of giving these people a fling.

The whole substance of this entire chapter is so ridiculous and preposterous that one hesitates to pass further judgment on it for fear it might be uncritical, except to say what was said before: the difficulty of idealizing these "sordid"(!) people lies with the artist and not with the material. Miss Singmaster also writes short stories about these same people, but she writes in a far more acceptable and artistic manner than the author of *The Revolt of Anne Royle*. She exposes their weaknesses and plays upon their foibles without giving offence, and idealizes them without departing from the actual facts.

The book may be fairly interesting reading, but we do not believe that it is altogether a wholesome one, especially for younger people. All of Mrs. Martin's heroines are precocious, there is an abnormality and gloominess about them that is not healthy. There is some fascinating, exciting, love-making, but it, like some of the moral ideas expressed, does not edify and make for noble manhood and womanhood. It is only just to say, on the other hand, that the author has accomplished

something if she has lessened the grip that superstition still seems to have on these people.

Peggy Owen: by Lucy Foster Madison, author of "A Maid of Salem Towne." Cloth, 12 mo. Illustrated. 385 pp. The Penn Publishing Company, Philadelphia, Pa.

The scene of this bustling story is laid in Philadelphia: it is based on the historical incidents of the stormy days of 1776. The heroine is Peggy Owen, a noble, winsome young Quaker girl of colonial days, a young patriot of the kind that did things in times of old.

Although the family were members of the Society of Friends, the father could not resist the call to arms and enlisted. It is while engaged in the siege of Boston that Peggy shows her patriotism. At the risk of her life she makes her way to the camp of General Putman to inform him of a spy whose plot to betray his country she overheard in her father's stable. Her father is taken prisoner and left to die in a British prison; to intercede for him she makes her way to the camp of General Howe, and to the famished camp of General Washington at Valley Forge. Her father is released, and restored to health, the spy is executed and the old country home at Strawberry Hill is saved.

The story is written in an exceedingly simple style, in true Quaker-like simplicity. The plot is not at all complicated. There is something poetic in the style and diction, and in fact in the very outside appearance of the book. The writer has revived an effective custom of old, followed by Scott, Irving and others, of prefixing to each chapter an appropriate poetic quotation. And no better quotation to precede the whole story could be found than the stanza from "Evangeline."

No more wholesome book for young people was published during the last year. There is a healthy, bracing air about it that makes life seem more worth-while than the usual sickening, simpering, "society" novel.



—The last week in November another Pennypacker book sale was held in Philadelphia. The remainder of 15000 volumes of the ex-Governor's books will be sold in April. It has been estimated that the whole collection will realize about \$50,000. The highest price realized at the recent sale was \$135 for a Bradford imprint of 1682.

The Pennsylvania-German

Vol. X

MARCH, 1909

No. 3

Sketch of Colonel, Later Judge Matthias Hollenback

By Edward Welles, Wilkes-Barre, Pa.

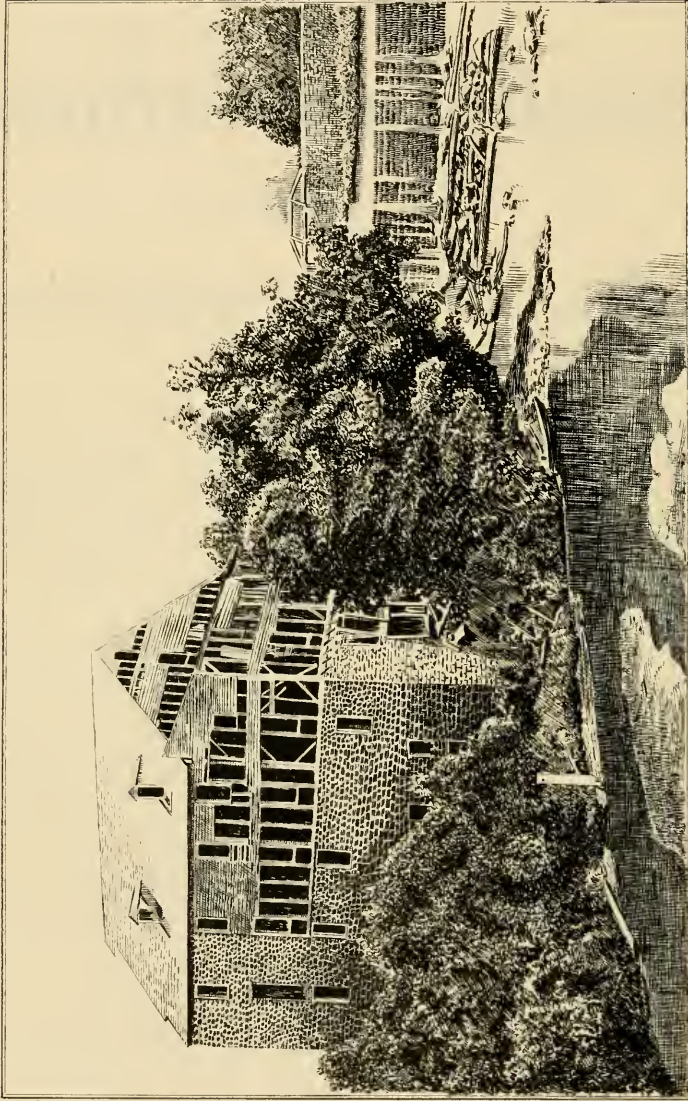
(CONTINUED FROM FEBRUARY ISSUE)

The details of Hollenback's early life at Wyoming (as Wilkes-Barre was called before 1772), are naturally somewhat meagre. At the outbreak of the Revolutionary War he was in business on the west side of the Public Square: and when, in the year 1776, the company of Wyoming men in which he had enlisted, one of two raised by authority of Congress for home defence, was ordered into the general service, he took his younger brother John into partnership, and entrusted the business to him during his own absence. As he had previously, Oct. 17, 1775, been commissioned by Governor Trumbull as ensign in the 24th regiment of the Connecticut militia, he was now by Congress commissioned to the same grade in one of the two independent companies; this action of Congress was dated Aug. 26, 1776. As these two companies were so soon ordered into the main army, Hollenback had the fortune to see service under Washington in the campaigns of 1776 and 1777: being engaged in the actions at Millstone, Bound Brook, Mud Fort, Brandywine and Germantown. His daring conduct at Millstone, his first

engagement, was specially noted.

When danger threatened their homes, and Congress refused or neglected to afford relief, the officers of the Wyoming companies resigned their commissions and returned to Wyoming, says Miner, (not to avoid danger, but to meet it) As the fatal day of Wyoming approached, scouts were sent up the river to observe and report the movements of the invading force. Hollenback with one companion was on one of these scouting parties, about the last of June. A few miles above the head of the valley they found the bodies of the two young Hardings, who had been freshly killed and scalped by the Indians, whose trail led back over the mountains to the northwest. These they brought down the river in a canoe: though Hollenback's companion was so overcome with fear and trembling that he begged to be set ashore, and Hollenback alone brought the bodies of the slain brethren down to their friends at Jenkins' Fort.

Insomuch as the invading force was now so near at hand, no more scouts were sent out: but the whole valley was roused, and all effective



THE OLD HOLLENBACK MILL, WILKES-BARRE, PA., BUILT 1809-10

Courtesy of Wyoming Historical and Geological Society

men assembled at Forty Fort as fast as organized. Col. Zebulon Butler, then at home from Washington's army upon a furlough, was asked to take command of the little army of defence. The records of that service have always been more or less confused, as the little force was organized in haste, for a desperate emergency. Hollenback had enlisted as lieutenant under Capt. Dethick Hewitt, who headed one of the companies upon the right wing. It has been often said that he served under his friend Capt. Durkee, who was his commander in the New Jersey campaign, and whose life he attempted to save on the day of the battle; but Durkee's service was upon the staff of Col. Butler, and not in the line.

We will let Lieut. Hollenback tell us so much as he will of this day of battle, from a paper in his own hand, dated Dec. 26, 1820; a paper unfortunately not written for the purpose of relating his own story, but solely to vindicate the memory of his friend Col. Butler against certain post-mortem aspersions of his courage and conduct.

The alarm was great on the 2nd of July. The regiment was collected and marched on the third. All on the east side of the river crossed to Forty Fort, where they counselled what to do. While there a flag was sent in, demanding the surrender of the fort which was refused. The word was "fight the enemy and beat them back". On the height, about halfway from Forty Fort to Wintermoot's they halted; and soon after the smoke of Wintermoot's Fort, about three miles off, was discovered; which seemed to put new life into the militia. They craved orders to march; which they did, almost to the fort; I was on the right wing of the regiment and close to the fort, where we engaged the British part of the enemy's army, and as I supposed were beating them. The first I knew the militia on the left gave way and broke.

Finding the firing to cease on the left, I ran back of the smoke which settled down on us on the right, and discovered our people all in confusion on the left. I informed Capt. Hewitt of this, and that he must order a retreat, which he did and we fled every way all in confusion, to make the best we could to save our lives." Miner, in his *History of Wyoming*, p. 224, has a very pretty story of the brave Hewitt's refusal to order a retreat: but the above account, from the hand of the very officer in question, must be held authentic, tradition to the contrary notwithstanding. That the outnumbered and overmastered patriots were compelled to yield to the inevitable, casts no slur upon their memory. Captain Hewitt gave his life to his country that day; and of Lieut. Hollenback's own conduct in the battle, Miner says, in the appendix to his "History", page 4, "Fear was a stranger to his bosom. I have heard several say who saw him there, and afterwards recognized him in the battle, that a braver soldier never marched out to meet an enemy. Hollenback was but twenty-six years old; and fleet of foot and expert in all manly exercises, he had better fortune than many in the retreat and massacre that followed. His escape was by swimming the river in the edge of the evening near Monockonock island. In his flight to the bank of the river, he had managed to throw off his clothing; putting a piece of gold into his mouth, and securing a roll of Continental money and a bill of exchange in his cue. Diving and swimming under water as long as he could hold breath, when compelled to come to the surface for air, the bullets flew so close that one caused him to gasp, by which he lost the gold piece; but the other valuables kept him company until he gained safety upon the eastern bank of the Susquehanna. Here he met a neighbor who gave him a hunting-shirt; and in this guise he reached the fort at Wilkes-

Barre toward midnight; giving the anxious women there collected the first news of the issue of the conflict that had made so many of them widows and their children fatherless.

As soon as he could clothe and refresh himself, Hollenback mounted his horse and hastened over the mountains eastward to Bear Creek, to meet Capt. Spalding who had been dispatched, too late, with the remnant of the two Wyoming companies to the relief of the settlement. To him he proposed an immediate march into the valley, with the view of checking the further advance of the invading forces: but Spalding was unwilling to attempt what he felt could lead only to additional disaster. This view was in fact justified on the return of Hollenback, with a few volunteers from Spalding's ranks, to the brow of the mountain; which gave him a sight of his own buildings in flames, and the enemy's flag flying over the fort at Wilkes-Barre: this was on the fourth of July, a sorrowful second anniversary of the day of Independence.

Abandoning the hope of doing anything further to avert the ruin of the settlement, the active young man now devoted himself to the succor of the flying fugitives, old and young who were making their way, defenceless and destitute, across the mountains, and through trackless swamps where many died, to safety upon the banks of the Delaware. Making requisitions upon Spalding's commissariat, as says Miner, "he rapidly returned, laden with bread, for the relief of the flying widows and their suffering children. Imparting a saving morsel to one, and then hastening on to another starving group, he came, said the ancient (old) people, like an angel of mercy".

Hollenback's earnings in the way of business up to the time of the invasion were such only as might be expected in a newly populated wilderness, where a mere living was accom-

plished only at the cost of hard labor and struggle. His inventory of losses by the Indian raid is in existence, endorsed "A list of effects which the subscriber lost when the Indians made an incursion on Westmoreland in the state of Connecticut, which was in the month of July, 1778"; the total amount being £671.30. It will be observed that the "Battle and Massacre of Wyoming" was yet an unknown phrase; and that Wyoming was Westmoreland, and in Connecticut instead of Pennsylvania. And it took years of struggle and contention and not a little bloodshed, to settle the question:—"Is Westmoreland in Pennsylvania, or is Wyoming in Connecticut?"

As soon as the condition of affairs would permit, Hollenback was back at his work; and building a new house and store (still standing on South Main street, Wilkes-Barre) he engaged in business with that energy and assiduity for which his name was a synonym. One of his first ventures on the conclusion of peace in 1782 was the collection of a drove of cattle in the state of Connecticut, and driving them to Niagara, where he expected a good demand from the military forces on both sides of the boundary line. But so slow was the progress of intelligence in those times that when he crossed into Canada he was taken prisoner by the British authorities, and held so for several weeks, until the arrival of the official news of peace; when he was able to sell his beef to good advantage. This was the beginning of a trade of that kind which formed one of his industries for many years; in the prosecution of which he incurred many dangers and hardships, and laid the foundation for many future business connections.

He now entered into trade on a large and increasing scale; establishing trading-posts at various points along the valley of the Susquehanna as far north as Elmira, then called Newtown. These "stores" he kept stocked

with goods purchased mainly at Philadelphia, carted across the country to Middletown, and then "pushed" up the river in canoes and Durham boats, to Wilkes-Barre, Wyalusing, Towanda, Tioga Point, Newtown and Owego; the trip being always laborious, and consuming weeks of time. These goods were of course such as were needed in a new country and the inventories and price lists of the eighteenth century dates are very interesting. The customers were the pioneers and their families, with such of the aborigines as still lingered on the frontier. Pay was largely in barter, the produce of the country; such as furs, hides, grain, salt and whiskey.

About 1792-3, Hollenback began to invest largely in wild lands; associating with himself such men as Timothy Pickering, James Wilson, etc., so that at the time of his death he was one of the largest landholders in northeastern Pennsylvania. Concurrently he cleared farms, built farmhouses, mills and distilleries, and engaged in the manufacture of paper, powder and linseed oil. His trading-posts at Athens and Elmira were established in 1783. Both were considered important points; particularly the former, at the confluence of the Chemung and Susquehanna rivers; Tioga Point being regarded by the Six Nations as the key of the whole valley of the Susquehanna, in or near which lay the hunting-grounds of their subject and tributary tribes. At this point and Elmira were negotiated several important Indian treaties within ten or fifteen years of the close of the war the objects aimed at being generally to quiet the natives and prevent uprisings. Two were under the management of Col. Timothy Pickering; and at these and others Hollenback's presence and services were required as master of transportation and purveyor of supplies. At these and the treaties of Fort Stanwix (1784) and Buffalo Creek (1788), he made the acquaintance of the principal chiefs of

the Iroquois, as Brant, Cornplanter, Red Jacket, Farmer's Brother, and others. About 1792, Red Jacket being on the way to Philadelphia to see President Washington, paid Col. Hollenback a friendly visit at his home in Wilkes-Barre; and the writer's mother, then four years old, long remembered the proud bearing of the noble savage.

While Hollenback was so largely engaged in trade and business, his familiar titles of Colonel and Judge bear witness to his close association with the public interests. In May 1787 he was commissioned as justice of the Peace, and of the County Court of Common Pleas, by Benjamin Franklin, President of the Supreme Executive Council; in October, as Lieut. Colonel; these three commissions bearing the signature of Franklin. By virtue of several subsequent renewals, he exercised the military office until about 1800. In 1791 he was appointed by Gov. Mifflin Associate Judge of the courts of Luzerne County; an office laid down with his life, thirty-seven years later. That his views of justice though doubtless correct, were somewhat unconventional, may be gathered from an anecdote related by the late Judge Collins. The case at issue was a charge of assault and battery against the veteran Col. Ransom, who had floored a man who had spoken disparagingly of the character and services of Washington. When the case was called, President Judge Scott arose and left the bench, saying that inasmuch as the action was one which concerned an old soldier, he thought it proper to leave its judgment to another old soldier, his associate, Judge Hollenback. The defendant was ready to plead guilty to the indictment, having no defence to offer. "Col. Ransom" said the judge, "where were you on such a date?" With Washington in New Jersey, your honor." "And where on such another date?" "A prisoner in Canada, sir". "Right; I believe you were; and where on the third of July,

1778?". "With Capt. Spalding, on the march to the relief of Wyoming". "Right again; and so you knocked the rascal down, did you?". "I did, Judge; and I would do it again". "Right again, Colonel; but you have plead guilty, and I am sorry to say the law is against you. The sentence of the court is that you pay a fine of six and a quarter cents and costs: Mr. Clerk, you will charge that bill to me". Col. Hendrick B Wright, in his Plymouth Sketches, has a somewhat different version of this incident; but as Judge Collins was an auditor and eye-witness, his version has some claim to precedence.

During his strenuous business career of sixty years, Hollenback encountered dangers and hardships, and went through adventures innumerable; of which he was sometimes tempted to descant in the social circle. That he never spared the time, or thought it worth while to commit his recollections to paper, is a matter of much regret. On one occasion only was he interviewed by a competent pen in this direction, for an hour or two of leisure; but on re-persual of his own notes, the interviewer was so dissatisfied with the measure of his success in reproducing the style and personality of the narrator, that he destroyed his manuscript, intending to resume the subject at a later opportunity; the opportunity never came.

It was as a man of affairs that Hollenback left his mark upon the newly settled and growing region in which he had cast his lot. Of slender and vigorous person, inured to hardship and exposure, business was his employment; leisure he hardly understood. "If business called", says Miner, "neither heat nor cold, hail, rain nor snow, high water, bad roads nor darkness arrested his progress, while the way was practicable. In almost every instance where a store was erected, a farm was bought, and the cultivation of the soil went hand in hand with the disposal of merchan-

dise." His holdings of woodlands extended in a nearly unbroken line from Harvey's Lake to Towanda, a distance of thirty-five miles as the crow flies; in addition to many thousands of acres in other sections of the state.

It was inevitable that the cares of so large a business should eventually tell upon his iron constitution. Among other duties were those of the presidency of the local bridge company; a corporation which, although in later years phenomenally successful, then evidently needed occasional attention, in order to find out why the returns were so unsatisfactory. And when, in 1822 the poet Halleck visited the storied valley, he seems to have found the old soldier seated rather at the receipt of customs. In his poem entitled "Wyoming," in which he compares the existing conditions with those poetically described by Campbell in his "Gertrude," he says:

"Judge Hollenbach, who keeps the toll-
bridge gate
And the town records, is the Albert now
Of Wyoming; like him, in church and state,
Her Doric column; and upon his brow
The thin locks, white with seventy winter's
snow,
Look patriarchal."

During the latter years of his strenuous life, most of his cares were taken off his hands by his very competent son, the late George Matson Hollenback, Esq., whose fortunate business career is within the memory of men now living. Late in his own life the father called upon John Jacob Astor, with whom he had been acquainted at the outset of his career. "Have you any sons, Hollenback?" said Astor. "I have one," was the reply. "Send him to me; I will take care of him." "I thank you, sir", replied the proud father; "he can take care of himself."

But as long as physical ability served, it was inevitable that a man who had been so exacting a master to himself, holding his employes to an almost equally strict accountability, should prove unwilling to lay down his burdens; and even to the last year

—almost the last month—of his life he was busy, as health served, in attention to duty. Late in the year 1828 he made his usual tour of inspection of his interests in the upper Susquehanna valley; in the prosecution of which he contracted a cold, which probably shortened his life. At the general election in November, he insisted on being driven to the polls, in order to cast his vote for Andrew Jackson. In deference to the condition of his health, the election board came out to the carriage to receive the

vote; an incident which called forth applause from the bystanders. He died on the 18th of February, 1829, aged seventy-seven years and one day; survived by a widow and four children.

* One of the widows, whose husband, Cyprian Hibbard, was slain in the battle, became afterwards Mr. Hollenback's wife; and as such managed his household and reared their children with energy and judgment, and was the almoner of his many hospitalities, for well on to half a century.

The Palatines of the Hudson and Schoharie

A TRAGIC STORY OF COLONIAL TIMES

By James B. Laux, now of New York



PERHAPS the greatest blunder ever committed by a Colonial Governor, was that by Governor Hunter in his tyrannical treatment of the Palatines who arrived at New York in 1710; the only German emigration of any consequence that came to New York in Colonial days, Kocherthal's colony in 1709 numbering fewer than fifty souls, while the third and last arrival in 1722 was but a ship load, comparatively few in number, many of whom went to Pennsylvania immediately after landing.

These emigrants were the saddest company that ever landed in a strange land to found new homes. They came from the Palatinate of the Rhine which for generations had been a hell on earth, swept as it was by the fiery bosom of war and destruction. They were a broken, sorrowful remnant of the thirty three thousand who with high hopes left their wretched homes in 1708 and 1709, on the invitation of good Queen Anne for London, from whence they were to be sent to the Carolinas, or to some other of her

Majesty's Colonies, to be settled there.

The story of this great army of exiles from their native land, impatient to reach the New World which had been painted in Queen Anne's books and pamphlets, and scattered throughout the Valley of the Rhine, as a land of plenty and happiness, is one of the most pathetic in the history of mankind and should have won the sympathy, encouragement and substantial help of the people with whom they cast their lot.

Seven thousand after suffering the greatest privations in the streets of London, were returned almost naked and in the utmost despondency to their old homes on the Rhine. Ten thousand died for want of food and from sickness. Many died on ship-board and thousands were wrecked at sea. Nearly four thousand were sent to Ireland where lands had been set aside for them in the County of Limerick, where their descendants still reside and are known as German Palatines, respected and honored for their many manly virtues and high character, a few still speaking the **patois** of the Rhine, not unlike the

patois of the Pennsylvania Germans.

Four thousand left England in ten vessels on Christmas day 1709 and after a perilous voyage of nearly six months arrived at New York on June 14, 1710. Seventeen hundred died at sea and while landing. The remainder were encamped in tents they had brought with them from England, on Nutting, now Governor's Island. In the late autumn about fourteen hundred were taken to Livingston Manor about a hundred miles up the Hudson River. The widowed women, sickly men and orphan children remained in New York. The orphans and many who were not, were arbitrarily apprenticed by Governor Hunter to citizens of New York and New Jersey, distant from friends and relatives.

The Palatines settled on the Livingston Manor were under indenture to serve Queen Anne as "her loyal and grateful subjects" to manufacture tar and to raise hemp so that the expense of their transportation and cost of sustenance amounting to ten thousand pounds sterling advanced by grant of Parliament might be repaid. They were in much the same position as that of the Redemptioners who came to Pennsylvania and Maryland previous to the Revolution. They were expected to manufacture tar and pitch in the pine forests and a great supply of naval stores was expected to be gathered by their labors, but owing to natural causes of which Hunter and his associates were grossly ignorant the project was doomed to failure from the beginning, as the land was unfitted on which to raise any kind of naval stores in any considerable quantity or for raising corn, cattle and other provisions for their subsistence, so poor and barren was the soil.

When they petitioned Governor Hunter, while on a visit he made to their villages, that they might be put in possession of lands in the Schoharie Valley which the Indians had given to Queen Anne for their use, they were insolently refused, the Gov-

ernor in a great passion stamping on the ground saying "here is your land where you must live and die."

In spite of this language and treatment, that of an inhuman master of his slaves, over a hundred of their able bodied men, fully one third of their number capable of military duty, volunteered to serve in the expedition against Canada in 1711, which they willingly and cheerfully did. Philip and Nicholas Laux were among the number. Their families during their absence were to have been cared for by the Province, money for that purpose having been placed in the hands of the Governor. On their return not only were they deprived of their arms though all that went on the expedition were to have kept them by Queen Anne's particular order, but wages for their services were refused them also. To fill their cup of misery when they arrived at their homes they found their families in a famished condition, no provisions having been given them during their absence.

Every promise made them in England and America was broken; they were cheated and plundered on every side, and in desperation to escape certain starvation one hundred and fifty families broke away from this inhospitable spot late in the year 1712 starting for Schoharie about sixty miles north west of Livingston Manor which they reached after incredible hardships. They had to make their way through a roadless wilderness without horses to draw or carry their belongings, their little children and weak and delicate women. They harnessed themselves to rudely constructed sledges on which they loaded their baggage, children and sick and then dragged them as best they could through the snow which covered the region they journeyed through, frequently encountering long stretches three feet in depth. It took them over three weeks to make this journey, arriving at Schoharie half starved and suffering from exposure and intense cold.

Their misery was in nowise diminished on their arrival: famine stared them in the face and had it not been for the charity of friendly Indians who showed them where to gather edible roots and herbs, every soul of them must inevitably have perished. Their indomitable courage and energy enabled them however to survive their dreadful plight and a year later found them housed, with improvement of their land under way. But like the Israelites of old they were pursued by their Pharaoh. Governor Hunter, who resented their unceremonious departure from Livingston Manor and who was determined to punish them in spite of the fact that but a short time before their departure he had notified them that he could not undertake any longer to supply them with subsistence and that they would have to shift for themselves, permitting them to accept "any employment they may get from farmers and others in the Province and New Jersey for their own and their families' support, until they be recalled by Proclamation or other public notice."

He might as well have said, for his words were to the same effect "I refuse to supply you any longer with subsistence or to give you employment. You can go and starve so far as I am concerned, or work elsewhere if you are lucky enough to find it. If any of you are alive when I need you, you must come back at once wherever you may be, or I'll punish you." He threatened to hang John Conrad Weiser their leader at Schoharie for being "disobedient" and mutinous.

Some idea of the tyrannical nature of Governor Hunter may be gathered from the instructions he gave to one of his Commissioners concerning the Palatines with reference to their seeking employment elsewhere. He says: "You must remind them of their contract with her Majesty and assure them there is not the least intention to abandon the tar works or to recede from any part of their agreement. Therefore I hope they will leave with

the full determination to return at the first notice, without imagining that any government or power in any Province can protect them in case they go there."

"That should any of them remove into any other Province (except New Jersey which is likewise under my government) I have adopted measures for their rendition and will punish them for so doing as deserters from her Majesty's service."

* "That each Master or Head of a Family desirous to go to work as aforesaid, shall acquaint you of the place he is moving to, and receive from you a Ticket of leave to go there, copy of which you will enter in a book, so that should he abandon that place he may be sent back and punished."

"Should any dare depart without such Ticket of leave, you will apply to the next Justice of the Peace for a Hue and Cry in order to pursue and bring him back, and place him in confinement until further orders from me."

The instructions of Governor Hunter suggest the Fugitive Slave law of *ante bellum* days and the regulations governing the convicts of Australia and Tasmania during the Penal Colony regime. Remembering that the Palatines had been deceived; the terms of their contract with Queen Anne broken by Governor Hunter her representative, and subjected to all kinds of ignominy and inhuman treatment, it is not surprising that they revolted and quit forever the place where nothing but misery and slavery was before them. They asserted their manhood and defied the Governor, as their forefathers in ancient days defied the power of imperial Rome in the German forests.

Their sojourn in the Schoharie Valley covering a period of about ten years was marked by the vindictive animosity of Hunter and his creatures at Albany, resulting finally in the loss of their lands and improvement owing to defective titles cunningly

contrived by unscrupulous agents. Then once more, the victims of injustice and misfortune, the greater number left the scenes of their unrequited labors to found new and this time, permanent homes in more hospitable regions, the majority going to the Mohawk Valley where they soon became prosperous and where their descendants are found today, a sturdy, influential and intelligent people. Their patriotic service during the Revolution form one of the brightest chapters in the history of the State. The memory of the grim old hero of Oriskany General Herkimer, has been very recently honored with an imposing monument in the village of Herkimer.

A few families remained in the Schoharie Valley, where in spite of spoliation they eventually acquired new homes and where their descendants became potent factors in the material development of the State as well as in its political affairs. Governor William C. Bouck, 1842-44 was a descendant of one of the Schoharie Palatines. Bishop Kemper the first Missionary Bishop of the Protestant Episcopal Church in the United States was also of this Palatine stock, having been born in Dutchess County in 1789. His sister married the Hon. Samuel Sitgreaves of Easton, Penna., who was a Commissioner to England under President John Quincy Adams. She died in 1879 at the great age of one hundred and two years.

An offshoot consisting of thirty-three families came to Pennsylvania in the spring of 1723 settling in Tulpehocken Township, then Lancaster Co., about eighteen miles west of Reading and whose descendants still own the lands acquired by their refugee forefathers from Schoharie. The famous Conrad Weiser, the confidential agent of the Penns and Indian interpreter belonged to this contingent though not arriving before 1729. He settled at Womelsdorf where he died in 1760. One of his daughters became the wife of the Rev. Henry Melchoir

Muhlenberg, the "Patriarch of the Lutheran Church in America." Their eldest son, Peter, like his father, a clergyman, became celebrated as a fighting parson during the Revolution. At the request of Washington whose friendship he enjoyed, he accepted a Colonel's commission in the Continental Army and immediately preached his farewell sermon to his congregation at Woodstock, Virginia, in which he told them that there was "a time to preach and a time to pray, but that there was also a time to fight and that that time had now come." Then throwing off his gown he stood full dressed in his Colonel's uniform. Leaving the pulpit and church he bade the drums beat for recruits. More than three hundred of his congregation enlisted at once becoming part of the "German Regiment" the 8th Virginia which marched to the relief of Charleston S. C. where it gained an enviable reputation for bravery and efficiency. Muhlenberg's statue adorns the rotunda in the Capitol at Washington, a heroic figure in the immortal company that founded the great Republic.

The Palatine settlement on the Livingston Manor was the beginning of an emigration that would eventually have rivalled that to Pennsylvania but for the shortsighted and tyrannical conduct of Governor Hunter and the selfishness and cupidity of landowners and speculators. The ill treatment of the Schoharie settlers after ten years occupancy and improvement of their lands is set down as a hindrance and hurt to the Province in a letter to Auditor General Walpole by Secretary George Clark in 1722. He says "the greatest part of them have purchased in Pennsylvania and are determined to go thither, thus the Brigadier (meaning Governor Hunter) is balked and this province deprived of a good frontier of hardy and laborious people." Governor Burnet called them "a laborious and honest

but a headstrong people" yet all three are necessary qualities in the work of building up a State for a shiftless, weak-minded race is always a failure as a colonizer.

New York never recovered from the effects of this ill treatment of the Palatines. Peter Kalm the Swedish traveler and naturalist speaking of the exodus from Schoharie to Pennsylvania says "Not satisfied with being themselves removed from New York, they wrote to their friends and relatives, if ever they intended to come to America not to go to New York." This advice had such influence that the Germans who afterwards went in such great numbers to America constantly avoided New York and went to Pennsylvania. It sometimes happened that they were forced to take ships bound for New York, but they were scarce got on shore when they hastened to Pennsylvania in sight of all the inhabitants of New York." The famous John Jacob Astor was a Palatine, and came to New York in 1783 from Waldorf near the Rhine.

Because of this emigration from Germany now wholly diverted from New York, Pennsylvania became the richest, most prosperous and the second in point of population of all the colonies. Franklin testifying in 1766 before a Committee of the House of Commons said that of the one hundred and sixty thousand whites in the Province of Pennsylvania about one third were Germans and characterized them as "a people who brought with them the greatest of all wealth, industry and integrity, and character that had been superpoised and developed by years of suffering and persecution."

The ill treatment of the Palatines in New York in point of crass folly in its consequences has but few parallels in history, one instance being that of the refusal of Louis XIV of France to permit the Huguenots of his kingdom to settle in Canada or New France as they earnestly prayed that they might do, and which in all probability, had their prayer been granted, would have

made North America, French, instead of English; our civilization and political institutions Latin instead of Anglo Saxon. Another instance that may be cited, is that of the expulsion of the Moors from Spain by the Spaniards. In both instances was this folly grievously answered for in material and moral decadence.

Many strange things happen in the mad whirligig of Time: old wrongs are forgotten, fierce animosities fade away, new problems present themselves, a common danger unites all discordant elements and sections, changing old foes into friends with but one ambition: that of the general good. The Revolutionary War put an end to Proprietary government and rule by Royal Governors, wiping out the misrule, petty tyrannies and iniquities that prevailed in nearly all the Colonies welding into one body politic the discordant communities owing allegiance to England. The wrongs of the Palatines were avenged in the struggle for Independence in which they bore a noble part.

The settlement and development of the new born nation no longer depended on the caprice of a complacent, pleasure-loving monarch, or on the private schemes for aggrandisement of Court favorites. That problem was thereafter to be undertaken and solved by the people in whom sole sovereignty was now vested.

EMIGRATION FROM PENNSYLVANIA TO SENECA COUNTY, N. Y.

One of the first things done by the National Congress after the close of the Revolutionary War and also by some of the States, was the setting aside of certain portions of the public lands for the use of the officers and soldiers who had served in the Continental Army. It was about the only thing of any value that either the Nation or the States could give them, for the paper money with which they were paid, soon became worthless and remains unredeemed to this day.

The State of New York acquired by treaty from the Onondago and Cayuga tribes of Indians a vast tract of land containing 1,680,000 acres which was laid out in 1790 and subsequently, into military townships containing each one hundred lots of six hundred acres. These were allotted to soldiers who had served in New York regiments and were residents of the State during their service. Many of the soldiers however, in need of money and disgusted with the delay attending the allotments, had already disposed of their claims with the result that but very few soldiers ever became actual settlers and the further consequence that this great body of land in one of the most fertile and beautiful sections of the State became the property of speculators.

The fame of this rich domain soon spread and by 1810 great numbers of settlers had come to it from Pennsylvania, New Jersey, Eastern New York, New England and the Southern States and a few from foreign countries.

By far the greater number of the settlers from Pennsylvania were descendants of the old Palatine or German stock, coming from the Counties of Northumberland, Lancaster, Cumberland, Dauphin, Bucks, Northampton, Berks and Lehigh. Very interesting to relate; among the number were many descendants of the Palatines who came from the Hudson and the Schoharie Valley to Pennsylvania in 1722. And so after the lapse of nearly a century the old unfulfilled longing of their forefathers for homes in the beautiful Lake region of New York was realized by their descendants and most abundantly were they blessed in their own homes while the State was enriched by their great industry and by a most important, and desirable addition to its population, which in after days won for it lasting fame by loyal and distinguished service in war and peace.

In Seneca County where the greater number of the Pennsylvania Germans settled you will find today many fam-

ily names that recall familiar ones in the Eastern parts of the Keystone State: such names as Bachman, Ballet, Bear, (Baer) Berger, Beary, (Biery) Burkhalter, Diehl, Derr, Deshler, Fatzinger, Gross, Hartranft, Heckman, Hoffstetter, Holben, Hunsicker, Jacoby, Keim, Kammerer, Kern, Kieffer, Landis, Lerch, Lutz, Mickley, Metzger, Moyer, Peters, Rhoad, Riegel, Ritter, Romich, Ruch, Saeger, Schneek, Schwab, Siegfried Shoemaker, Stadler, Trexler, Witmer, Yost and Zimmer.

One of the oldest villages in Seneca County and a distinctively Pennsylvania German settlement is Bearytown founded by Henry Beary (Biery) who went from what is now Catsauqua in Lehigh County, then known as Bierysport, soon after the year 1800. He was followed some years later by his brother Jacob, a soldier of the war of 1812 a member of the company of Dragoons, said to be the oldest cavalry organization in Pennsylvania, commanded by Captain Peter Ruch, afterwards Brigadier General of the State Militia. The wife of Henry Beary was a sister of Captain Ruch. State Treasurer John O. Sheatz is a great-grand son of Salome Biery, a sister of Henry Beary and the wife of Peter Mickley of White Hall Township, Lehigh County.

The Bierys were of soldierly Swiss stock from the Canton of Berne who settled in Berks County in 1735. Col. Charles Beary Gambee, a grand son of Henry Beary, born in Seneca County, New York was one of many sons of the old Pennsylvania families in New York State who rallied to the defence of the Union on the outbreak of the Civil War. He was the Colonel of the 55th Ohio Regiment of Volunteer Infantry, and second in command of his Brigade, in the Army of the Cumberland in the Atlanta Campaign. He was killed while leading his regiment at the Battle of Resaca in which so many Pennsylvanians participated, among them the gallant Geary, General Wood his commanding officer in his official Report of the Battle paid

the highest tribute to the character and military ability of Colonel Gambiae concluding with this fervent prayer: "May his name be cherished and his memory preserved so long as bravery, loyalty, and patriotism are regarded as virtues among men."

A friendly intercourse was kept up for many years between the Seneca County settlers and their kinsfolk in Pennsylvania on whom they were dependent in various ways. This was shown in one notable instance, when the need of religious services in their new homes began to be felt. The members of the German Reformed Congregation organized in the Town of Fayette delegated Henry Beary to visit his old home in Lehigh County, Pennsylvania for the purpose of securing the services of a pastor to minister to their spiritual wants. This visit resulted in a call being extended to the Rev. Diedrich Willers, a young minister who had just been ordained by the Rev. Dr. Christian Becker, a famous divine of the olden time in Lehigh and Northampton Counties.

On the return trip to Seneca County, Henry Beary was accompanied by the young minister who was installed as pastor of the church at Bearystown and which with churches in the adjoining settlements he served faithfully for over sixty years resigning on January 1st, 1882, by reason of the infirmities of old age. His son, the Hon. Diedrich Willers, Jr., served as Private Secretary to Governor Horatio Seymour in 1864 and subsequently for eight years as Deputy Secretary of State and two years as Secretary of State to which office he was elected at the State Election in November 1873. He afterwards served in the Legislature as a member of Assembly. Mr. Willers died during the past summer.

The friendship formed between Henry Beary and young Willers on their journey to Seneca County was cemented by a closer tie in the next generation by the marriage of Henry Beary's grandson to the daughter of the then Rev. Dr. Willers.

Another faithful pastor in the Seneca Lake Country was the Rev. Joseph B. Gross, a Lutheran clergyman born in Northampton County and brother of the famous Professor Samuel D. Gross known throughout the world as the "Father of American Surgery."

Many more instances of like character could be given to show how worthily these transplanted Pennsylvania Germans preserved the best traditions of their race and emulated all the activities of their lives the highest achievements of their forefathers and kinsmen in Pennsylvania. Enough have been given to demonstrate the incalculable loss to New York in population, material wealth, and in moral fibre, the most valuable asset of a state, entailed by the tyranny and stupidity of Governor Hunter and his successors when he subjected the Palatines of Livingston-Manor and Schoharie to nameless indignities and intolerable oppression and injustice, for the tens of thousands who thereafter went to Pennsylvania from Germany and Switzerland would as gladly have settled in the fertile valleys of New York had they been shown the same consideration they received at the hands of the Penns and would have labored as mightily to develop its resources as they did to build up the great industries and institutions of Pennsylvania. Governor Hunter "like the base Indian, threw away a pearl, richer than all his tribe" when he attempted to enslave the Palatines of his Province.

"Let us in our unventurous ease, supine,
Spare those a thought who met the time's
demand,
Ploughed these unwilling plains, these
woodlands cleared,
The sons of God because the sons of Toil;
Who in this wilderness: their temples
reared,
But knew no shrine more sacred than their
soil.

* * * * *

When tyranny this freeman breed defied,
Through the hot lips of merciless cannon
they replied."

How to Search for Historical Material

The Object of a Local Historical Society

(The following paper, read before the Bucks County Historical Society April 21, 1885, by Henry C. Michener, of Philadelphia, Pa. (see Collection of Papers, Vol I, p. 297, Bucks Co. H. S.) is suggestive and should induce our readers to keep an eye open for odds and ends lying around on garrets, in old chests and in out-of-the-way places. Save the "crumbs" that nothing be lost and see to it that in some way such material is preserved from destruction for the use of historians. Don't destroy German MSS because you cannot read them. Some other people can read them and may find them very valuable. Editor.)

A famous English writer says: "The true historian must see ordinary men as they appear in their ordinary business and in their ordinary pleasures. He must obtain admittance to the convivial table and the domestic hearth. He must bear with vulgar expressions. He must not shrink from exploring even the retreats of misery. He considers no anecdote, no peculiarity of manner, no familiar saying, as too insignificant to illustrate the operation of laws, of religion and of education, and to mark the progress of the human mind. Men will not merely be described, but will be made intimately known to us."

This extract suggests to us some of the aims, purposes and objects of a local historical society, and points out the appropriate field of its operations.

To those who regard history as a mere recital of fierce encounters between men at arms, an idea which ran through all the old histories before the modern school represented by Macauley, Froude, Green, Motley, Bancroft and Prescott, a local field like the county of Bucks is exceedingly barren and unpromising. But to those whose vision extends to a farther horizon who can discover a contribution to the grand total of our knowledge of the past in anything, and everything, that throws a backward ray upon the habits, customs, pursuits, appearance,

conduct and amusements of the people who gathered here from the ends of the earth in former years, there is abundant material near at hand to construct a narrative which a century hence may be priceless.

Much has been said and written from time to time concerning the heroic period of our history, our age of iron and of oak—the Revolutionary era. The houses where the generals stopped from time to time are almost as well known as the habitation of our neighbors, and the track of the Revolutionary army has been repeatedly traced across our territory. Little remains to be done to locate the places associated with the events of that day. The Revolutionary age has occupied so large a place in our annals that the chief interest in our past begins and ends with it. It overshadows and dwarfs the entire century which preceded it. Thousands of men and women were born, lived the allotted span, died and were buried in these hillsides long before the struggle with England began. These people had their peculiar pursuits, callings, modes of life, dress and language, and extracted as much out of life from the opportunities afforded as any of us. In many respects, from sources of information which it is the business of a local historical society to collect and preserve, it is possible to photograph these people to show what garb they wore, what their clothing cost, what they ate, how they traveled, what their wealth consisted of, the utensils of field, shop and kitchen, the furniture in use, the cost of living and to exhibit all the leading, and most of the minute, features of the colonial life in Bucks county for ninety years before the Revolution. The elements out of which this vivid picture of old life is to be constructed are in existence, but perhaps not immediately accessible.

They are scattered about in old attics, lumber rooms, and dust-covered receptacles. It is one of the functions of a local society to gather together these mute witnesses, to digest the information they contain, and hand it down to our successors. Old account books show the rate of wages, the prices of articles bought and sold. Inventories exhibit the names of articles of personal property and their value as fixed by sworn appraisers. Ancient store books set forth the merchandise in common use, and all have a direct and positive value in aiding us to form just and accurate conceptions of the old modes of living.

Robert Archibald, a merchant who died in Bristol in 1734, had in stock at the time of his death, shalloon, silk handkerchiefs, leather ink-horns, brass buttons, brass finger rings, horn combs, sealing wax, shoe buckles, mohair, fans, flints, tobacco pipes, tankards and punch bowls, porringers, gunpowder. Another store stock, that of Charles Brown, a resident of Makefield in 1748, shows that there was a demand then for snuff boxes, ink cases, silver studs, red ink powder, quills, irons for making rope, and tooth pullers. If all other sources of information were cut off, and all traditions destroyed, these old papers would suggest enough to frame a truthful, minute and graphic narrative of the social condition of colonial Bucks. The furniture in the old houses is recorded, and the room in which the articles were located, giving us an inkling of domestic habits. Thus in prodding about in these begrimed and dust-laden remains I find that bee culture was a common pursuit. Swarms of bees are often named among the humble possessions of these primitive folk. Oxen were very much more frequently used in the past era than now. In our day a yoke for farm purposes is a novelty. Many young persons have never seen a yoke of oxen pursuing their melancholy and deliberate journey. In the census of 1880 only two working oxen owned on farms are

credited to Bucks county. Sleighs were an infrequent luxury. Iron-bound wagons were in use in 1744, but it is a rather rare item. Among the curious revelations which the inspection of these records brings to light is negro slavery. The fanciful names given to the old household slaves are novel features of the old life. Thomas Biles, who died in 1733, in Falls, left among his earthly effects a negro called "London" worth \$500.00 and a negro girl whom he called "Parthenia," worth \$625.00. John Burch, another Bristol merchant of 1740, was the happy possessor of five volumes of the "Spectator," a set of leather chairs, a negro man named "Boy," one named "Bridge," and another named "Squash." Elizabeth Badgley, also a resident of Bristol, who departed in 1729, left as a portion of her estate a negro woman and a book called the "New England Fire Brand." Silver watches were quite common, but no gold ones; prayer books occasionally appear as a reminder that there were among the first comers some members of the old Church of England. From the earliest times nearly everybody seems to have owned a "looking glass," or seeing glass as it is sometimes called; nothing is noted oftener than this minister to human vanity. To see ourselves as others see us has been the innocent desire of men and women of every age. A thin streak of worldly pride runs through the constitution of the wisest and the best.

No better index to the quaint costumes of the departed century can be found than almost any of the ancient inventories. From material contained there the appearance of the colonial citizen could be sharply pictured, as far as it is possible to reproduce him merely by the garments he wore. It is sufficient for illustration to give a single instance. Conrad Leiser died in Warwick, in 1778. His personal apparel consisted of a fine hat, a scarlet colored velvet jacket, blue velvet breeches, and a blue cloth great coat. That he was a soldier of the Revolu-

tion is shown by the item of "a one-half interest of a wagon, horses and gears, now with the Continental armies, also pay from the twenty-first of May, last." Although the dress of the Colonists was in the main exceedingly plain and home-spun, there were occasional exceptions. Parson Lindsey, as he was called, a clergyman, who died in Bensalem, in 1778, worth over \$20,000 in personal property, a very large estate in that day, owned among other things a good beaver hat, inventoried at \$60.

In further illustration of the value of out of the way and seemingly trivial sources of historical information, the old browned and mildewed newspaper is not to be despised, particularly that much neglected department, the advertising column. These advertisements have much significance because they come fresh from the people themselves. Thus in some of the stray numbers of the old Pennsylvania Gazette, of 1752, I find the quaint advertisements of the ancient Philadelphia inns where the farmer of a century and a half ago received hospitality on the market days: "The Square and Compass," "The Trumpet," "The Wanderer," "The Queen of Hungary," "The Cross Cut Saw," on Second street, "The Hand Saw" also on Second street near Black Horse alley, "The Bird and Snow," "The Mortar and Dove." In the same sheet, under date of 1750, there is an advertisement which exhibits the various articles of costume worn in Bucks county: "Ran away from the subscriber of Falls township a lusty young negro fellow named Frank. Took with him some clothes, such as a striped jacket and breeches, white shirts and white stockings, a light-colored frock coat lined with green, white metal buttons, blue camlet breeches and a large pair of carved buckles." In the same paper is a curious account of the robbery of the house of Benjamin Franklin. The list of goods stolen shows the articles of apparel among the well-to-do orders of the population of the period. The

articles were "a double neck-lace of gold beads, a woman's long scarlet cloak with a double cape, a woman's gown of printed cotton of the sort called brocade point, the ground dark with large red roses and large red and yellow flowers, a pair of woman's stays covered with white tabby."

These minute details are commonly recorded as beneath the dignity of history, yet they frequently throw a broad beam on the simple facts of former lives and show what our forefathers and foremothers were about in the humdrum of every-day business. The old newspapers reflect, too, the laxity of public morals in certain directions. Then, as now, inventive genius was busy working out the ancient seductive problem—that old, old idea of getting something for nothing. One hundred and fifty years ago, in plain, plodding Pennsylvania, it took the form of the lottery scheme. The principle which is now indirectly fostered in the Church-fair grab-bag, the prize coffee package, and the tobacco plug that conceals a gold dollar, then found expression in the downright out-and-out lottery, managed by the best men of the vicinage. The old sheets are full of persuasive promises of sudden wealth. Many of these schemes were enterprises to assist in the erection of churches and other religious objects. In the Pennsylvania Gazette of June 22, 1751, there is an announcement of a lottery for raising four thousand pounds, \$20,000, if expressed in present money, for the building of a church in Trenton as it was then called. This drawing was advertised to take place at the house of Nathaniel Parker, in Bucks county.

Another field of operations for such a society is the preservation of genealogical data. A record of marriages, deaths and births should be kept. Without the mandate of the law such matters would be reported to the society. It, therefore, should be made the duty of some member to preserve this material from the resources at his command. Marriages and deaths

could be recorded with a near approach to fidelity from slips regularly taken from the county papers, alphabetically arranged. The Montgomery society has already taken steps to this end. The immediate value of such a record would not be apparent, but the society is working for posterity, and such a record, if faithfully carried forward, would in due time become a valuable aid in genealogical investigations. A copy of all the printed genealogies of Bucks county families should be deposited in the society's archives, as well as copies of records of Monthly Meetings, or other records which assist in tracing ancestry.

No community with any pretensions to intelligence will neglect the materials of its history. Every scrap of information which adds in the slightest degree to the sum of our knowledge of former times is worth preserving. A man with a keen scent of historical data, if turned loose to-day in many an attic in Plumstead, would exhume enough to keep him busy for a long time. It is this attention to what the old school of historians regarded as trifles light as air, which constitutes the charm of Froude, Macauley, and Green. They have much to say about the great crisis in the fate of England, but they do not omit to tell us all they know about the people of England in every relation. We talk with them, sup with them, work with them in the fields and with them dash over the moors with the hounds. We go down to London and see it as the Londoner of old-time himself saw it—with its streets unlighted, the water dashing on the passenger from the house-tops. We hear the night watch calling the hour. We wade to the knees in the mud of the streets and hear the carter swearing at the tugging horses. The popular historian of our day is the chronicler of the little things which make up the complex things we call

society at any given period. These trivial matters were mere dust in the balance before history became a science. Under the Wizard touch of the true historian who knows to mold his clay, these insignificant things, formerly passed by as too gross and vulgar to record, are made chief stones in the fair edifice they have built to the memory of the departed ages.

It is a matter of congratulation that attentive audiences are willing to come together frequently in different parts of the country to listen to historical sketches, to hear all that may be said upon the subjects which appeal only to the veneration felt for the fading past, out of which we all sprang and into which we shall sink. Every man who is loyal to his race has some interest in ancestry and the circumstances which surrounded their lives. We all in some degree feel the historic sense and own the spell which links us to other days. The noblest spirits have acknowledged this feeling. Thousands of our ancestors lived their allotment of years, did nothing that made their lives memorable beyond the daily duty and then dropped out of sight. Of this average life of ordinary men and women in former times little is said in the books. It is possible to read many pages of history, as it was once written, and still know little of what we most desire to know of those who have gone before. Much is said about certain great names thrown on the surface of affairs in political convulsions, but of the people themselves, of the vast masses of the common people, of their joys and sorrows, their pleasure and pain, their work and play, how meagre, crude and inadequate is the story?

"How small of all that human hearts endure
That part which kings or laws can cause or cure."

It is the province of these local societies to go down to these details of ancestral life which have formed the back-ground to the great events which all men know, to levy contributions upon every source of information, so that it may be possible to

reproduce the old ways, habits, manners and tone of life, contrast it with the average levels of our own day, and determine how far we have journeyed on the road to the regained Eden.

To the Memory of Henry A. Schuler

By Prof. Arcadius Avellanus, Middletown, Conn.



JUST about within a day before the anniversary of the death of Mr. H. A. Schuler, the 14th of January, have I received the first intimation of that very sad event, and it has touched me very deeply. For, although, I was not an intimate friend of his, still, we were acquainted for several years; and Mr. Schuler, whenever he chanced to come to Philadelphia, where I was then living, would always call and spend half an hour with me, talking over matters in which we both were so much interested, the affairs and the destinies of the Latin language.

Our relations were purely literary, but of the character, in which, I venture to say, he was more profoundly interested than in anything, excepting, perhaps, his immediate family affairs, and his living.

I had started in said city, 1893, a little Latin magazine, the TVSCVLVM, for the propagation of a practical and useful knowledge of the Latin language, for I had made the experience that professional people in this country knew very little, and a shabby kind of Latin, and the numerous schools were not able to furnish a serviceable kind, crippling thereby the efficiency of all people in the learned professions. The next year following, I started another small periodical, the PRAECO LATINVS, to fight for those principles. Looking back into my records, I find Mr. Schuler's name

first entered as a subscriber on Oct. 5th, 1895, for one periodical, and, on Nov. 16 1896, for the other. He furnished printed and gummed labels bearing his name and address, making his name very conspicuous on the list. In matter of payment he was more than punctual. Neither was his name ever dropped up to the last, Sept., 1902, when **PRAECO LATINUS** was discontinued.

As the Editor of the **Welt Bote**, he often referred to my work, staunchly supporting the principles proclaimed by me, that Latin must be restored to its rightful position as a universal language of scholarly people the world over, as it used to be for 2,000 years, instead of attempting to devise clumsy makeshifts, called artificial languages; that, since it was taught in all secondary schools in all the civilized countries, there is nothing more needed than to adopt colloquial methods, and the teachers should qualify themselves by summer courses in spoken Latin. He used to point out that the present methods disgust the students, parents and the better teachers alike; that the ethical, literary and didactical treasures of the immortal authors are being sacrificed to philological drudgery, and in the end the students have acquired neither **Latin**, nor **mental, ethical, and literary culture**, nor anything practical that would improve the professional man, and human society at large. He would canvass personally; and in one instance he succeeded in interesting the

Latin faculty of **Mülenberg College**, and secured 12 subscribers for the Latin periodical.

Moreover, he was not only a good subscriber and periodical-propagandist he was also a steady and very desirable contributor to the columns of **Praeco Latinus**. He used to translate hymns, short poems, or other matter for the periodical, and later on he started a serial of moral and ethical tales, calling them **Fabellae Ethicae**, which he continued to the very last. In our last issue we published one under the caption, **Historia Sanctae Euphrosinae; scripsit Anatole France; Latine vertit H. A. S.** (for he never signed his full name under any article or contribution.) It is a pity that we did not complete the story, the periodical being discontinued with that number.

Many of our readers both at home and in foreign countries would frequently inquire by letters concerning the identity of **H. A. S.**, all well liking his gentle style and contributions, which were in very clear, simple Latin, easily read by even a beginner, and seldom requiring the blue pencil, and externally too, all were written in neat and careful hand on fine note paper; therefore I thought best to publish this portrait with a brief sketch of the favorite writer. This I did. I explained to our readers the nearly unbelievable career he has made in studying Latin almost without books and teachers. It certainly was a fact, that he did not have clear conceptions on many an elementary matter, even such as pronunciation, until he got hold of my colloquial manuals. These opened his eyes. But particularly was he delighted with my easy and lively manner that I would hit back at French, Spanish, Catalan, Italian and other periodicals, their editors, our critics, &c., who, either in the meshes of foolish "world-languages," or

blinded by School-Ciceronianism, knew nothing of fluent Latin, would assail us. Then I would pour out a volley of information mixed with ridicule, for the great delight of my readers and disciples. Such occasions were veritable treats for our noble-minded friend, Mr. Schuler.

On one occasion I printed a joke at Mr. Schuler's expense, saying that he learned Latin to pronounce like the following: **Töjs nopis hec otzia fett-zit**. For quite a time he could not make out what I meant. In another issue I ridiculed the "English Method" writing **Tityri tyu päтчuli recjubäns sab tigmini fedshaj**; he at once understood the reference, and wrote to me good naturedly that he did not learn that pronunciation I had attributed to him, but the English pronunciation, by which he used to say: **oshiae feesit**. At that time he was already solid on our Imperial Roman pronunciation, which I have been propagating, and which I still maintain in my present publication of the **PALAESTRÄ**.

Whilst Mr. Schuler was at a disadvantage owing to his early lack of opportunities when most needed, and under those disadvantages he could not develop into a courageous, dashing young man, a would-be Napoleon: still, I am of the opinion that, had he not been born a genius, he could never have emerged to the level of mental and moral culture, that opened the way for him to literary fame and reputation, far beyond the limits and boundaries of this geographically great country; he would have remained on the level of ordinary farmers and laborers or mechanics. He was, in my opinion, a dwarfed Napoleon, if not with the sword, with his literary and humane talents.

May his memory be cherished and may it live while letters last.

Hans Herr and His Descendants



AMONG the noteworthy books issued during 1908 is Theodore W. Herr's **Genealogical Record of Rev. Hans Herr and His Lineal Descendants**. This is an illustrated book of 785 pages, 7x9 inches, substantially bound in dark green buckram. The book (price \$10.00) may be ordered of the compiler and publisher, Theodore W. Herr, Lancaster, Pa. The *Daily New Era* said about the book, "It is difficult to realize the amount of wide and painstaking research in a hundred localities, covering many States, required to collect the names, facts and figures here gathered, arranged and indexed. What is more, it has been, as all such work generally is, a labor of love, as no adequate recompense ever rewards the laborious research of the author."

A prominent historian in an article on **The Pennsylvania-Dutch** says:—"Some of the children of Pennsylvania-Dutch families find their way into the great world at last. (See **THE PENNSYLVANIA-GERMAN** Vol. VIII, p. 540.) This book is evidence that the sons of the sturdy German pioneers have gone forth into all the world, that they are not localized nor tied to the maternal proverbial apron strings.

We would greatly appreciate a paper by the author on "Illustrious Sons of Hans Herr" giving biographical notes of those who rose to positions of public trust and honor.

Mr. Herr by his sweat, toil and self-sacrifice has reared an imperishable monument to himself and his pious ancestry.

We quote the following from the introduction to the book.

"Obtaining the data and information required to enable the undersigned compiler to have the genealogical rec-

ord of Rev. Hans Herr and his descendants published, was commenced in 1850, with the assistance of Milton B. Eshleman, an honored cousin, long since deceased. Both spent several years very industriously in visiting the oldest residents of Lancaster, Dauphin and Cumberland counties in Pennsylvania, where most of the descendants then lived. Information was obtained from them, their relatives, and neighbors, of all they could furnish or remember, relating to residences, births, marriages and deaths of Rev. Hans Herr and his descendants, and of all the persons any of them married, and the names of the parents of the latter.

All old papers, Bible records, deeds, mortgages, wills, and much memoranda were carefully examined as well as tombstones in many of the old burying grounds. All was verified by family records, traditions, memories, etc., as fully as possible. Many old records in Philadelphia, Harrisburg, Lancaster, and West Chester, were investigated to ascertain what lands they owned and last places of residences. Much time was occupied and expense incurred in persistent efforts to obtain the fullest reliable data of these early settlers, as they and their companions were the first white settlers in what is now Lancaster county, Penna. Great care was taken to insure absolutely correct information as complete as possible of these early pioneers, but it has been impossible to obtain much desirable matter. It is to be hoped this publication will be the means of calling out much that is now wanting of names, dates and addresses.

It should be understood that this Record is not a history, but a genealogical record of names, last residences, dates of births, marriages and deaths and names of parents of the consorts.

Hans Herr was born in 1639, in Switzerland, at, or near Zurich, Canton of Zurich, became a member of the Mennonite religious society and a prominent minister of that denomination.

When religious persecution became unendurable, many of his congregation emigrated with him to the Palatinate in Germany, which was then governed by a ruler who promised them protection and religious freedom. This was satisfactory until the Palatinate fell into the hands of other rulers, when the Mennonites were again subject to severe religious persecution.

When this occurred, a number of them visited Penn in London, in 1707, and arranged terms with him to colonize a portion of what is now Lancaster county, and in 1709 Hans Herr, John R. Bundley, Hans Mylin, Martin Kendig, Jacob Miller, Hans Funk, Martin Oberholtzer, Wendel Bowman and others bought 10,000 acres of land on Pequea creek. A warrant was issued for the land Oct. 10, 1710, and it was surveyed Oct. 23, 1710. The tradition, which is no doubt true is, that these people held a conference as to what steps should be taken to inform their relatives and friends left behind in Europe of their opinions and expectations, and it was determined by lot that Hans Herr, their revered minister, should return, explain the situation and the great advantages of emigration, and bring with him those he could induce to come. There is a tradition that the "lot" fell upon Christian Herr, son of Hans Herr, instead of on his father, but it does not seem to be supported by historical evidence. Hans consented to go, but many argued that their beloved pastor, head and leader, then over seventy years of age, should not leave them at this juncture, and at last it was agreed that his brother-in-law, Martin Kendig, should go. Accordingly, without delay, he embarked for Europe and returned in 1710 with six sons and one daughter of the venerable Hans Herr, and mem-

bers of the families of those who had come over in 1709. John Houser, John Bachman, Hans Tshantz, Jacob Weaver, Henry Funk and others, also came with them. The six sons of Hans Herr, John, Emanuel, Abraham, Christian, Henry and Samuel; and the daughter Maria, were married, and had families. Tradition asserts that several of his sons and daughters remained in Europe. One son, at least, went with a colony to London, England, in 1709, or about that date, and shortly after settled in Ireland. Some of his descendants came to the United States about fifty years ago.

The people who came to what is now Lancaster county, Pa., in 1709, settled in Lampeter, Manor, Pequea and Strasburg townships. From this beginning of The Pioneer Settlers, they and their descendants now number many thousands of the best native population of this county and other sections of the United States, also many in other counties. They comprise the families of Allen, Baer, Bair, Bare, Bear, Bachman, Baldwin, Barr, Bau man, Bom gard ner, Bow man, Brackbill, Breneman, Brown, Brinton, Brubaker, Bryan, Buckwalter, Burkholder, Carpenter, Charles, Clark, Davis, DuBois, Eaby, Edwards, Ellis, Erisman, Eshleman, Evans, Ferree, Forrer, Foulk, Frick, Fry, Fulton, Funk, Galbraith, Galt, Gardner, Good, Graeff, Grant, Gray, Graybill, Greider, Groff, Grove, Haines, Harnish, Harris, Hartman, Hay, Hendrickson, Herr, Hershey, Hess, Hoover, Hostetter, Houser, Howard, Howell, Huber, Immel, Johns, Jones, Kauffman, Keagy, Kendig, Kendrick, King, Kreider, Landis, Leaman, Lefever, Lemon, Levis, Lewis, Lightner, Lines, Linville, Lloyd, Long, Martin, Mason, McClure, Middleton, Miller, Moore, Moser, Moyer, Musselman, Musser, Myers, Mylin, Neff, Newcomer, Nissley, Patterson, Pickel, Price, Rife, Robinson, Rowe, Rutter, Sample, Seldomridge, Shank, Shenk, Smith, Snavelly, Stehman, Steinman, Stewart, Stoneman, Swarr, Swope, Taylor,

Thompson, Walker, Weaver, White, Whiteside, Wilkins, Williams, Witmer, Zorty, and many others, and are scattered all over the United States and elsewhere.

The illustrations of the Portrait and Coat of Arms used in this record were made originally for the Hans Herr Memorial Association in 1895.

Hans Herr settled near Lampeter, and later lived with his son, Rev. Christian Herr, near Willow Street, where the latter built a large stone dwelling in 1719, which is still standing. This house is a most interesting specimen of architecture, when it is remembered that it was erected in a location that only a few years before was in the midst of a vast forest, far from sawmills or other facilities for obtaining materials. Here the venerable Hans Herr died in 1725. His children settled in Strasburg, Lampeter, Lancaster and Manor Townships, in Lancaster county, Pa. Their descendants are now scattered in all parts of the United States and in other countries. Many became prominent as ministers, physicians, lawyers, statesmen, civil and mechanical engineers and other professions. A number settled early in Virginia. John Herr (897) went to York county, Pa., and afterwards, about 1830, settled in Kentucky. His descendants, who are numerous, became famous for their fine horses.

Benjamin Herr (80), in 1789, went to Pittsburg, Pa., became the owner of Herr's Island, in the Allegheny river. The descendants are numerous; many settled in Kansas and other western States.

Rev. John Herr (494) became bishop of the Reformed Mennonite denomination, which he, with others, organized. It is now composed of many members.

John Herr (160) went to Red Haw, O., where he and his wife were both killed by a tree blown down in a storm, falling on their carriage. Their descendants settled in Indiana, Kansas, Missouri and Wyoming.

John Strohm (523), and A. Herr Smith (1005), were members of Congress, U. S. Dr. John H. Musser (4899), of Philadelphia, was lately president of the American Medical Association of U. S. John Neff (431) became a prominent Mormon, his numerous descendants are mostly in Utah. Descendants of Henry Forrer (1317) settled mostly in Ohio and Nebraska. John W. Forney (2164), of Philadelphia, Pa., was a celebrated journalist; the descendants of his father, Peter Forney (649) are mostly in Washington, D. C., and in Philadelphia, Harrisburg and Lebanon, Pa. The descendants of Abraham Frantz (2433) are scattered in Pennsylvania, Maryland and elsewhere. Abraham Groff (665) has many descendants in Pennsylvania, Maryland and in Washington, D. C. John Eshleman (667) has descendants in Pennsylvania and Iowa.

This list might be continued indefinitely, suffice it to say, many have acquired eminence in all parts of the world as judges, legislators, railroaders, inventors, college presidents, instructors, missionaries; etc., in this country, in Australia, Mexico, South America, the Philippines, Egypt, Siberia, and in other places. By reference to the Genealogical Record, the last known residence or address of each person can easily be found."

Johannes Roth (Rhodes)

OR

GLEANINGS FROM THE LIFE OF A PIONEER SETTLER ON THE SCHUYLKILL

By Dr. Wm. Brower, Spring City, Pa.

"Let not ambition mock their useful toil
Their homely joys and destiny obscure
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor."
—Gray.

The stream of immigration from the Palatinate, pouring into the new Colonies from 1700 to 1730 numbered very few among all these colonists of men of affluence or of liberal attainments,—very few indeed of men who like Daniel Francis Pastorius, son of a judge, a student of law and possessed of ample means of whom so much has been written as an early pioneer, and truthfully written too, as a type of the early German settler. He was a type, a most **excellent type** of the very best that German culture could contribute toward the founding of a new world. But he was **not** a type of my early German ancestry as they landed upon these fertile shores, nor was he a representative type of the vast hordes of men and women who left the Palatinate for the purpose of establishing for themselves homes in the favored land beyond the sea, of men who were pinched with penury-inured to hardships and accustomed to rugged toil—of men who had been taught in the hard school of stern necessity, but who still had a strong and an abiding faith in the watchful care of a Divine Providence.

Of such was Johannes Roth of Heppenheim a **true** type. Nearly two centuries have passed since Johannes Roth of Heppenheim and Barbara Müller of Wachtenheim on the Haardt, though living on opposite sides of the Rhine and at a considerable distance from each other, plighted their vows and in keeping with the

customs of the Fatherland of that day—an official announcement was made of their purpose to enter into matrimony. The documents—for there were two—are still well preserved—they were executed by a magistrate residing in their respective home districts. Johannes Roth's document bears date, Dirmstein, June 10, 1712, and attested by P. Trauer, High Wormsian Magistrate. (Seal)

While that of Barabra Müller, is dated at Pfaltz, June 11, 1712, and attested by J. W. Schmitziehle. (Seal)

That of Johannes Roth reads as follows:

In all sincerity the esteemed bachelor Johannes Roth, a worthy son of Peter and Susanna Roth of Heppenheim has entered into an honorable engagement with Miss Barbara Müller, daughter of the late John (Hans) and Catherine Müller of Wachtenheim on the Haardt. The same in conformity to custom is announced in this fitting manner. Therefore if they are in their usual good health, they will be proclaimed, and no objections being made, subsequently married.

Dirmstein, June 10, 1712.

High Wormsian Magistrate,

P. Trauer, Seal

That of Barbara Müller—reads as follows—

Whereas Miss Barbara Müller the surviving and legitimate daughter of Hans Müller has been betrothed to the honorable Johannes Roth, a legitimate son by descent of Peter Roth, a resident of Heppenheim,—The same is hereby announced according to the custom of Holland and also of the Menonists. Nothing interfering they will be proclaimed and no objections being made, will be subsequently married.

Pfaltz—June 11, 1712.

J. W. Schmitziehle, Y. G. R.

Seven years later Johannes Roth, now an assessor, with his wife Barbara and their children, secure their pass

for a journey to the New World. This passport dated June 4, 1719, bearing the seal of the City of Worms, stamped in red sealing wax, is still as legible as though executed but yesterday.

The passport reads as follows:

Whereas the bearer of this Johannes Roth hitherto an assessor and Menonist, has resolved to go from this to another place and applied to this office for a pass and certified attest as to his behavior in this community. Therefore it is attested to him herewith upon his due request, that he did conduct himself during his stay at this place as becomes a good subject, and we request each and every one to give not only full credit to this certificate, but also to let him pass with wife and children everywhere free and unmolested and to treat him in other respects with a kind intention under an offer of reciprocal service.

A. D. 1719.

Seal

J. W. Astorff

High princely Episcopal

Wormsian Bailiff

Attested by our handwriting and official Dirnstein, near Worms.

Johannes Roth in addition to his passport had still further fortified himself for his proposed journey and his sojourn in a foreign land, by the reception of an official letter from the home church in the Palatinate. The official Brethren of the Menonist Church graciously commended them in a living epistle to the care and helpfulness of the Menonists in Holland and also in Pennsylvania. In this brotherly letter they graciously invoke the divine favor and the blessing of heaven to rest upon their dear Brother and his little family.

This epistle is as follows:

We servants and elders of the church in the Palatinate, with all Patriarch-Servants and Elders in Holland and Pennsylvania, wish you much grace and many mercies from God our Heavenly Father, and the love of Jesus Christ our Lord and the co-working of the Holy Ghost—Amen. John Roth from Dirnstein with his wife Barbara and with their little children whose desire and pleasure it is to journey to Pennsylvania—therefore we wish to send them greetings,—As to their conduct as brethren and sisters we can say nothing else than that we are satisfied with their honesty and sincerity, and therefore request of all to whom they may come to recognize and receive them and to give

them all good advice. To hear of such kindness will give us much pleasure. We all wish you often many hearty greetings and remain your faithful friends and Brethren in Jesus Christ.

Written in Pfaltz, May 30, 1719.

Jonas Loheer
Ofstein (Obersten.)

Peter Colb
Velten Hut Dohl
Hans Buckholder

Johannes Roth besides his family, had a traveling companion in the person of Michael Schmidt, a young single man. Both passes were executed the same day, and by the same official, and both passes are well preserved. These two passes have been handed down together in the same family line, evidencing the fact that Johannes Roth was made the custodian of Michael Schmidt's pass.

In 1720, one year after their arrival on the Schuylkill a letter is received by them, from Christian Roth of Heppenheim on the meadows, a brother of Johannes Roth. This letter betrays the deep concern felt in the old home circle for the welfare of the brother who had journeyed across the sea. They anxiously await his description of the voyage to the new world. And are eager to learn whether he is pleased with the new country and whether he would advise them to come over also. A deep piety seems to pervade every utterance.

The letter is as follows:

Heppenheim, on the Meadows.

May 6, 1720.

A friendly greeting with leadings of love and tenderness to you my loving brother Johannes Roth and family, and all known friends and all those who love our Lord Jesus Christ immovable, Amen. I Christian Roth of Heppenheim, on the Meadows, cannot well rest, but must write you my beloved John Roth, with this good opportunity, how it is with me. And therefore I let you know that my wife died and the two youngest children. The little one a week before mother and the other one a week after which made me many sorrows. Yet through all this I praised God that he took them out of this wicked world.

In all this mother fell asleep peaceably Else otherwise, I and the rest of the family are all well. Praise the Lord! To see you again would be much pleasing to me. Further, I let you know that a child of

Peter Roth, died also, and his other circumstances are about the same as before. All well, praise the Lord! His wife is still as weak as she always has been. They also send friendly greetings to you, and to tell known friends. And hereby tell us how you got along on your journey and what it cost you, and tell us how you like it in that country and also whether you could advise me to come, or would you rather be with us again? Write us and tell us the condition of the land and place. And when you write we hope you will tell us the truth. Further I do not see any necessity for writing any more. Furthermore I and children send you happy greetings and commend you to the protection of Almighty God,—and He will keep you and us to a happy end. So keep us in memory in your prayers as you know it ought to be. I hope not to forget you, God helping me.

This letter was folded and sealed, without an envelope and addressed:

This letter to be delivered to

Johannes Roth, on
The Schulykill, in Pennsylvania.

Again in 1721 another letter is received by Johannes Roth from the homeland. This, too from his brother Christian Roth of Heppenheim, on the Meadows, breathing the same spiritual and brotherly love that characterized his former epistle. In this letter we perceive a deep yearning, that is truly pathetic to hear from his dear brother in far off America.

The letter is as follows:

Beloved brother Johannes Roth it is impossible for me to leave the time go by without writing to you. If this letter will reach you and your dear friends all alive and well the Almighty alone knows. I have wondered, why I did not hear anything from you as yet. If you wrote me a letter and I did not get, I do not know but it may have been so. But write as soon as possible so I may know how you and your beloved in a foreign land are getting along. I am well, but it was the will of the Almighty to take away my beloved wife from me and I am now, a widower over a year and a quarter—and have not made up my mind yet to get married again at the same time I do not know of any yet, either. I will now put you and your relatives under God's care and I will be your dear brother Christian Roth. With best regards to you and all relations. I hope and pray that we may meet again, but if it is not in this world it will be in heaven.

June, 1721.

CHRISTIAN ROTH.

Miller and a citizen of Heppenheim.

This letter was addressed as follows:

This letter to be delivered to my hearts beloved brother, Johannes Roth, in Pennsylvania.

The years roll by and once more in 1726 another letter is received from the old home on the Rhine.

This time it is not from Christian Roth of Heppenheim, but from his brother Peter Roth of Hessen. This letter speaks of the home life—the changes that time has wrought in the family circle—first of all, that his brother Christian, the miller upon the meadows, he, who had been writing letters to him, heretofore, has since passed over the great divide. He alludes to the distribution of his deceased Brother's estate, and speaks specifically of the disposition made of the old mill upon the meadow. This letter is characterized by the same devout spirit that accentuated the former letters of his brother. We are here given a true insight into the pitiable condition of the poor Palatinates and especially of those who were adherents of the Mennonite persuasion. We can readily comprehend their ardent desire to emigrate to a more favored land.

The letter is as follows—

Hessen, May 12, 1726.

Peter Roth, of Hessen will report briefly how we are getting along. I am still well as are also my children. My son Johannes is married to the daughter of Caspar Krämer, Anna Krämer by name at Heppenheim. Our brother Christian Roth at Heppenheim on the meadow, is dead. His children are all well. He left a wife and child, to her is bequeathed the widowhood. The 'Mill' besides all appurtenances is transferred to Peter Roth for the sum of twenty-three hundred florins to be paid out by him to his brothers and sisters. Peter Roth is married to a daughter of Christian Bike, Catherine Bike by name.

Johannes Roth of Hessen. How I wish to be with you besides my wife and children. We would have come to you if we only had the traveling money. We are burdened very heavy. We must pay militia tax, palace tax, building tax and monthly tax and an order has also been issued by the civil authorities to sequester the property of all Menonists for their earnest money.

I have not any further news to write. Be greeted by us all with the peace of the All Highest. We beseech likewise the Lord, that He may lend us His aid, as we are your confederates in Baptism.

PETER ROTH.

Address: Deliver this letter to Johannes Roth on the Schuylkill. A D. 1726.

We have reason to believe that this letter was intrusted to the care of Hubert Brower to be delivered by him to Johannes Roth.

Hubert Brower received his pass May 4th, 1726 in the Fakensteinen district, near Neuwied, at a date corresponding very closely to the date of Peter Roth's letter. Reference is made to this Hubert Brower, whose pass is in our possession, by Dr. J. G. De-Hoop Scheffer of Amsterdam Article, Page 190, Historical and Biographical Sketches, by Hon. Saml. W. Pennypacker. That Hubert Brower delivered this letter, seems to be corroborated by subsequent events. In the years intervening between 1726 and 1740 the mutations of time had wrought great changes in the families of Johannes Roth and Hubert Brower

on the Schuylkill, Susanna Roth, wife of Johannes Roth had died. Hubert Brower had also passed away, leaving his widow Annie Brower, to marry Johannes Roth. In an abstract from the will of Johannes Roth, embodying also a marriage agreement with Annie, his second wife, provision is made for his own children as well as for the children of Annie Brower, who became his second wife. From the bequests we can readily see that Johannes Roth had been prospered during his 20 years of toil upon the Schuylkill.

But enough has been written to exemplify, to some extent, the course of events as they transpired in the life of this humble, yet typical Pennsylvania-German ancestor, and through him as a type, we have portrayed to our minds a faint picture of the lives of our own ancestors, giving us, in a meager way, glimpses into the thoughts and emotions which actuated their very being, while toiling to establish homes for themselves and their children upon these favored shores.

Rev. Lebrecht Frederick Herman, D. D.

By D. Nicholas Shaeffer, Esq., Reading, Pa.

The Reformed Church in the United States owes a debt of gratitude to Dr. Lebrecht Frederick Herman for having educated prior to the establishment of a Theological Seminary by the Church, young men for the ministry. He prepared at least thirteen young men, among whom were five of his own sons, for the holy office. Nearly all of these men became earnest and faithful laborers in the Lord's vineyard. Some of them became prominent in the Councils of the Church, and nearly all of them made

a deep and lasting impression that has been felt far and wide.

Dr. Herman was born in Gustin, in the principality of Anhalt, Göthen, Germany, on October 9, 1761. He was a son of pious parents, who brought him up in the faith of the German Reformed Church. In early youth he was sent to school where he learned the elements of useful knowledge. He then attended the school connected with the Orphans' House at Halle for a period of six years, after which he took a course of three years in

theology in the University of the same place. When he had finished his course of study, he received a call as assistant pastor to the City of Bremen, where he labored for three years.

The Reformed Church in the United States was still a missionary church under the care and control of the Reformed Synod of Holland. In 1786, the Synod of Holland called Dr. Herman to go to Pennsylvania to assist in supplying the demand for ministers that existed there. He gladly accepted the call, and proceeded to the Hague, where he was ordained for the foreign work. He was one of the two last missionaries that were sent to Pennsylvania by the Synod of Holland. He arrived safely in America in August, 1786.

He soon found employment after his arrival. The congregation at Easton, Pa., elected him as their pastor. He served this congregation in connection with several country congregations, for about four years. During the second year after his arrival, he married Mary Fiedt, who proved a true helpmate to him during his long and useful life. In 1790, he received a call from the congregations at Germantown and Frankfort, where he preached in the German and English languages for a period of about ten years.

During his pastorate at Germantown the yellow fever prevailed in Philadelphia, which caused many of the people to flee from the city. General Washington was then President of the United States, during which time the National Capitol was at Philadelphia. The General went to Germantown during the yellow fever epidemic and resided for several months in Dr. Herman's family. He frequently attended services in the Reformed Church at Germantown, especially when there was English preaching. He at one time received communion from the hands of Dr. Herman. After the death of Wash-

ington a memorial service was held in the Reformed Church at Philadelphia in which Dr. Herman took an active part.

Preaching in two languages was burdensome to him. He was German by birth and speech and therefore accepted a call to the churches of the Swamp, Pottstown and St. Vincent in Montgomery county, where more German than English preaching was required. Yet it must be stated that in conversation he was anxious to use the English Language, which shows his liberality and far-sightedness. He loved his mother tongue; but he saw that the English Language was bound to become the universal language of our nation, and the sooner our people would become reconciled to it, the better it would be for them. After he had founded his parsonage at Falkner Swamp, he invited young men to enter it and receive at his hands special instructions to prepare themselves for the ministry. The Synod of Holland stopped sending missionaries to America, and the Church had no school in which to educate men for the ministry. The importance of Dr. Herman's work therefore became very apparent. If it had not been for his work and that of one or two others, the Reformed Church might have seen a sorry ending in Pennsylvania for want of ministers. He had six sons, five of whom he prepared for the ministry. Even the sixth had taken a course of theology under him, but subsequently turned his attention to medicine which he practiced successfully. His sons were men of more than ordinary ability. They were Charles, Augustus, Frederick, Reuben, Lewis and Alfred. The last one mentioned was the physician.

The theological school which he organized at his parsonage was known as "The Swamp College." He established a course of study extending over a period of three years, during which time he instructed his students not only in theology, but also in the rudiments of the ancient lan-

guages and kindred subjects. In addition to the five sons already mentioned he prepared Rev. Samuel Guldin (a great grandson of Rev. Samuel Guldin, the first ordained Reformed minister in Pennsylvania, who came here in 1710) Rev. B. S. Schneck, D. D., Rev. Thomas H. Leinbach, Rev. Joseph S. Dubbs, Rev. Peter S. Fisher, Rev. Abraham Berge, Rev. Richard A. Fisher and Rev. David Young. The mentioning of these names shows the great influence that was exerted by him.

Rev. Dr. Herman not only insisted on his students studying the necessary languages from the text books, but also that they converse in Latin. The result was that some of these men became better Latin scholars than their sons who afterwards had the advantages of college training.

When the Church determined to establish a Theological Seminary Dr. Herman was beyond doubt the best fitted man in the Church to be the first Professor in Theology. His name, however, was not publicly mentioned and whether he would have accepted such a call cannot be stated. But there was no doubt some opposition to him from certain quarters as appears by a resolution adopted in 1820, when Synod adopted the Plan for the Establishment of a Theological Seminary," viz:

"Resolved, That no minister shall hereafter have the privilege of receiving a young man in order to instruct him in theology, but may only direct him in his preliminary studies."

Since Dr. Herman was the only minister at the time who had any considerable number of students under his care, he must have regarded the resolution as being especially aimed at him. That the resolution was premature there can be no doubt, because the proposed Theological Seminary had no actual existence. A period of five years elapsed before the Church succeeded in establishing a Theological Seminary, under the Professorship and organize what was known as

first proposed to locate the Seminary at Frederick, Md., which Dr. Herman opposed, contending that it was too far from the center of the Church. During the time that the establishment of a Theological Seminary was under consideration, one of his sons was suspended by the Synod from the ministerial office, which proved offensive on account of the manner in which the sentence was communicated to him. This caused him and his friends to withdraw from the Synod, and organized what was known as "The Free Synod;" but was called later "The German Reformed Synod of Pennsylvania and Adjacent States." All of Dr. Herman's students were after this licensed and ordained by this Synod, which had a membership of more than fifty ministers, and had under its care and jurisdiction over one hundred congregations. It existed as a separate body for a period of sixteen years, when an effort was made to adjust all differences between its members and that of the old Synod, and a reconciliation and a reunion was happily effected in 1837.

In 1812, Dr. Herman prepared a catechism to meet a demand for an easier and simpler catechism than the Heidelberg Catechism. His catechism was received with a good deal of favor, as four editions at least were printed at various times—two in Reading and two in Philadelphia. The questions and answers are shorter and simpler than those in the Heidelberg Catechism, but are more numerous. The former has 485 questions and answers, and no proof texts or proof answers, while the latter has 127 questions and answers with many proof texts. It has been suggested that the present demand for a simpler catechism could be met, to some extent at least, by some one translating and revising the Herman Catechism.

Several of his students were not only strong men in the pulpit, but rendered useful service by publishing books on religious subjects. His son, Rev. Chas. G. Herman, who was the

pastor at Kutztown, Berks County, and vicinity, from 1810 to 1863, published "Der Sanger am Grabe," which is a collection of hymns suitable for funeral occasions. It is said that this is the best selection of German funeral hymns that was ever made, and the book is still used in many of the German Congregations of the Reformed and Lutheran churches. Rev. Augustus L. Herman, who was pastor at Eplers' and other churches in Berks Co. from 1823 to 1872, published "Zollkofers' Prayer Book," Rev. Benjamin S. Schneek, D. D. was the author of "The Burning of Chambersburg," "Mercersburg Theology," and was the first editor of "The Messenger," and "The Kirchenzeitung." He was one of the two commissioners who were sent to Germany by the Synod of the Reformed Church in 1843 to present to Rev. Dr. F. W. Krummacher a call to a German Professorship in the Theological Seminary at Mercersburg, Pa. Dr. Krummacher was at the time one of the most celebrated pulpit orators of Germany, and from previous assurances it was believed that he would accept the call. The commissioners were received very cordially, yet Dr. Krummacher felt constrained to decline, especially since the Prussian Government expressed a decided disinclination to his removal to Pennsylvania. The commissioners were unwilling, however, to come home without accomplishing their mission. They consequently consulted some of the leading divines of Germany, when they were directed to the Rev. Philip Schaff, D. D., who was at the time a professor extraordinary in the University at Berlin. On their return to America they proposed the name of Dr. Schaff, to the Synod, and he was unanimously elected. He came to America and served as one of the Professors in the Theological Seminary at Mercersburg, Pa., for a period of twenty years, after which he was elected to a professorship in the Union Seminary of New York where he labored to the time of his death. He

became pre-eminent as a theologian, and did a great service to the Christian Church as teacher of theology and editor and publisher of theological works.

Dr. Herman was instrumental in organizing a number of prosperous congregations in Eastern Pennsylvania. In connection with his sons and students, he served in addition to the congregations of the Swamp, Pottstown and St. Vincent, the congregations at Coventry, Pikeland and Rice, in Chester Co., Pa., the congregation at the Trappe (now Collegeville) in Montgomery Co. and the congregations at Berger, (Hill Church) Spiess, Amity, Royers and Oley, in Berks County. He outlived all the missionaries sent from Holland and saw to his loneliness and sorrow, all his early friends and fellow-laborers laid in the grave. He labored in his holy office for sixty years, during which time he baptized 8555 persons, confirmed 4600 persons, married 2600 couples, buried 2280 deceased, and preached over 8000 times. His Bible is in the possession of his grandson, Rev. Alfred J. Herman, of Maxatawny, Pa. From the interlineations, underscorings and other marks he made in it, it would appear that he was most deeply interested in the New Testament, from which he selected most of his texts, as the basis of his sermons.

In his old age he became blind, which limited his usefulness; yet, though he was unable to continue in the active duties of the ministry, he was deeply interested in the furtherance of the cause of Christ. His religion cheered him during the night of his affliction. A few days prior to his death, he suffered a stroke of apoplexy. On Jan. 30, 1848, he was peacefully translated to the other world. His death cast a deep gloom over the community in which he lived and over the congregations that he served. On Feb. 3 following, his remains were buried in the graveyard of the Reformed Church, at Pottstown, Pa. Rev. Thomas H. Leinbach, one of his

students, preached the funeral sermon. A large multitude of people assembled to pay their last tribute of love and honor to the departed.

No other man did so much as Dr. Herman by his untiring industry as a minister, teacher and loyal citizen

to advance the interest of The Reformed Church in Pennsylvania, and the comforts and blessings that were received and are continued to be received by his people and their descendants by reason thereof are incalculable.

Descendants of John Early (Johannes Early)

By the Rev. J. W. Early, Reading, Pa.

(CONTINUED FROM FEBRUARY ISSUE)

Perhaps it might be better to say the Early families of German descent, for there are not less than four or five and possibly six or seven of these in Pennsylvania, besides a number of others in various parts of the United States. But, as already stated, we are more particularly concerned about the family of John Early, as his descendants are found all over eastern Pennsylvania at the present day. We now refer to those still bearing the name Early. Those of other names, the offspring of his daughters, the Eisenhauers and the Breitenbachs, have all gone west, beyond the Ohio, and some beyond the Mississippi.

Daniel Early who apparently also was a German, although that is not absolutely certain, had come to this country some ten or more years before John Early arrived. In Sept. 1740 Rev. John Casper Stoeber baptized one of his (D. E.'s) daughters. His residence as given at that time, was Codorus, i. e. the vicinity of Hanover, York County, Pa. No further direct trace of this man or his family has thus far been found. There are families of the name at Mt. Holly, Carlisle and Chambersburg, but whether any of them are descended from him we are not able to say.

Jacob Early, who at first spelled his name Ehrle, which we are told was in many places used in preference to Oehrle several hundred years ago, and who came to Philadelphia in the Ship

Osgood, William Wilkes, Captain, Sept. 29, 1750, arrived only about a month before John E. who had reached that place Aug. 24 of the same year. But in 1752 when his oldest son John was baptized at New Hanover, his name is already entered upon the "Record" as Early.

For some time we thought these men might be brothers, as the family record showed that John had a brother Jacob. But when informed that the church records of Germany showed that this brother Jacob had died in infancy, the supposition had to be abandoned. The additional fact that Jacob Early's oldest son John and John Early second, the son of Johannes Oehrle, had lived within ten or twelve miles of each other for almost thirty years, without being aware of each other's existence, we saw that such a supposition must be almost incredible.

A very interesting incident is the fact that the wife of John E. the oldest son of Jacob, was A. Margaret and that the wife of John, the second son of John E. of Londonderry, was also Margaret. They lived in adjoining townships, Londonderry and Donegal. It is also somewhat remarkable that there was a son Jacob in each family.

About twenty or twenty-five years ago, Frederic Early (Oehrli) from Interlaken, Bern, Switzerland, resided at Williamsport, Lycoming Co., Pa.

He had arrived in this country about fifteen or twenty years before. This family brought with them a tradition frequently heard before, but without corroborative testimony or proof that the Early family originally came from Ireland, having fled thence during the wars of Cromwell.

Henry E. Early (Oehrle) the youngest son of the family, with his third brother, came to this country about 1848. Both were unmarried. The older of the two commenced the business of printing on Arch St., Phila. Ten years ago they still retained the original spelling, Oehrle. Henry who had been a licentiate of the Evangelical Association, but had voluntarily surrendered his license, at that time resided in Camden, N. J. The second oldest of the brothers, together with a cousin John Early, had settled at Pittsburg, 1847. Another brother, Jacob, had come to America in the fifties and settled at Leetonia, Ohio. Between 1880 and 1890 Charles Early, one of this man's sons if we mistake not, was a resident of Lancaster, Penna. He died there some fifteen years ago. Members of this family are to be found in five different states. The father of these five sons, who had been a soldier under Napoleon, and had accompanied him on his ill-starred expedition to Russia, finally also came to this country and died at the residence of his son in Ohio.

There was a David Early, a Pennsylvania German, residing with his son-in-law, Mr. Still, about three miles east of Danville. He died about 1880. Two of his sons were Dunker preachers in Iowa. His two daughters, Mrs. Still and Mrs. Dyer are still residents of Montour Co., Pa., the former near Strawberry Ridge, about two miles northeast of Washingtonville and the latter a few miles west of Mooresburg. He may be a descendant of Thomas, the youngest son of Johannes Oehrle, although that is not at all certain.

Some forty or fifty years ago Samuel Early was a resident of Strasburg, Franklin Co. (?)—not quite sure which Strasburg. His descendants are found throughout Fulton County, as well as throughout the western part of Maryland. They may possibly be the descendants of George, the oldest son of J. Wm. Early Esq., who had his home in Centre County, about twenty years, from 1786 or 87 to 1807. He subsequently took up his residence in Bedford County and removed to Ohio four or five years later. In 1811 the son George Early is found at Akestown (Achstädte) now Williamsburg, Blair County. A notice was given that a hearing in a law suit, was to take place at his house. This would indicate that he was a married man at that time. That is the last trace of him we have ever found. We should certainly be thankful to anyone who would be able to give any further information about the man and should be very glad to hear from him. This completes the list of those who are certainly of German origin.

The family of Jacob Early (Ehrle) is probably the most numerous of them all. The writer has in his possession a list of seventy or eighty of those bearing the name of Early in his possession. The larger portion of them reside in Virginia, but many of them are scattered all over the United States, westward to Washington and Oregon. There are two others named John Early, and we can not possibly think that they could be one and the same person, about whose extraction, we are altogether uncertain. In fact there may be three or four of them. In Penna. Archives, John Early, Derry Twp., Cumberland Co., Pa. and Daniel Early, Shoemaker, are among the taxables between 1780 and 1790. The name of John Early, Strabaum Twp., York Co., 1781 and 1782, is also recorded there. There we also find John Early, fourth class militia, Joseph Culbertson's Company, July 1, 1781. But he is not

located. We are therefore unable to say whether this last John E. is identical with one of the other two, or whether there are three of the same name.

In the same Archives, in Warrants of land in Armstrong County, Pa., 1801-1884, we find Wm. Early, July 11, 1850, 90 acres, and John Early sr., Apr. 28, 1853, 400 acres. This is not so long ago that it should be easy to gain information, but so far we have not been able to get it. We can therefore not say whether these are English, German or Irish. As there was also an Andrew Early there, we are inclined to think that this family is not German.

We also find in Chester Co. "Rates" John Early, freeman, 1767-1768; Jeremiah Early, freeman, 1779-1780. As well as under "Inmates" Henry Early, 1781. Some years ago a dealer in second hand and antiquated books and pamphlets, offered a publication, "Jeremiah Early and his Descendants" for sale. When the writer sent for it it was gone. He cannot, therefore say whether this Jeremiah Early was the one in Chester County or not. But if it was the same man, it is altogether probable, that like the Lin-

colns, he came, from New England to Penna. because of climate and greater religious freedom.

Fifteen or twenty years ago, Thomas Early resided at Williamsport, Pa. His father, whose name was also Thomas, had been a resident of N. Y. City. His two sons were James and Thomas. When the latter enlisted in the Union army, the brothers became separated. The whereabouts of James at that time was entirely unknown, if still living. Henry W. Early, Chipewa Falls, Mich., formerly of Williamsport, his brother Dr. Charles E. Ridgway, Pa., and a third brother in the state of New York, are not of German extraction. There are also Early families (e. g. Thomas) in Philadelphia and Allentown of English descent.

There is another family of Scotch-Irish extraction and one whose nationality we do not know in Baltimore, Md.

In addition to these there is a family who spell their name Earley in Indiana. These are of Irish descent. Further statements in regard to the family of John Early must be reserved for a future occasion.

Philadelphia's Many Firsts

NOTE.—This chronological list of some of the instances in which Philadelphia has figured as the first pioneer or now stands first in point of importance (subsequently reprinted by outsiders in somewhat free and easy fashion) was first compiled by the Philadelphia Inquirer several years ago.

1681.—The first pleasure grounds ever reserved in America for the use of the people were laid out in William Penn's plan in Philadelphia.

1685.—The first printing press in this section, and the second in the country, was set up in Philadelphia, an earlier one having been started in Cambridge, Mass.

1687.—The oldest business house now in existence in America (the Francis Perot's Sons Malting Company) was begun on what is now Front street, below Walnut.

1690.—The first American paper mill was erected by Samuel Rittenhouse on a tributary of the Wissahickon.

1710.—Philadelphia laid her first claim to that supremacy in American shipbuilding which (emphasized since 1830 by the founding of Cramps' colossal shipyard and others) has earned for her a reputation unequalled on this hemisphere and unsurpassed throughout the world.

- 1712.—The Common Council's resolution passed this year, to the effect that "A Workhouse Be Immediately Hired to Employ poor P'sons & sufficient P'sons appointed to kep them at Work," led, in time, to the erection of the present Blockley Hospital, than which no larger is known to exist on this continent.
- 1718.—The Philadelphia Common Council made the first purchase on record, in these States, of a fire engine for public purposes.
- 1719.—The American Weekly Mercury (second only to the Boston News-Leader in point of time) appeared in Philadelphia.
- 1728.—John Bartram commenced on the bank of the Schuylkill the first of America's botanical gardens.
- 1730.—Thomas Godfrey, of Philadelphia, invented the Mariner's Quadrant, subsequently misnamed Hadley's Quadrant.
- 1731.—The mother of all the North American subscription libraries" (to use the words of the founder himself) was originated by Benjamin Franklin.
- 1735.—American type founding made its debut as an art in the shop of Christopher Sauer, in Germantown, and it was carried on as a regular business in this city immediately after the War of the Revolution by John Baine.
- 1737.—"The Union Fire Company, of Philadelphia," the first volunteer fire company in America, was organized on December 6.
- 1740-43.—Sauer brought out an edition of the Bible in German, the first book in a European language printed in America.
- 1743.—The first institution devoted to science in America. "The American Philosophical Institution," was originated in Franklin's "Proposal for promoting useful knowledge among the British Plantations in America," under the date of May 14, 1743.
- 1749.—The first company of American stage players was organized here early in 1749.
- 1752.—The Pennsylvania Hospital was opened in Febraury, 1752. Not until July 27, 1773, was the cornerstone laid for the New York Hospital.
- 1752.—Franklin demonstrated that lightning and electricity were the same; and set up on his own house the first lightning rod used in the world.
- 1753.—Pass and Stowe made for the State House the first bell ever cast in this country.
- 1755.—A charter was obtained in 1755 for the College or Academy of Philadelphia, which had already been in existence for fifteen years. On May 7th of this same year the governors of the College of the Province of New York received their charter for their "King's College," which had been open for twelve months with a faculty of one instructor.
- 1765.—Dr. John Morgan's Discourse "Upon the Institution of Medical Schools in America," delivered in the College of Philadelphia, May 30, 1765, consituted the formal opening of the first medical school, and the speaker filled the first medical professorship created in this country. In consequence whereof a "Commencement" was held three years later (in 1768), at which medical honors were conferred, the first in point of time in America.
- 1766.—The first permanent theatre house in America was built here in Southwark.
- 1772.—On May 1, 1772, the first Tammany Society, the parent and exemplar of all subsequent ones, was organized in this city.

- 1773.—The American Medical Society was founded in the city by students who came from different parts of the Union to attend the medical lectures here.
- 1775.—The first American pianoforte was manufactured in 1775 by John Behrent, of Philadelphia.
- 1775.—In the war against British importations, started in 1775, William Calverly, of this city, set about making American carpets, a local industry destined in time to fulfill the aim of its founder to such an extent that at the present day Philadelphia manufactures more carpets than the whole of Great Britain.
- 1777.—The first United States flag was made here on Arch street, by Elizabeth Ross.
- 1780.—The Pennsylvania Bank, the first public bank in the United States, was organized here by Robert Morris.
- 1784.—The first daily newspaper ever issued in America was the Philadelphia Daily Advertiser, first brought out in 1784.
- 1785.—The first agricultural society on this continent was "The Philadelphia Society for Promoting Agriculture," formed by Dr. Rush, Robert Morris, Richard Peters and others in 1785.
- 1786.—On July 26, 1786, the first vessel successfully propelled by steam was operated on the Delaware, at Philadelphia, by John Fitch. The much-vaunted experiment on the Collect, in New York, did not take place until ten years later.
- 1790.—The Law School of the University of Pennsylvania, the oldest law school in America, was founded in 1790, with Justice James Wilson, of the United States Supreme Court, as professor of law.
- 1792.—The first United States Mint was established here by act of Congress, approved by President Washington, April 2, 1792, and the first United States coins were struck here the same year.
- 1799.—The first water works in this country were commenced in this city, May 2, 1799.
- 1802.—"The Law Library of the City of Philadelphia" was organized for the purpose of maintaining a law library for the use of its members; none of the kind existed at the time.
- 1805.—The Pennsylvania Academy of the Fine Arts, the pioneer of all art institutions in this country was founded in 1805, and chartered March 28 of the following year.
- 1809.—For the first time in the United States, a railroad track was laid down for experimental purposes in a yard near the Bull's Head Tavern, in Philadelphia, in 1809.
- 1812.—In this year steam works for supplying the city with water were begun in Fairmount Park; and in 1819 Councils erected water power works and for a long time remained the only works of their kind in the States.
- 1818.—The present leading firm among the chemical manufacturers of America, Powers & Weightman, of Philadelphia, sprang from a small beginning made this year.
- 1821.—The Philadelphia College of Pharmacy dates its birth from 1821. Its present six-storied building is the largest of its kind known.
- 1827.—The Pennsylvania Horticultural Society was the first of all such societies in America, having been founded in November, 1827, by a number of Philadelphians under the leadership of Dr. James Meade.
- 1829.—Mr. G. A. Shyrook, of this city, earned the distinction of being the first to make the paper and boards by machinery from straw and grass.

- 1831.—In this year Matthias W. Baldwin founded here what has become the largest locomotive works in the world.
- 1843.—This year saw the first start of Henry Disston & Son's saw, tool, steel and file works, than which no more important will be found in this or probably any other country.
- 1844.—The city purchased for the use of the public the "Lemon Hill" property, the nucleus of our modern Fairmount Park, by far the largest park within the limits of any municipality.
- 1847.—Abraham Cox founded the colossal and unrivaled works of the stove company that bore his name.
- 1852.—For the first time in our history the degree of medicine was conferred upon women at the Female Medical College (now Woman's Medical College) of Philadelphia.
- 1853.—"The Northern Home," founded in this city in 1853, was the first institution in this broad land when the Civil War broke out to open its doors to the children of those who desired to enlist and to build a special home for the orphans of our dead soldiers and sailors.
- 1857.—The Numismatic and Antiquarian Society, whose ranks have since been joined by the most illustrious men of the two hemispheres, and whose scale of measurement for coins and medals is now in general use throughout Europe, was organized by a few Philadelphians on December 27.
- 1859.—Foundation of the George V. Cresson Company, a plant for the manufacture of power transmitting machinery without a peer in the Union.
- 1862.—The Union League Club of Philadelphia ratified its articles and came into being on December 27.
1862. The formation of the New York League Club, organized two months later, was effected almost wholly at the suggestion, and certainly with the immediate advice and guiding aid of the Philadelphia League.
- 1870.—Preparations were made in this year for the erection of the monumental Ridgway Branch of the Philadelphia Library, whose rare collection of reference books is unsurpassed, if it even be equaled, in America.
- 1871.—On August 10, 1871, was commenced the new City Hall of Philadelphia, at present the largest municipal edifice, if not the largest edifice of any kind, in America.
- 1873.—Philadelphia's Masonic Temple, founded this year and finished in 1883 is the most complete (and the most costly) building for the purposes of any secret order on this continent.
- 1874.—This year ushered the Philadelphia Zoological Garden, a collection of living animals acknowledged to be by far the best in this country.
- 1878.—The third dental school in connection with an American university (next to Harvard, 1867, and to Michigan, 1875) was organized here early in 1878, and now owns the largest building in the world solely devoted to technical dental instruction.
- 1880.—Ground was cleared this year for the construction of the Pennsylvania Railroad depot at Broad St., this city—a structure unapproached by any in this country for architectural magnificence and ampleness of accommodations, unless it be by another Philadelphia terminal, that of the Philadelphia and Reading Railroad.
- 1890.—At an informal meeting held on November 7, 1890, the idea of creating a general exchange in this city was discussed; and on May 14 fol-

lowing the company was organized which built the present Philadelphia Bourse, the largest in any country and the only one in this.

1892.—Founding of the Wistar Institute of Anatomy, the first of its kind in America.

1899.—On January 1 work was started on the tower of Philadelphia's

City Hall, the largest clock in America and the tallest tower in the world.

1899.—In this year also the city originated and carried out a National Export Exposition, the first of its nature in the commercial history of the United States.

A Rhine Legend

(From the German)



EN long years had passed since the Emperor had ridden out of his favorite city, at the head of his army, to go and fight the heathen, and now, instead of his return, dark rumors of defeat and death spread throughout the whole country. Convinced of the truth of these reports, the lords of the empire assembled to discuss what had better be done; and, after much deliberation, sent an embassy to the Empress Hildegarde. They bade her, for her subjects' sake, choose another husband to rule the nation instead of Charlemagne, who would never be seen again. Hildegarde at first indignantly refused to consider the proposal, but finally, seeing the justice of their wishes, she considered for the good of the country to marry any man they recommended; stipulating however that she should be allowed to spend three more days in strict solitude, mourning for her beloved husband, whom she would never behold again. Well pleased with this answer, the lords withdrew, and began making preparations for the coming marriage, while Hildegarde wept for Charlemagne, who, by the way, was not at all dead, but very busy fighting the heathen, whom he had almost entirely subdued. During the night, while poor Hildegarde wept, an angel of the Lord suddenly appeared to Charlemagne and bade him return in hot haste to Aix la Chapelle, if he would not lose both wife and his sceptre at once. Thus warned, the Emperor

sprang on the steed which the heavenly messenger had brought, and sped over mountain and valley with marvelous rapidity, arriving at Aix-la-Chapelle just as the third and last night of Hildegarde's respite was drawing to a close. Instead of entering his palace, however, the Emperor dismounted and passed into the silent cathedral, where he seated himself in his great golden chair, with his sword across his knees, as was his wont when dispensing justice. There he waited until the sacristan came to prepare the church for the wedding, which was to take place soon after sunrise. This man, startled by the sight of the imposing figure seated upon the imperial throne, and thinking it an apparition, staggered, and would have fallen, had he not steadied himself by the rope of the great bell, which, thus suddenly set in motion, sent peal after peal through the awakening city. The people of Aix-la-Chapelle, startled by the untimely and frantic ringing, rushed out of their houses to see what had occurred, and as they entered the church they uttered loud cries of joy, for there sat Charlemagne in all his wonted state. These cries soon reached the ears of the unhappy Hildegarde, who, still dissolved in tears, and deeming they were intended to welcome her unknown bridegroom, shrank back in fear; but her sorrow was changed to boundless joy when she saw her beloved husband once more, and heard how Providence had miraculously interfered to save her from a hated second marriage.

To the Friends and Patrons of Schools and of the Improvement of Youth*



THE Subscribers being Trustees for a School and Schoolhouse in Upper Hanover Township in the County of Montgomery, Pa., respectfully shew—That in the Year 1734 a number of German Families, emigrants from Silesia, settled in the upper parts of the county of Philadelphia now Montgomery where they are distinguished and known among their Neighbors by the name of Schwenkfelders from one of their celebrated Teachers of that name--That these first Settlers and their Progeny successively kept up among them as good Schools and Masters of Schools as could be obtained--That in the Year 1764 they raised the Subscription among themselves a Fund of near Eight hundred Pounds—by the interest whereof and some free Contributions they supported for several years a good School for reading and writing the English and German Languages and Arithmetic until the Debtors to their Fund began to pay their Interest and at last paid the principal Debt in depreciated Paper which they have lodged in the General Loan Office and is now reduced to a very low Value--That nevertheless impressed with the necessity and usefulness of good Schools in the Country when Ignorance and Immorality began to prevail and stamp the Caricatura of our Youth they have gone on, as much as possible, with keeping Schools during the War and other Convulsions of the times and have lately at their own expense erected a new Schoolhouse and Dwellinghouse for its Master and engaged a Man of good learning and fair Character to be the Master of that School in which Children of Parents of any reli-

gious denomination, English and German, rich or poor, may be taught reading, writing and cyphering and some or other young Men of genius instructed in Mathematics and the learned languages and trained up to become Ushers or Assistants to this or any other School in this Country—Catechisms and other doctrinal Books of any particular religious Society shall not be introduced in this School. Parents may form the Minds of their Children in their own way or commit them to the Clergy of the Church or Meeting to which they belong—The Master of the School shall nevertheless use his utmost endeavors to impress on their tender Minds the Fear of God, the love of their Country and of all Mankind.

This well meant Plan of a School is undertaken by a few Persons of but moderate Estates on whom the Expenditures of Supporting and improving it will fall too heavy--The Trustees flatter themselves with the hopes it will meet with some encouragement from the benevolent who have the good of the growing Youth of the Country at heart by contributing their mite towards this purpose. We have to this end empowered our Friends, A. & B. in the City of Philadelphia and its Environs and our Friends O. D. & E. in the Country or any one of them to wait in their places on the Persons to whom this address is directed to solicit their Assistance and receive what shall be offered to them on that behalf.

Philada. County, March 1791.

*This circular letter, the property of the Schwenkfeld Historical Library, were prepared by the trustees of the Latin school conducted in the so-called Hosensack Academy.

The Introduction of Wire Cables



THE late John A. Roebling, one of the most distinguished civil engineers and scientists of his day, conceived the idea of spanning the largest rivers with bridges supported by wire cables. To that end he directed the labor of his life. He established a wire rope works on a small scale at Saxonburg, in Butler county, and by special grace he got permission from the Canal Board in 1842 or 1843 to put a wire cable on Plane No. 3. It was put on in the fall of the year. The manufacturer of the hempen ropes in Pittsburg, backed by a powerful political and interested influence, endeavored to prevent the introduction of the wire cable. The superintendent and employes on the road partook of that opposition. If the wire cable was a success it would supersede the profitable hempen-rope industry. The cable, however, was put on the plane, and in a few days one of the attaches cut the cable in two. Mr. Roebling found his cable stretched on the plane—condemned. He came to the collector's office and asked an interview with me in the parlor. He stated with tears of grief, if not agony, that he was a ruined man. The labor of his life, the hope of his fame and fortune were lost forever. His cable was condemned by the great Commonwealth of Pennsylvania. It was condemned, not because it was worthless but because it would supersede the hempen-rope. "Can you not do something for me?" he asked. "Why, Mr. Roebling, I would do anything in the world for you, but what can I do?" "You have influence with the Canal Board, and, perhaps, you can get me another opportunity to test my cable?"

Just at that moment there was a rap at the door, and, in answer to the call, who stepped in but John B. Butler, the President of the Board of

Canal Commissioners, and after the usual salutation, I said to Mr. Roebling, "Just state your case to Mr. Butler." Mr. Roebling stated his case in very few words, for he was a man of few words.. Mr. Butler listened attentively until he got through, when he said: "Roebling, have you confidence in your cable?" The answer was, "I have sir." "Then," said Mr. Butler, "I now appoint you superintendent of Plane No. 3, with the credit of the Commonwealth for all the material you may need; superintendent of the depots at Johnstown and Hollidaysburg for all the machinery you may want; the appointment of all such mechanics and laborers as you may require in the reconstruction of the plane—all this at the expense of the Commonwealth. You will commence immediately after the close of navigation and have everything ready necessary for the spring business. You will superintend the plane yourself for the first month, and if your cable is a success we will put it on all the planes on the road, and this is all I can do for you." Mr. Roebling did not burst forth in the usual laudation of thanks, of God bless you and prosper you, etc., but this time, with tears of joy rolling down his cheeks, his only reply was, "God is good!" I shall never forget the reply. He gave thanks to that Source from whom all blessings flow. He left with a joyful heart and greatly encouraged. The plane was reconstructed, ready for the spring business. The cable worked like a charm.

During the summer wire cables were put on all the planes. By these planes Mr. Roebling had an opportunity of testing the flexibility and strength of his cables. The heavy weight of cars and section boats on those cables gave them a fair test of strength and durability. I mention this fact that the planes on the Portage Railroad were the means of the wonderful enterprise of wire-cable

bridges, for Mr. Roebing frequently told me since that, had it not been for the interview in my parlor and the authority he got there to reconstruct a plane to establish and test the virtue of his wire cable, he never would have attempted it again, being condemned by the Commonwealth. So the old

Portage is entitled to the credit of all these great wire bridges, notably the Brooklyn Bridge.—Quotation from address delivered by Hon. James Potts.

From Swank's Progressive Pennsylvania.

Dialect and Literary Gems

Ein Psalm des Lebens

Klaget nicht in düstren Zeilen
Dass das Leben sei ein Traum
Dass die Seelen die hier weilen
Selbst vergehen mit Zeit und Raum.

Denn das Leben, selbst auf Erden,
Ueber's Grab den sieg verspricht.
Du bist Staub und Staub sollst werden,
Ist der Sele Urtheil nicht.

Noch Vergnügen oder Sorgen
Ist des Daseins Losung nicht:
Sondern Streben dass wir morgen
Treuer stehen unserer Pflicht.

In dem heftigen Kampf des Lebens
Kämpfe muthig alle Zeit;
Alles Anderes ist vergebens
Wenn's da fehlt an Muth im Streit.

Zwar die Kunst ist schwer, und flüchtig
Immer ist die Lebenszeit;
Und die Herzensuhr mahnt tüchtig,
Für den Tod zu sein bereit.

Baue auf die Zukunft nimmer;
Setze dran die eigene Haut;
Jage nach dem Gute immer,
Immerhin auf Gott vertraut.

Manche Helden die im Leben
Schon erzielten Glück und Ehr;
Haben uns den Trost gegeben,
Und die wunderschöne Lehr:

Dass wenn Jemand hier auf Erden
Möcht' dem Glück sein Leben weihn,
Kann er trotz sehr viel Beschwerden,
Edel, hold und glücklich sein.

Desshalb lasst ans stets im Leben
Fleißig, muthig, eifrich sein;
Kämpfen immerfort und streben,
Harrend auf das Sammien-ein.

From the English of Longfellow.—A. S. B



Das Mädchen von Fort Henry*

Von Dr. H. H. Fick, Cincinnati, O.

„Die roten Teufel nah'n dem Fort,
Vom weissen Schuft geführt!
Schnell, räumt die off'ne Siedlung dort,
Bringt Weib und Kind an sichern Ort!“
Oer Oberst Kommandieret.

“Was faset doch von brit'schem Schutz
Uns Girty, der Verräter?
Wir bieten der Belag' rung Trutz
So lang die Waffen etwas nutz!
Fluch sei dem Attentäter!”

Die Horde stürmt, doch Schuss auf Schuss
Kracht ihr gar scharf ent gegen;
Und mauche tück'sche Rot haut muss
Sich bin der Kuge herben Kuss
Im Tode niederlegen.

Doch weh!“ Am Zundkraut es gebricht,
Bald wird der Vorrat enden!”
Voll, Angst der Kommandant es spricht,
“Wird flugs uns frische Zufuhr nicht,
Sind wir in Feindeshänden.

“Zwar liegt, wodort die Mauern stehn,
Ein Fässchen noch verstecket,
Doch müsst' dem Tod ins Auge sehn,
Wer aus dem Thore wollte gehn,
Wenn ihn der Feind ent decket!”

Ein Mädchen hört's, sie ruft geschwind:
Lasst mich nur dafür sorgen!”
Sie stürzt hinaus, flink wie der Wind,
Und, eh' der Gegner sich besinnt,
Hat's Pulver sie geborgen.

Sie trägt zurück im flucht' gen Lauf
Den Schatz so hoch willkommen,
Da blitzt das Feuern wieder auf,
Und wie auch tobt der Wilden Hauf,
Das Fort wird nicht genommen.

Die Maid, sie war von deutschem Blut,
Das wollen wir ermesen.
Wohl opfern Männer Leib und Gut,
Doch auch des Weibes Heldenmut
Werd' nimmermehr vergessen.

*Die geschilderte Begebenheit trug sich im Jahre 1777 zu, als eine Indianerbande unter Anführung des weissen Renegaten Simon Girty das Fort Henry, unser heutiges Wheeling, W. Va., belagerte. Der Name des wackeren Mädchens war Elizabeth Zane.

From Pedagogische Monatshefte Nov. 1901.

YOST YODER

By CyRus EldER, Johnstown, Pa.

Yost Yoder was a sadly worried man;
The witches rode his dappled mare o' nights,
And left her flecked and stained with mire
and foam,

Distressed, and all unfitted for the plow;
The witches dried untimely his best cows,
And his fat shoats died with a strange dis-
ease;

His two year heifer, ready for the knife,
The witches shot to death with balls of
hair—

Der Bixey Moyer found them in her paunch.

The take-off troubled long his eldest child,
And, cured of this, the lad went nearly
blind,

While naught would help until old Granny
Ream

Touched with the pot-lid his weak eyes,
and said

The words, and healed him; but at last he
died.

On every side of him Yost Yoder saw
Witch-signs, and evil omens haunted him
At table, in the house, and in the fields,
And made his life a burden; yet he spoke
Of this, his trouble, to no living soul.

Hegged in by witchcraft and by sorcery
The season's wonders were as naught to
him;

Spring, with its infinite tints of tender
green,

Decked the far forests and the inter-vales;
Blown from the blooming crab-trees, sweet-
er scents

Than Summer flowers yield, filled all the
air;

And upward folding wooded height on
height,

Revealing here and there a field or farm
The Alleghenies rose more far and faint,
Fading until they mingled with the sky,
Which seemed an ocean lying vast and still,
Where cloud-ships slowly sailed into the
sun.

The joy of earth that Heaven is so near
The bee felt, and the bird, and the young
lamb

leaped in earth-gladness; beauty and mirth
Of nature overflowed; yet flowed they not
For the grave race of men who tilled the
soil.

Tasting its fruits with gross corporeal
sense,

To whose accustomed cares Yost Yoder
made

Addition of the burden that he bore—
A secret told unto no living soul.

The brethren held him as a Christian man,
And every Sunday he went forth to hear
Old Father Miller, who made it a boast
His back had never rubbed a college wall,
Preaching the Gospel in most homely
words;

He ate, at liebes-mohl, the paschal lamb,
And washed the brethren's feet, and they
his own,

And kissed them, joining flowing beard
with beard;

And followed not the fashions of the world.
But wore his home-spun clothes of ancient
shape,

And wide-rimmed hat; and in his roomy
house

Were found no carpets, and no modern
chairs,

But polished boards and benches round the
walls.

Here often met the brethren for prayers,
The elders leading, each one in some set
And formal phrase, said o'er and o'er again,
Till each did know by heart the other's
prayer.

And Yost, when called on, spoke with trem-
bling voice,

Inaudible, save here and there a word,
As avigheit, and rechtigkeit, and amen.

He knew, for he had heard so, and believed
That God was great—was far more power-
ful

Than Satan; that as Father Snyder said,
His people stood upon a rock secure,
While waves of sin did break beneath their
feet:

And yet it seemed that God was far away,
And that the devil had power in the world.
And gave his witches power upon the
saints;

And why this should be so he could not
guess;

It worried him and darkened all his mind,
And made his life a burden that he bore
In silence, year by year, and labored on,
For he had still some pressing work to do:
But when the sprouty meadow lot was
drained,

The clearing fenced, his last gate fully paid,
And the crop harvested, he took a rope
And hung himself behind the smoke-house
door:

So made an end of trouble.

NOTE—We trust the readers of this
poetic tale will not think to end trouble
by "Jumping out of the frying pan into the
fire."

THE HOME

MAPLE SUGAR

NOTE—In compliance with a request for an article on the above subject the following taken in substance from a recent issue of the Country Gentleman and covering the subject very admirably is submitted.—Mrs. H. H. Funk.

One of the most important winter duties of the old-fashioned farmer in his repair shop—which was frequently a warm corner by the kitchen fireplace—was that of getting ready for sugar making. In those days, the luxury of "boughten sugar" could rarely be indulged in and the maple of home manufacture, served alike for sweetening coffee and cake. Since the first flow of sap came with the sunny days of early spring a season as brief as bounteous, the man who awaited mild weather before commencing his preparations almost invariably lost the best "run" of the season.

First the spiles were made ready. These were spouts generally of pine, whittled to fit into the holes bored in the tree trunk, and designed to conduct the sap outward so that it might drip freely into the trough below, instead of trickling down the bark of the tree and wasting. Sometimes elder was substituted for pine, when stems of suitable size were cut into ten or twelve-inch lengths, one end being whittled down, if necessary, to fit into the boring. Commencing three or four inches below the point of insertion, a longitudinal shave removed the upper half of the remainder; and by forcing out the central pith, a diminutive trough was secured. If the tree was a very large one two spiles were sometimes used; but the double tapping proved too exhaustive save with the most vigorous trees.

Troughs were made by cutting logs of medium size into two or three-foot lengths, splitting each in two, and hollowing the central part with an axe, after the fashion of the old Indian dugout. These were at best heavy to handle, and considerable skill was necessary in directing their contents into the collecting bucket. Much sap was wasted on account of their limited capacity, even the most vigilant attendant finding it not always possible to prevent the stage of overflow being reached at some period of the day or night.

With the first warm days the sap commenced to ascend earlier in the clearing than in the woodland; and the farmer, armed with his $\frac{3}{4}$ -inch auger, proceeded to open his camp. The tapping was preferably made on the sunny side, to secure the greatest and longest flow, and the boring

was done at a point where neither scarred bark nor decayed wood indicated a previous puncture.

If the weather is favorable, sap at once starts from the wound, and drops fast or slow, according to the season, and the productive power of the individual tree. Prolonged and severe freezings are deemed more conducive to a heavy run than an open winter; while freezing nights are as essential as thawing days for ideal sugar weather. The amount of saccharine material in the sap also varies with the season. All these facts the old-time farmer noted and used to advantage. It is estimated that the average yield of sugar is three pounds to the tree, though individual trees vary greatly in the production, some largely exceeding this figure. One hundred barrels of sap yield about eighty gallons of syrup, boiled to the present legal standard of eleven pounds to the gallon.

In olden times a scale of weight was unknown. Those not so fortunate as to remove it from the kettle at just the right time found their syrup graining sooner or later, or were humiliated by the criticism that it was "warmed-up sap."

A convenient central location was chosen for the camp-fire, preferably near a stream of running water, that facilities for cleaning all utensils properly might be constantly at hand. A stout, crotched stake was driven firmly into the ground, and a long pole laid across the crotch. On the short end of the pole was hung the great iron kettle, the long end resting on the ground and serving as a lever to swing the kettle to and from the fire at pleasure. Later, two stakes were used instead of one, and the kettle hung between them. To expedite matters, two kettles were often used, fresh sap being heated in the smaller to replenish the shrinkage in the larger through evaporation, without interrupting its boiling.

The sap was gathered in large wooden buckets suspended from the shoulders by a neck-yoke. Or later, as the woods were sufficiently cleared of underbrush to allow its passage the ox team and stone-boat were pressed into service. A heavy run, especially on Saturday, made a busy time; for, aside from the lack of storage tanks, there was danger of fermentation, even a trace of which causes the sap to run over at the slightest increase of heat.

To mitigate this tendency, the top of the kettle was often greased or a piece of pork fastened to the end of a stick was kept in readiness for thrusting into the rising foam. But perhaps the most curious method of literally pouring oil on 'roubled

waters was to suspend the pork over the kettle with a string, at such height that the syrup would touch it as soon as it commenced to rise above legitimate bounds. At best, however, constant vigilance was necessary, especially during the later stages of progress.

Only the most fastidious strained the sap as it was gathered from the open troughs, a gourd dipper freeing it from the bugs and leaves or bits of moss which by chance accumulated. Since ashes, smoke and cinders were being constantly wafted in during the boiling process, precautions in advance of the final purification were deemed superfluous. When the "syrup" stage—a very thin molasses—was reached, it was strained through home-spun linen and allowed to settle.

It was thus usually transferred to the house for the finishing touches; and after standing over night, the cleared contents of the buckets were carefully poured into a kettle, the dregs remaining undisturbed. A partly beaten egg or a little milk was then stirred into the liquid, which was brought slowly to the boiling point. Meanwhile, a dark scum gradually formed over the surface; and when this was sufficiently tough to cohere, it was removed with a skimmer, leaving the syrup presumably free from foreign material and certainly much clearer than before. Aside from the advantage of cleanliness, "sugaring off" in the kitchen reduced the danger from scorching to a minimum; for every time the foaming mass rose and fell in the great camp kettle, a portion adhered to its sides, there to scorch and impart to the remainder a more or less unpleasant flavor.

The bulk of the product was converted into sugar, this being more convenient for general culinary purposes than the syrup

which predominates at the present time. Stirred sugar, resembling dark brown cane sugar, save in flavor, was made by cooking considerably thicker than molasses. When it waxed on snow or grained with stirring as it cooled, the kettle was removed from the fire and the contents stirred until the entire mass was converted into small grains having the rich concentration of maple sweetness.

Caked sugar the solid form in which it is now almost universally sold, was cooked less, stirred until partly cool to render it whiter and of finer grain, and then poured into buttered molds to harden.

Tub sugar required the least cooking, and was poured into a tub plugged at the bottom. After it had stood for some weeks and become crystallized, the plug was removed and the drainings, dark and with a rank taste, were added to the contents of the vinegar barrel. This primitive refining process resulted in a sugar of comparatively light color, mild flavor, and a consistency midway between that of stirred and caked sugar; the crystals, though clearly defined, were moist and inclined to become compact.

While aching backs, and eyes congested by smoke were among the attendant features of sugar-making, it was, on the whole, a season of much merriment. For the young folks there were the diversions of sugaring off, taffy-pulling, and pouring wax on snow. Every boy in the family knew the exact location of the tree yielding the sweetest sap.

Later, strong winds dried the sap, or with swelling buds it acquired a rank flavor. Spiles were removed and packed away with the troughs and other utensils for future use. A week later the camp was no longer wreathed in smoke.

Eavesdropper and a Guilty Conscience

Two boys were out picking nuts, and they wanted to divide them equally between them, so they went over the fence into the cemetery and sat down among the tombstones to count out the nuts. While going over the fence they dropped two nuts, but didn't stop to pick them up. A man came along and heard them and stopped to listen and heard them saying: "One for you and one for me." "One for you and one for me," and he became badly frightened and ran away down the road, and met another

man who said: "Whats the matter?" The first man said: "The devil and the Lord are up in the cemetery dividing up the people," and the second man said: "Oh no, that couldn't be!" The first man says: "Yes, they are; I heard them." The two men went back to the fence to listen and heard them saying: "One for you and one for me." "One for you and one for me; now that's all;" and the other boy says: "Except the two at the fence, and that will be one for you and one for me." The two men ran away as fast as they could.—The News.

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

EDITORIAL STAFF

H. W. KRIEBEL, Publisher and Editor, East Greenville, Pa.

In the January 1906 issue of this magazine the then editor published a valuable article on "The Spelling of Our," that is, the Pennsylvania-German "Dialect." He stated that "the difference between a dialect and language is mainly one of limitation." A dialect is confined to a particular section of the country; is limited in the number of words in use and also "in its literature." However, "dialects uniting in their word-stores have formed languages while still remaining separate and distinct forms of speech."

"In consequence of their literary use languages have in the course of time and through the molding influence of the printers' art acquired a certain fixedness of form and spelling."....."Dialects being much less used for literary purposes have not as a rule attained to a like degree in uniformity in spelling."———"Especially is this true of our Pennsylvania-German vernacular." For the numerous causes and reasons why this is so we refer our readers to the above named article by the late Henry A. Schuler, in his able discussion on the subject.

The Pennsylvania-German dialect is now largely a mixture of the Palatinate-German and English words and phrases, though a century ago it also had a considerable number of French words. The older writers used German letters and sounds; the present day writers in our dialect try to make it readable and understandable to those not knowing the Biblical German by writing it according to English sounds. Those writing in the Pennsylvania-German dialect for this magazine ought to have some fixed standard for spelling, as then more could read their contributions. And we commend to such writers the consideration of the "Rules" given in the article by Mr. Schuler who was a remarkable linguist. We invite attention of those who search for and write up historical facts whether in English, German or Pennsylvania-German to the article of Richard E. Helbig, Assistant Librarian of

REV. J. A. SCHEFFER, Associate Editor, 245 North Sixth street, Allentown, Pa.

MRS. H. H. FUNK, Editor of "The Home," Springtown, Pa.

PROF. E. S. GERHARD, Editor of "Reviews and Notes," Trenton, N. J.

Price, \$1.50 a year, in advance; 15 cents per single copy.

ADDITIONAL PARTICULARS are found on page 2 of the cover.

the New York Public Library, in the February number. Read on page 65, 2nd column what he wrote of enthusiasts and optimists and his indirect hints as to the proper motives for such work.

A Tribute

The following letter and tribute were called forth by a note dated January 11, 1909, directing the attention of Professor Avellanus to the death of the late Henry A. Schuler Jan. 1908, at the time editor of THE PENNSYLVANIA-GERMAN. In view of his services to this magazine we deem it in place to record the testimonial in its pages. The memorial by his scholarly friend is on another page.

January, 17th, 1909.

Mr. H. W. Kriebel, Publisher,
East Greenville, Pa.

Dear Sir: I beg leave to acknowledge the receipt of your favor of the 11th, inst., as well as the copy of the PENNSYLVANIA-GERMAN, with the portrait and sketch of our common friend, Mr. Henry A. Schuler, of whose untimely death I had no information, and which sad news I all the more deplore.

I have availed myself on your kind offer to pen a few lines about his relation to me, and I herewith inclose my recollections of him. It does not disclose any great and surprising revelations, but simple statements of facts, which are creditable to his memory. You, no doubt, know more details of his life story, of which you have already given a very neat and terse specimen in that number of the magazine, and likely more in others; but this part of his activity I knew best. Considering the circumstances under which he had studied Latin, his attainments in that respect were simply marvelous. He did not know many small details and fineries of Latin when we first got acquainted, but he mastered them unaided in no time, and he wrote with considerable elegance and ease. I have no recollection

of another man who has accomplished what he has in the field of Latin; and yet I was in touch with most Latinists from all the world. Mr. Schuler was a greater genius than his best friends know, and you are at liberty to make this statement in addition to my article.

Very respectfully yours,
ARCADIUS AVELLANUS.

Middletown Conn.

The author of the first article in the February issue was James not John Hadden and in the same article Joinville should read Jorville and on the editorial page F. C. ought to be P. C. Croli.

Clippings from Current News

—The Studebaker Brothers Mfg. Co. of South Bend, Indiana, erected a Y. M. C. A. building at the formal opening of which on October 25, 10,000 took part.

At the annual banquet of the Poor Richard Club, Phila., Martin G. Brumbaugh, LL. D., spoke on "Benjamin Franklin and the Pennsylvania German."

Ex-Governor Samuel W. Pennypacker, addressed the Frankford Historical Society at the Free Library Building on "Characters Unknown in History," referring principally to Pennsylvania Germans.

The Saxon government resolved to adopt the Bodelschwingh plan for the abolition of vagabondage. It will establish wayfarers' inns in such a way that they are apart from each other only a day's journey. The men will be given work either on the farm or in workshops connected with the inns and steps will be taken to procure steady employment for them. "Bums" (German: Strolche) will be taken to insitutions where they are compelled to work hard and cannot go on the road again.

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Recent Deaths of Pennsylvania-Germans

Isaac H. Keefer of Chambersburg, Pa. aged 75 years. He was the last survivor of his immediate family. He had been a farmer and of late years was engaged in the coal and grain business. He was a prominent member and an Elder in Zion's Reformed congregation.

James Brownback, aged 75, identified for many years with stove manufacturing industries at Linfield and Pottstown, and for a long time president of the March-Brownback Stove Company, of Pottstown, died suddenly of heart affection at his home at Linfield.

Charles G. Bokins died unexpectedly, at the age of 90 years in Germantown, Phila. His ancestor William Bokins emigrated

NOTE.—It is a matter of regret that there were quite a number typographical errors in the February issue of this monthly.

In the sketch of Col. Matthias Hollenback, the name is printed Hollenback twice where the copy has it Hollenbach and four times Hollenbach where it ought to read Hollenback, and on page 55 Hollenbachim ought to be the German feminine form Hollebachin. The names Catherine and Marie ought to read Catherina and Maria and Dieter, Dieter and Stoudt. Stout.

from Westphalia, Germany, and was one of the early settlers in Germantown, now one of the wards in Philadelphia. Mr. Bokins started in the notion business with his brother at 3d and Market Sts., but in 1869 removed to Germantown and established a large retail dry goods store. After more than fifty years of a successful business career in 1894 he retired in favor of one of his two surviving sons. Mr. Bokins was in 1843 married to Margaret Unruh, whose father was born in a house at Mt. Airy, used for a hospital after the Battle of Germantown.

After a brief illness the Rev. G. C. Henry, D.D., died at his home in Shippensburg, Pa., Jan. 18th. He was a member of the General Synod and a frequent contributor to "The Lutheran Observer."

Edward R. Snader, M. D., was killed by his automobile steering gear getting out of order and plunging over an embankment in Fairmount Park, Phila. He was a native of Lancaster County, Pa. Dr. Snader was professor in a Phila. Medical College, and was an expert in heart, lung and stomach diseases. He was an authority in these branches and consulted frequently by other physicians.

News has been received of the death in Alameda, Cal., of Joseph Anshutz, for many years supervising architect of the Board of Education of Philadelphia. He designed the Central High School, at Broad and Green streets. The interment was made in Alameda.

Mr. Anshutz was about 60 years old. He was a cousin of Thomas Anshutz, a portrait painter and member of the Academy of the Fine Arts.

Ten years ago Mr. Anshutz went to San Francisco for his health. He was there at the time of the earthquake. His wife, who was Miss Anne Taylor, of this city, survives him.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M. A., LL. M.

EDITORIAL NOTE.—Mr. Fuld has kindly consented to give a brief account of the meaning of the surname of any subscriber who requests such a reading and sends twenty-five cents to the Editor of THE PENNSYLVANIA-GERMAN for that purpose.

II. KRAM

The name KRAM originally meant a stall from which goods were sold. Then it came to mean a shop LADEN, BUDE. From the name of the place in which goods were sold it gradually became the name of the occupation itself and thus we see it becoming the equivalent of trade KRAMHANDEL and retail trade SCHNITTWARENHANDEL. And finally it came to mean what was sold in these shops; in the singular it meant haberdashery KURZWAREN and in the plural trinkets METALLSACHEN. Figuratively it means pots and pans KUCHENGE RAT and stuff ALLERLEI ZEUG. The word appears also in the proverb DIE ELLE IST LANGER ALS DER KRAM which means, It is impossible to make the ends meet. The name KRAM occurs in a large number of colloquial sayings of which the following are the most common: ALLERLEI KLEINER KRAM; odds and ends; ELENDER KRAM; rubbish; DER GANZE KRAM, the whole lot; DA LIEGT DER KRAM, there is an end of the matter; DAS PASST GERADE IN SEINEN KRAM, that suits his purpose; DAS VERDIRET MIR DEN GANZEN KRAM, that spoils the whole affair; IN DEN KRAM KOMMEN, to be brought to bed.

These colloquial phrases indicate how closely the name KRAM was related to the everyday life of the Germans. It meant a small shopkeeper during the period when Germans became fixed and this is the meaning which attaches to the name at the present day.

LEONHARD FELIX FULD.



Permanent Markers for Graves of Patriots and Pioneers

Capt. A. P. Stultz, of Zanesville, Ohio, Curator of the Muskingum Co., Historical Society, a veteran of the Civil War, grandson of Adam Stultz, soldier of the War of 1812, of Penna.-German ancestry, and a great-grandson of Richard Marshall, (uncle of Chief Justice Marshall) who served over seven years to help establish American Independence, has been devoting much attention to the question of securing a permanent and indestructible memorial for use

as markers for the graves of the patriots and pioneers of our country.

The prohibitive cost of the best granites and stones and the rapid disintegration of the cheaper stones and metals prevent such general use of such markers as is necessary to insure the preservation of the knowledge of the location of the events, and the graves of those who played an important part in the history of the United States.

Readers of THE PENNSYLVANIA-GERMAN will rejoice therefore to learn that Captain Stultz has himself perfected a pottery marker that seems to fill all the requirements. It is of purest vitrified clay, white, and has the name of the soldier, the company and regiment, or other command, in which he served, burned under the glazing; it is practically imperishable, and can be manufactured and put on the market at a price less than one-half of the cost of those now used. This is not only a distinguishing marker for a soldier's grave, but also a lasting record of his service to his country. It will be some time however before these markers are on the market as business arrangements for their manufacture must be completed.



Schuylkill Haven, Jan. 12, 1909.

Mr. H. W. Kreibel,

Dear Sir: Enclosed please find check for subscription to the PENNSYLVANIA-GERMAN. I am very grateful for your description of the Bern Church Cemetery and Church which appeared in your January issue where my grandparents lie buried and other relatives of mine which interested me very much. The interest caused this renewal of subscription. Hoping to continue and learn more in the future. With best wishes to the Staff I remain,

Yours truly,

A. N. BRENSINGER.



A subscriber writes:

"I was much interested in the article on the Germans in Loudon county, Virginia as I was born there and have many relatives with the family names of German origin. German is never spoken among them and most of them have forgotten that their ancestors came down from Penna."

PROF. HICKMAN,

Indiana, Pa.



Information Wanted

Mr. S. S. Flory, Bangor, Pa., being engaged in collecting material for a history of the Flory or Fleury family invites correspondence from any persons in position to give information about the family, 3-4-5

In the January number of "THE PENNSYLVANIA-GERMAN" in the interesting article "How New Year is observed by the Moravians" mention is made of the influx of country people to attend the midnight service, Dec. 31. That this difficulty, with its disturbing influences was experienced as late as fifty years ago in Bethlehem also is a well known fact. The writer has in his possession an original manuscript notice issued by the Warden of the Nazareth Congregation dated Dec. 18, 1794. It speaks for itself. It is given in English and German.

"The Directors of the Congregation in Nazareth, hereby request our neighbors, not to come to the meetings in this place on Christmas Eve and the evening before New Year. The want of Room and other Difficulties attending it in the Night time make it Necessary that those meetings will be kept only for the members of the Congregation. Public Preaching with Church music will be on Christmas Day and New Year's Day as usual, in the Forenoon. Nazareth, Dec. 18th, 1794.

N. TILLOFSON.

Die Direction der Gemeine in Nazareth ersucht hiedurch unsere Nachbarn freundlichst sich nicht zu den Versammlungen dieses Orts zur Christnacht und zu dem abend vor dem Neuen Yahre herzu begaben, im dem dieselben wegen des engen

Platzes und andere zur Nachtzeit gewoehlichen Berschwerlichkeiten nur für die Glieder der Gemeine veranstaltet werden Können. Die öffentloichen Predigten aber am Erten weihnacht's feuertage, und neujahrs tage werden wie gewöhnlich mit Kirchen Music Vormittags' gehalten werden. Nazareth den 18th December, 1794.

N. TILLOFSON.

The above official was born in Holztein on 1745. He served as teacher in Niesky, Germany, and as superintendent in Gracehill, Ireland, coming to America 1791, where he was ordained a Deacon by Bishop John Ettwein. He labored in the Gospel at Schoeneck, Gnadenhütten, on the Mahony, Pa., and at Hope, N. J. He died in retirement at Lititz in 1806, having the love and good will of every one.

Tradition says that when the enthusiasm of the strangers collected at the "INN" became too strenuous about midnight, so that the guardians of the peace failed to preserve order—a call was made for the presence of the Hon. William Henry, a member of the congregation—manufacturer of rifles for the U. S. Government, as well as for the State, a man of stature and dignified bearing—whose arrival with his "big stick" invariably put an end to the disturbance.

Yours very truly,

JOSEPH A. RICE.

Historical Societies

The Lehigh County Historical Society

held its last quarterly meeting in Allentown, Pa. The former president, secretary treasurer and executive committee were re-elected. Nine new members were elected, making a total of 145. The reading of biographical sketches of members who died lately was postponed till next meeting, thus giving time to read three other excellent papers, which will be published in this magazine.

The past year 42 bound volumes and 40 pamphlets were given to the society, making a total of 140 bound volumes and 180 pamphlets. The society has quite a number of manuscript papers, facsimiles, maps, photographs and other articles. The treasurer's annual report shows expenditures of \$299.14, chiefly for printing the society's proceedings and papers. The New York Public Library having requested these, a copy of all its publications was authorized to be donated to that Library's German American Department.

The Park Commission of Allentown, has granted this Historical Society the use of

the historic Allen Fishing and Hunting Lodge, which to the present formed part of the East wing of the old buildings of Muhlenberg College, the grounds, which are now to become one of this city's parks.



The Historians' Annual Meeting.

The Bucks County Historical Society held its twenty-ninth annual meeting in the Society's building, Doylestown, on Tuesday, January 19. Two sessions were held, one at 10.30 a. m. and the other at 2.30 p. m. The business meeting was held in the morning. Three papers were presented at the afternoon session.

Warren S. Ely, Librarian of the Society, presented a paper on "The Lime Quarries and Kilns of Bucks." Ely J. Smith, Esq., Doylestown, read a paper on "Old Time Children's Games." Oliver Randolph Parry, of Philadelphia, read a paper on "Betsy Ross, the Flag Maker," and presented to the Society the only authenticated piece of flooring of the original flag house extant.

York County Historical Society

At the annual meeting of the Historical Society of York County, held on Thursday evening, January 14th, Robert C. Bair was elected president; Captain W. H. Lanius, vice president; A. Wanner, treasurer; Chas. A. Hawkins, recording secretary; and Miss Lena T. Root, corresponding secretary. The board of trustees is composed of Rev. T. T. Everett, D. D., Captain W. H. Lanius, George P. Smyser, Rev. E. T. Jeffers, D. D., J. A. Dempwolf, J. W. Steacy, Captain John Fahs, all prominent in the affairs of the city of York.

This Society was organized in 1892, but did not become vigorously active until 1902. During that year the County Commissioners gave permission for the Society to use a large room on the third floor of the new County Courthouse. This room which is reached by an elevator is now entirely filled with a museum and library. The walls are covered with framed portraits, historic views and places relating to southern Pennsylvania. The museum contains many thousand souvenirs and mementoes of local history. A collection of natural history embraces all the birds and small animals which are found in the Keystone State. The collection of birds' eggs and insects is large and valuable. About ten thousand persons visit this room annually. The museum and library were arranged under the direction of Geo. R. Prowell, who has served as curator and librarian during the past six years.

At the January meeting Rev. William J. Oliver pastor of Calvary Presbyterian Church of York, read an exceedingly interesting sketch of Hon. Hugh Henry Brackenridge, one of the most distinguished men who resided in York County. Brackenridge was born in Ireland, and came to this country with his parents when quite young. He graduated at Princeton College in the same class with James Madison, and during the Revolution was chaplain in the American army. After the war he edited a newspaper in Philadelphia, then studied law and in 1781 he settled in Pittsburg, then a small village on the Western frontier. He soon took rank among the leaders of the bar, and was appointed by Governor McKean, a member of the Supreme Court of Pennsylvania. Justice Brackenridge died at his home in Carlisle, in 1816.

Mr. Oliver devoted most of his paper to the literary career of Brackenridge whose work entitled "Modern Chivalry," now a rare book, is one of the finest specimens of satire in American literature.

Prof. C. H. Ehrenfeld, a member of the faculty of York Collegiate Institute, read a paper on "Buffaloes in Pennsylvania." This interesting paper was prepared by Mr.

James M. Swank, of Philadelphia, general manager of the American Iron & Steel Association, and appears in his recent published work.

The Historical Society of York County has two hundred active members and twenty life members. The meetings are held at regular intervals, when papers are read and discussed.



The Bucks County Historical Society

At the meeting of the Society held, January 27, the following officers were elected:

President, William H. Newell, Vice-presidents, Isaac Paxson, Mrs. A. A. Seibert, Theodore Dewees; Recording Secretary, Daniel G. Lubold; Corresponding Secretary, Miss Elena M. Roads; Treasurer, J. W. Fox; Librarian, H. J. Herbein; Ass't. Librarian, Claude Unger; Directors, H. J. Herbein, G. A. Berner, Esq.

The Society was represented at the meeting of the State Federation of Historical Societies at Harrisburg, by Mr. Claude Unger. What will be one of the most important of its Publications is in press. This number will contain—A "Documentary History of Zion (the Red) Church," compiled by the Rev. H. A. Weller; "Schuylkill County in the French and Indian War," by Mr. Wm. H. Newell; "The Flora of Schuylkill County," by Prof. S. A. Thurlow; "History of the Schools of Pottsville," by Wm. G. Wells; Esq.

The Society has secured quarters in Pottsville's new Y. M. C. A. Building. Its meetings are held the last Wednesday evening of each month and are fairly well attended. Its financial condition is quite satisfactory, only a small number of members being delinquent in the paying of dues.



In the new Schaff-Herzog Encyclopedia of Religious Knowledge, now issuing in America, Prof. Benjamin B. Warfield, of Princeton Theological Seminary, who contributes the article on "The Atonement," places at the head of the list of American books that the student should consult "The Atonement and Modern Thought," by Rev. Dr. J. B. Remensnyder.



"Electro-Analysis" by Edgar F. Smith, Sc. D., LL. D., which appeared a year ago in its fourth English edition, has just been translated into its second German edition by Professor Stahler of the University of Berlin. The most recent advances in electro-chemical analysis are treated in this volume.

Reviews and Notes

The Life of Francis Daniel Pastorius:—
The Founder of Germantown—By
Marion Dexter Learned, Ph. D., L. H.
D., Professor of German at the Univer-
sity of Pennsylvania. Illustrated with
90 photographic reproductions. Large
octavo; cloth; 324pp. Price \$5.00
Edition limited to 1000 copies. William
J. Campbell, Philadelphia, 1908.

No more fitting and lasting memorial
could have been established at the late
commemorative exercises of the founding
of Germantown than the publishing of
Professor Learned's exhaustive work on
"The Life of Francis Daniel Pastorius."

Pastorius, the subject of this work, was
born in Semmerhausen, Germany, Sept. 26,
1651. Little is known of his ancestors ex-
cept that they were of a distinguished Ger-
man family, whose original name may
have been Hirt or Schäfer of which the
name Pastor is the Latinized form; dur-
ing this period names were often Latinized
under the influence of Humanism.

In 1683 he migrated to America with a
small body of friends, and settled on the
Frankfort Company's tract between the
Schuylkill and Delaware Rivers. He con-
trolled the affairs of the several land com-
panies until 1688, when he engaged in
teaching in the schools of Philadelphia.
When Penn granted Germantown a charter
in 1698, Pastorius became the first Burf.
He held many important offices in the little
city.

It is to be lamented that neither the
exact date of his death is known nor the
place where he is buried. He is supposed
to have died between 1719—1720, and it is
supposed, furthermore, that he was buried
in the Friends' Burying Ground, German-
town; but there is no tombstone nor record
of burial to indicate this.

Pastorius was a many sided man, especi-
ally in a literary way. He was a scholar,
and was said to have been conversant with
no less than seven languages. Some of his
writings are still extant; it is also to him
that Prof. Learned credits the first protest
against slavery which the Friends of Ger-
mantown presented in 1688, which act was
the inspiration of Whittier's "The Pennsylv-
ania Pilgrim."

The Appreciation of Pastorius by Ex-
Governor S. W. Pennypacker of Pennsyl-
vania is perfectly sincere and appropriate;
he rejoices that so eminent a scholar
undertook the writing of this biography.

The work is a documentary life of Pas-
torius and his times. It is the work of a
scholar, of a trained investigator whose
devotion to his work demands respect. It
is replete with reliable sources and he who
would verify them all would have a hard
task on hand. It is a contribution to his-
tory; it is exhaustive and authentic; and

one may well presume that Professor
Learned has said the last word that is to be
said about this pioneer of German migra-
tion to America.

**German Literature in American Magazines
Prior To 1846—**By Scott Holland Good-
night, Ph. D. Assistant Professor of
German, University of Wisconsin, No.
188 in the Philology and Literature
Series of the Bulletin of the University
of Wisconsin, Paper; 264pp. Price 50
cents. Madison, Wisconsin, 1907.

**German Literature in American Magazines
1846—1880—**By Martin Henry Haertel
Instructor in German, University of
Wisconsin, No. 263 in the Philology and
Literature Series of the Bulletin of the
University of Wisconsin, Paper; 133
pp. Price 50 cents. Madison, Wis-
consin, 1908.

During the last decade probably no
aspect of History or Literature has com-
manded more attention among scholars
over this whole country than the German
element and influence in just these two
phases of our life and culture development.
It is also only of late years that this coun-
try is beginning to realize the greatness of
the debt it owes to German civilization.

Professor Goodnight discusses the
awakening interest in German life and cul-
ture, in fact of all things German, in Amer-
ica, and the introduction of German litera-
ture to the readers of American periodicals.
Professor Haertel, on the other hand, takes
up the development of the criticism of
German literature in American magazines
from 1846—1880; he confines himself to the
attitude of the journals towards literature
alone.

Both of these publications are these
that were submitted by these two writers
respectively to the University of Wisconsin
for the degree of Doctor of Philosophy.
They are both scholarly pieces of work.
They show the expenditure of an immense
amount of labor consumed in examining an
endless number of old magazines. Their
reference lists alone should make them
invaluable to the further study of German
and American literature.

Supplement 1900 to 1908 to the Index to
Genealogies Published in 1900. Albany,
N. Y., Joel Munsell's Sons, Publishers,
1908.

Joel Munsell's Sons have rendered a dis-
tinct and very valuable service to all
librarians, historians and genealogists by
supplementing their "Munsell's Genealogi-
cal Index of 1900" and thus bringing it up
to date. Hundreds of volumes have been
searched at considerable expenditure of
time, labor and money. As a result you
can in a moment find out by the use of
the two volumes whether anything has
been published on particular families and
where to look for the information.

The Pennsylvania-German

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The Origin of Sunday Schools

By Dr. I. H. Betz, York, Pa.



THE statistical report of the Eleventh International Sunday School Convention held at Toronto, Canada, June 23-27, 1905, gave the number of Sunday Schools in the world as 262,131; the number of teachers 2,426,888 and of scholars as 22,739,323 or a grand total of teachers, and scholars summing up over 25½ millions, in number.

Of this number the United States had nearly one half. Great Britain and Ireland had nearly one third, Germany might be supposed to rank very high but it fell short of one million.

The number above given does not include the schools of the Roman Catholic or Non-Evangelical Protestant Churches. The number of scholars in the Roman Catholic Sunday Schools in the United States is estimated by clerics at one million. This vast organized host is the product of modern times. Nothing akin to it was known a little more than a century ago. To search for its beginning is confessedly interesting.

Some have maintained that something akin to Sunday Schools has existed from the early ages of the Jewish and Christian churches.

While parental instruction was undoubtedly given at all times to children it must be confessed that nothing in the way of Sunday schools existed before the foundation of the Christian church at least. Nor did it exist even then until recent times.

What are known as public, secular or common schools were not in existence until lately. The illiterate condition of the populace in England as related by Macaulay was extreme. Their daily condition and lack of comforts was deplorable.

Germany, the home of the Reformation and its outcome, the right of "private judgment" at once accepted the necessity for every individual to be able to read an open Bible.

Luther at once began the translation of the Scriptures which also gave form and substance to the language.

It was doubtless these facts that diffused education over the Fatherland and gave to every child the rudiments of an education. It was Chillingworth

in England who uttered the striking war cry—"The Bible! the Bible! Is the Religion of Protestants!"

Supplementary to Luther's "Justification by faith" it gave an enormous impetus among Protestant peoples for the establishment of parochial schools which were brought to America in the settlement of the colonies. It was Christopher Dock the pious schoolmaster of the Skippack who wrote and published the first book on teaching in America in 1770. This book has recently been edited by Dr. M. G. Brumbaugh and published by Lippincotts. Dock came to America in 1714. As early as 1718 he began teaching which he followed almost continuously till the time of his death in 1771. The exact date of his birth is unknown. He was a man of marked conscientiousness and modesty and his name though long obscured bids fair to be perpetuated and better known.

The "Log Colleges" in Pennsylvania, among which were that at Neshaming in Bucks County, conducted by the celebrated William Tennent and another at Washington, Pa., with the "Log Academy" near Newburg, Cumberland County, turned out many noted pupils who afterwards became noted in the annals of the country. These schools did a very important work during the primitive and formative period, in preparing young men as teachers and for the ministry.

They were succeeded by other and better improved means in the course of time.

Spiritual instruction was mostly carried out under parental oversight. The Lord's Day was mostly devoted to church services, scripture reading and meditation. Probably much of the subject matter was beyond the mental development of the young and thus proved irksome. The emphasis was mostly placed upon the Word rather than the Works of God. The Sabbath in New England retained many of its Mosaic features, as it did and still does in Scotland. The day in New

England began at sundown on Saturday evening and terminated at sundown on Sunday evening. Henry Ward Beecher relates that when he was a boy with others they all stood in line watching the disappearance of the sun and as he disappeared they nudged each other and whispered: "Do you see him losing himself?"

Doubtless the method in use proved acceptable to those who carried it out, but still it was held to be inefficient as large numbers of parents, it was held, neglected their obligations and large numbers of children grew up without provision for their enlightenment.

It is generally claimed that the Sunday School originated through the efforts of Robert Raikes of Gloucester, England. He was born in 1735 and was the son of Robert Raikes. The father was a printer and published a paper in Gloucester. The father dying in 1757 the son succeeded him in the business. Along with some others he started a Sunday School in the town in 1780, some say in 1781-2-3-4, the exact date not being certain.

This work continued for about 30 years up to the period of his death in 1811 at the age of 76 years. He published the accounts of the movement in his journal which was copied by the London press, and caused wide-spread comment. He lived to see the movement widely extended during his life.

It has been said that Raikes conceived the necessity for the Sunday School among the neglected children of the community who were without secular or spiritual instruction. Probably under the circumstances the early Sunday School embraced both kinds of instruction from the necessity of the case in that early day. To have done otherwise would have seemed almost impossible.

The departure was novel, moreover it was practical. That it met with opposition which has come down almost to our own time must be frankly admitted. But in the main the idea was fruitful, grew and developed.

Probably it proved to be the greatest adjuvant the church has ever had.

For some years past the priority of Robert Raikes in this field would seem are called in question. Simultaneous claims however would seem to be numerous in the field of origination or discovery. It merely shows that the necessity for new developments was seen in various directions and places and that efforts were being made, unknown to others though, to fill these wants. The discovery of the Calculus simultaneously by Newton and Leibnitz; of oxygen by Priestly in England and Scheele in Sweden; the discovery of two gases in composition of water by Cavendish and Watt; the discovery of Neptune by Leverrier and Adams and the enunciation of the theory of Natural Selection by Darwin and Wallace all illustrate the truth of the proposition in question.

Even though opposing claims of priority may be held, they but show that the time was ripe for this new departure and development.

They arose independently without knowledge of each other and must therefore all be cordially welcomed. Whether one preceded the other by a brief space of time is immaterial since they all tended to the same general end independently. Improvements and additions are made through necessary experiences. The educational exhibits at our expositions show this matter in its true light.

Development is universal and continuous throughout space and throughout time.

The claim for the founder of the first Sunday School has also been made for the Lutheran pastor Stuber which was continued by his successor the world renowned pastor Jean Friederich Oberlin (1740-1826) of Steinthal, Alsace. To few men has it fallen to produce a greater effect upon a population than to Oberlin. The noted town and university in Ohio was named after him. His work upon the population of Steinthal was magical. He conduced to its material and spirit-

ual progress through his own example and labors. His work and life have been largely written about by others and will richly repay reading. He is also claimed to be the originator of infant schools although this honor has also been claimed for Robert Owen of Scotland who was also well known in America, as the father of English Socialism and Secularism.

It is claimed that pastors Stuber and Oberlin founded Sunday schools as early as 1767. That is both possible and probable.

Steinthal from being a poverty stricken region containing no more than 500 inhabitants, had thirty years later increased to 3,000. Its growth has been continuous up to the present time. Such is the effect produced by a born leader, a man of sincere faith and with the love of his fellow men at heart.

The change produced by Robert Owen among his operatives at New Lanark in Scotland was another case in point. The leadership of George Rapp at Economy, in western Pennsylvania, in promoting the welfare of his followers during his lifetime, shows what good leadership is capable of when in the hands of one who replaces self-interest with altruism; one who sinks the ego for the benefit of the whole.

But there are claims for still earlier priority for the formation of the first Sunday school close by our own doors. The Mystics of the Wissahickon and the hermits and anchorites of the Coalico who settled near Ephrata and later founded this monastery during the first quarter of the 18th century accomplished many noted things during that early period. In fact among these recluses were men of education and talent. Theirs is one of the most interesting local histories which Pennsylvania has produced.

Their singing, their printing and their writing schools were marvels of art in that day. Specimens of their writing may be seen in the Saal-building which was also used for the Sun-

day school and which still remains. The writing has very much faded but photographic copies have been made. Many educated men and accomplished women were found in their ranks. They established a secular school which was much patronized by people from the cities. The monks of the Wissahickon and those of Ephrata as a rule were scholarly men but so unobtrusive were they that their merits escaped the outside world in that day. But it is now conceded that the cradle of German literature in America originated in the vale of the Muhbach in Lancaster county, Pa., in that early day. The organization of the educational department of the Ephrata Community may be said to date from the arrival of Ludwig Höcker in the early spring of 1739. He had appeared among the Mystics of the Wissahickon at the since famous monastery, but soon cast his lot with the Ephrata Community, when he became known under the conventual name of Brother Obed. His wife took the name of Sister Albina and their daughter that of Sister Petronella. He was soon after his arrival installed as the Schoolmaster of the Congregation, instructing the youth in the rudiments of learning.

He at an early day compiled and published a German school book for the use of his pupils. No copy of the original issue of the book has come down to us but reprints are in existence. The following year in 1740 he established a Sabbath School for the children of the Community. It must be remembered there were two classes in the Community, the Solitary and the Household of the Congregation. These people from their name, the Seventh Day German Baptists observed Saturday or the Seventh Day as the Sabbath. Several modern sects like the Seventh Day Baptists and the Seventh Day Adventists still observe the seventh day.

In fact during the early period of the Christian Church there was considerable difference in the observance

of the day. Some observing the seventh and others the first day of the week. In fact in Scotland both days at one period were observed. The people surrounding the Ephrata Community observed the first of the week therefore in teaching the children of the neighborhood there was a Sunday School for them as well as a Sabbath School for the children of the Congregation. All this was apart from the usual week day school as it was termed.

It has been claimed by those who dissent from these claims that there was absolutely no proof that either Sabbath day or Sunday Schools were ever regularly held at Ephrata. A letter dated February 3rd 1835 wherein Thomas Davis of Chester County who was then in his 72nd year says that he went to the Sabbath School at Ephrata until he was 13 years of age when it was discontinued evidently on account of the buildings being required for hospital purposes.

This would make the period 1777 when 500 wounded were brought after the battle of Brandywine of whom 200 died of a malignant camp fever and were buried in the upper graveyard where a monument has lately been erected to their memory. This Sunday school would therefore seem to have been founded about 40 years before Robert Raikes began his school at Gloucester. Spiritual reward cards were also given to children of the Sabbath school, some of which have been reproduced.

Brother Obed was assisted in this work by his daughter, Sister Petronella, who has been described "as a lovely, beautiful girl not only comely in form, but lovely and beautiful in her character as an ardent, active worker in the Sabbath school, as she was in every Christian virtue" Maria Höcker (Sister Petronella) was perhaps the first female Sunday school teacher of whom we have any record if we admit the foregoing facts as being historical. Prof. M. G. Brumbaugh in his "History of the Breth-

ren" says: "There is evidence to justify the claim that the Germantown congregation had a Sabbath school before 1738. The meeting for the unmarried held every Sunday afternoon was doubtless a Sunday school. Ludwig Höcker may have been the leader of this meeting. In 1744 Christopher Saur printed a collection of 381 tickets upon each one of which is a scriptural quotation and a stanza of religious poetry by Gerhard Tersteegen. These were evidently used in the Brethren's Sunday School. A set of these tickets in excellent condition is now in my possession. It is well to note that Sunday Schools, Council Meeting and an Odd Folks Home were instituted by these early Brethren.

But the question still arises, from which of these points did the Sunday school spread over the world? It must be admitted that it spread from the movement of Robert Raikes. "The Philadelphia Society for the Support of Sunday schools," was the earliest society formed in the United States in 1786, shows that Raikes' idea had taken root and has been developing ever since.

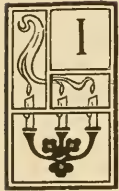
The first man who began Sunday schools among his mill operatives at Webster, Massachusetts and the neighboring town of Slatersville, Rhode Island was Thomas Slater, (1768-1835.) These schools were formed in 1791 and were probably the earliest in this country. He also established secular schools for his employees' children and also advanced cotton spinning and the iron industry. In fact to him and to his brother New England was largely indebted for the development of her cotton industries. The interest he manifested in the wel-

fare of his operatives is a landmark in the relation of capital and labor. The Sunday school work now rapidly extended. It was introduced into York county, Pa., in 1817 through the organization of the "York county Bible Charity and Sunday School Society." And under a charter granted by the legislature was permanently organized by electing Rev. Samuel Bacon as its president in the same year. This meeting as well as the first Sunday school under its auspices was held in a building still standing immediately west of the Friend's Meeting house on Philadelphia St. In this building also was held the Lancasterian school by Amos Gilbert and Abner Thomas, two Friends who also assisted in the Sunday school. The following year 1818 the school was removed to the building of the York County Academy which was erected in 1787. Rev. Bacon in those early years formed schools all over the county. In September 1819 the membership of the schools was over 2,000. He started a school at Lewisberry as early as 1817. The work extended to every point in the county very rapidly. At first they were union schools but were speedily organized as denominational schools. Christ Lutheran Sunday school in York was formed in 1819. The Methodist Episcopal followed in 1824. St. John's Episcopal was organized in 1826. The English Reformed in 1828 and others a little later. The African Methodist Episcopal of York was organized as early as 1820.

Such is a brief resume of a work that was humble in its beginnings but which has reached immense proportions.

How Easter is Observed by the Moravians

By Louise A. Weitzel, Lititz, Pa.



IN THEIR manner of observing Easter the Moravians differ most widely from other denominations. They have a unique and peculiar, a beautiful and significant way of celebrating the sufferings, death, and, above all, the resurrection of our Lord Jesus Christ. Yet it is all very simple. There is nothing that savors in the least of Romanism. The beauty and impressiveness lie in its very simplicity and a description like mine can give the reader only a very inadequate conception of the real charm of these services.

Every day throughout the Holy Week, or Passion Week, as it is called by the Moravians, services are held and these consist for the most part of readings by the pastor from a manual containing the Harmony of the Gospels on the sufferings of Christ, interspersed with singing by the congregation of hymns composed for this season. The Moravian hymnology is very rich. The selections rendered by choir and orchestra are often those of Moravian composers, which exist only in manuscript and are unknown to the non-Moravian world. The church always laid much stress upon musical culture from the earliest times, and some of these productions are considered by competent critics to be of a very high order of excellence, and, while not quite equal to the works of the great masters, are often better adapted for the purpose designed than the latter could be.

The opening service of the Passion Week, in the Moravian church at Lititz, Pa., is held on the Saturday evening preceding Palm Sunday. It has for many years been customary for the choir and orchestra to render

"O Bethanien, du Friedenshütte," by Soerensen, a Moravian composer. In this connection it might be interesting to state that the oldest member of the orchestra is Mr. Abraham R. Beck, 75 years old, who has for the last forty-seven years played a violin during the rendering of this composition, which he purchased in 1862 at a sale of the personal property of John William Rauch, a skillful violinist in his time, who used it, as nearly as can be ascertained, since 1820. The instrument was made in 1817 at Neukirchen bei Adorf, Germany, by George Friedrich Lippold, a noted maker of violins, and is beautifully finished in ivory. It is consequently ninety-two years old and Mr. Beck would not part with it at any price.

Another interesting fact that might be mentioned is that there are two more Becks in the orchestra, sons of Mr. Abraham Beck, Mr. Paul E. Beck, organist and choir leader, who is also leader of the Lititz band, known as Beck's Concert Band, a member of the trombone choir, and art instructor in the public schools of Lititz and Ephrata, and Mr. Herbert H. Beck, professor of chemistry at Franklin & Marshall College, Lancaster, who is a very fine violinist.

John Beck, the pioneer educator of Lancaster County, was the grandfather of these young men and James Beck, the distinguished jurist and orator, is their cousin.

On Palm Sunday there is reception of members in the morning, by baptism, confirmation and the right hand of fellowship for those received from other churches. On this occasion a quartette of male voices usually renders the familiar hymn, "Just as I am, without one plea," to a tune composed by Mr. Abraham R. Beck. In

the evening the children and choir sing the "Hosanna" chorus, by Gregor, which is also sung the world over at this time in Moravian churches.

On Maundy Thursday the Holy Communion is administered, two services being held, one in the German language in the afternoon, and in the English language in the evening. The trombone choir plays a choral at the opening of these services, as at all communions and lovefeasts. The Moravian communion also differs from those of other churches in this respect that, with the exception of prayer by the pastor and silent prayer, it is entirely a service of song. The communicants do not kneel before the altar to receive the sacraments but remain in their pews, rising as the pastor approaches with the bread and wine. Every alternate pew is left vacant for the convenience of serving and the pastor is generally assisted by some other clerical brother, as for instance, the principal of Linden Hall Seminary.

On Good Friday three services are held, one in the morning, one in the afternoon and one in the evening. The afternoon service is the most impressive. As the pastor ends the reading of the death of Christ with the words: "And when Jesus had cried again with a loud voice, he said, Father, into Thy hands I commend my spirit, and, having said thus, he bowed his head, and gave up the ghost," the congregation then kneels in silent prayer. Prayer by the pastor then follows while a bell in the Mary Dixon Chapel tower at Linden Hall Seminary tolls thirty three times.

The evening service is mostly musical, the hymns and choir selections all bearing upon the theme of the burial of Christ.

On Great Sabbath a funeral lovefeast is held in the afternoon, the rest in the grave being the theme of the music.

During the whole week the tenor of all the hymns and musical compositions rendered are of a solemn, fun-

ereal type adapted to the passion and death of our Lord, and the Moravian psalmody is especially rich in hymns of this kind as they have always laid much stress upon the crucified Lamb. But when Easter Sunday comes the tune is changed, and there is a jubilant, joyous, triumphant ring in all the music that harmonizes with the opening words of the Easter morning service. "The Lord is risen," and the response, "The Lord is risen indeed!" The character of the floral decorations is also changed. On Palm Sunday calla lilies and palms predominate, through the following days a few green foliage plants suffice; on Good Friday scarlet flowers appear and on Great Sabbath a few purple blossoms. But on Easter morning there is a whole bank of blossoms and plants of every color and kind occupying the pulpit recess, the Easter lilies filling the whole church with fragrance, and possibly a rustic cross in the background.

A service is held in the church just before sunrise, and, in order to arouse the population for this early service, the trombone choir, often augmented from the usual five or six to nine or ten, visiting brethren volunteering to help and even the old, sliding trombones being called into use, marches about the town, playing chorales at the street corners for several hours preceding the meeting. For instance, if the service is held at 5 o'clock the tramp begins at 3. The sweet, solemn strains fall upon the ears of the drowsy listeners like distant angel music, and, as these same listeners peep between half closed blinds they can see a band of dusky figures wending their way through the silent streets, fitfully illuminated by a half dozen torches, while the calm stars are shining overhead. Here and there a light appears at a window, here and there a figure, or two or three issue from a door, and, by the time the church bell rings, the church is crowded with a reverent throng of worshippers. After the final selection

has been played in the church square the trombonists, the torch-bearers and the choir of singers are regaled with sugar cake and coffee and other good things in the old chapel adjoining the church.

The Easter morning service is entirely a liturgical service, and, as the Moravian church has no formal creed, this is sometimes called the Moravian creed, and, a good Bible creed it is, than which no denomination can produce anything better. Weather permitting the service is concluded in the older part of the cemetery where none but Moravians are buried and the tombstones are laid flat, on the hill some little distance in the rear of the church, a procession being formed in the following order: namely, the pastor, the trombonists, the choir, the women, and, then the men of the congregation, after which follows the mixed multitude. Arriving at the proper place a semi-circle is formed facing the eastern horizon where the sun rises on clear mornings about the time the service is concluded. The

pure, bracing air of the early morning, the glory of the rising sun, the song of birds, the flower-bedecked graves all around and the solemn voice of the preacher as he reads, "Glory be to Him who is the Resurrection and the Life," produce an impression never to be effaced.

Old Moravians find it as impressive as the stranger who takes part in this service for the first time.

The Easter sermon follows at 10 o'clock, as also another special liturgy and further music by choir and orchestra. The Sunday School has its exercises in the afternoon. In the evening the history of the resurrection is read by the pastor and the climax is reached as far as the music is concerned. On Easter Sunday the offerings are always gathered for the church's world-wide missions, and, as the services are all well attended, it is usually a very liberal offering.

Lovers of music might find it interesting to attend a Moravian Easter service.

Washington to the German-Lutherans

By H. C. Salem, Ev. Lutheran Pastor, New Bethlehem, Pa.



FEBRUARY 22nd of each year we celebrate the birth of George Washington, the Father of his Country. Anything written by him is of special interest to the readers of

THE PENNSYLVANIA-GERMAN at this season. The letter is as follows:

"To the Ministers, Church Council and members of the German Lutheran Congregations in and near Philadelphia:

Gentlemen:

While I request you to accept my thanks for your kind address, I must

profess myself highly gratified by the sentiments of esteem and consideration contained in it.

The approbation of my past conduct has received from so worthy a body of citizens as that whose joy for my appointment you announce, is a proof of the indulgence with which my future transactions will be judged by them.

I could not, however, avoid apprehending that the partiality of my countrymen in favor of the measures now pursued has led them to expect too much from the present government; did not the same Providence which has been visible in every stage of our progress to this interesting

crisis from a combination of circumstances, give us cause to hope for the accomplishment of all our reasonable desires.

Thus partaking with you in the pleasing anticipation of the blessings of a wise and efficient government; I flatter myself that opportunities will not be wanting for me to show my disposition to encourage the domestic and public virtues of Industry, Economy, Patriotism, Philanthropy, and that Righteousness which exalteth a Nation.

I rejoice in having so suitable an occasion to testify the reciprocity of my esteem for the numerous people you represent. For the excellent character for diligence, sobriety and virtue, which the Germans in general, who are settled in America, have ever maintained, I cannot forbear felicitating myself on receiving from so respectable a number of them so strong assurances of their affection for my person, confidence in my integrity, and zeal to support me in my endeavors for promoting the welfare of our common Country.

So long as my conduct shall merit the approbation of the WISE and the GOOD, I hope to hold the same place in your affection which your friendly declarations induce me to believe I possess at present; and amidst all the vicissitudes that may await me in this mutable existence, I shall earnestly desire the continuation of an interest in your intercessions at the THRONE of GRACE.

G. WASHINGTON."

NOTE—Your readers will be impressed with the pure diction of the above admirable letter; with his high appreciation of Christian church members; with his splendid tribute to the Germans; with the statesmanlike tone of the document; with the great principles that would influence him in the performance of his civil duties; with his utter dependence on the THRONE of GRACE for his success in administering the affairs of state. How thankful we all should be that we had such a man to guide our Ship of State in her early infancy. Washington was pre-eminently qualified for that trying position in which he placed our Government on a solid foundation, and placed his name indelibly upon the pages of history.

Pennsylvania Germans in Public Life During the Colonial Period

By Charles R. Roberts, Allentown, Pa.



SENTENCE in a recent magazine article that may be said to have inspired this paper ran as follows: "The English were leaders and the Germans were followers in the early days."

While we must admit that in the main this statement is true, yet there are many examples of men of German blood who were leaders and men of prominence in Colonial times. The English certainly were in control of affairs, through the Proprietary Party.

But the advent of thousands of Germans, who, influenced by Sauer's paper, published in Germantown, affiliated politically with the Quakers, in opposition to the Proprietary party brought into prominence a number of German citizens.

This alliance enabled the Friends to hold a controlling voice in the affairs not only of this county, as a part of old Northampton, but in the province, being for years the ruling power in the Assembly.

Samuel Wharton, a prominent writer of that time, whose prejudices were

evidently on the side of the Proprietary party, proposed that the children of the Germans should be obliged to learn in the English tongue, and that, while this was being accomplished, the government should suspend their right of voting for members of the Assembly; and that, the sooner to incline them to become English, they should be compelled to make all bonds and other legal writings, in the English, and that no newspaper or almanac, in German, be allowed circulated among them, unless accompanied by its English translation.

However, the conditions under which a German, or any other person, for that matter, was permitted to vote, appear to me to have been so stringent, as to exclude a large number from the right of voting. An act regulating the election of members of the assembly passed in 1705, provided "that no Inhabitant of this Province shall have the Right of electing, or being elected, unless he or they be natural born Subjects of England, or be naturalized in England, or in this Government, and unless such Person or Persons be of the age of twenty-one Years, or upwards, and be a Freeholder or Freeholders in this Province and have Fifty Acres of Land or more well seated, and Twelve Acres thereof or more cleared and improved, or be otherwise worth Fifty Pounds, lawful Money of this Province, clear Estate, and have been resident therein for the Space of Two Years before such Election."

The formation of Northampton county out of Bucks in 1752 was a political plan, originated by the Proprietary party, who hoped, by setting off the Germans in the new county, and thus depriving the Quakers of their support, to restore the control of old Bucks to the government party. This which may be said to have been the first political scheme in which our ancestors in this locality were interested apparently did not at once succeed, as at the first election in Northampton county, held at Easton on October 1,

1752, William Craig was chosen Sheriff, Robert Gregg, Benjamin Shoemaker and Peter Trexler, county commissioners, and James Burnside for Member of Assembly. Burnside was a Moravian, who resided near Bethlehem, and a native of Ireland. He was the Quaker candidate, and defeated his opponent, William Parsons, the founder of Easton, by upwards of 300 majority. The election was carried on with great heat and acrimony, each party accusing the other of fraud and foul play, and the candidates themselves particularly Parsons showing great excitement and anger. Parsons defeated Burnside in 1753, but in 1754 Burnside was again elected. He died in 1755, and was buried at Bethlehem.

In 1755, William Edmonds, also a Moravian, was elected by 621 votes to represent Northampton in the Assembly. He was again a candidate in 1756, but the Proprietary party elected William Allen, the founder of Allentown, who resided in Philadelphia, and had then a hunting lodge near the banks of the Jordan creek, the site of which is now within the limits of this city. Residence in a county was not then a requisite for election to office, and Allen was chosen member for Cumberland county on the same day.

The following extract from a letter written by Rev. William Smith, later Provost of the University of Pennsylvania, addressed to Mr. Vernon, at Easton, dated October 15, 1756, shows the situation at that time. He says: "Mr. Vernon, it gave us all great Pleasure to find you return Mr. Allen as your Representative, but as he was engaged before for Cumberland he was obliged in Honour to stand for that county. I suppose Edmonds will endeavor with all his might to get in, but I hope the County will never disgrace itself by putting in any Moravian whose principle for ought we know may be Popish. They are against Defence and you know even refused to sell Powder to Protestants tho' it is said they furnished the In-

dians with it. How true these Things are you know best, but it would be a Shame to send down a Moravian at such a dangerous Time. You should chuse some Man of Weight who can serve you with the Government when you want anything in Philadelphia. We have therefore thot that no Person would be so fit as Mr. Plumstead. He is known in your county, has lands in it, and is a very honest Man and can be of great use to the County. I hope you will support him with all your Interest, and get all your friends to join you. It happens luckily that Mr. Plumstead sets out to-morrow on Business for Cedar-Creek and will be at Easton. For Gods-Sake stir yourselves for without we get Men in the Assembly who will defend the Country we shall soon be ruined."

Plumstead was elected over Edmonds in a hot contest, but his election was contested by Daniel Brown John Jones and Samuel Mechlin, on the ground "that one of the inspectors, notwithstanding his oath, destroyed several of the tickets which were in favor of William Edmonds, and were delivered to said inspector, and that one person was seen to deliver tickets repeatedly to the inspector, and thirdly, that a great number of tickets were folded up together, some, one in another, and some two in one, which were received by the inspector as one ticket, &c." and Plumstead never was seated, for nearly a year after, the Assembly decided against him.

William Allen, in writing to a friend in England, in a letter dated at Philadelphia, November 5, 1756, which, I believe, has never appeared in print, throws light on the subject. He says in part: "Reverend Sir: I have been solicited for some years past to serve in the Back Country for an Assemblyman, but have declined it, imagining that I could not, among such a perverse people, be able to render my country service. However, this year, as I conceived our all was at stake, and that, as the Quakers had promised to give up their seats, there

might be a probability of doing good, I gave the people of Cumberland county (the inhabitants of which are composed chiefly of Presbyterians) a conditional promise, to serve them, that is, that in case good men were returned or even a small number of them in the other counties, I would no longer decline acting, if I was chosen. Upon this, I was, by the unanimous vote of the county, not one freeholder dissenting, chosen one of their Representatives. All our elections being on the same day, I was without my knowledge, privily or procurement, chosen also for the County of Northampton. I was, when I perceived how the election had gone in other countys, at first of the mind not to serve for either, being assured that, with men of such bad disposition I could not be able to bring about anything that would be truly useful to the colony. However, at the earnest solicitation of many good men, I was, at length, prevailed on to go into the house and made my election for the county of Cumberland: upon which the people of Northampton chose Mr. Plumstead, late Mayor of this city, a gentleman zealous for the defense of his country, (who thereby had rendered himself obnoxious to the Quakers;) the vote for Plumstead being 463, and his antagonist, one Edmonds, a Moravian, having only 255, and two thirds of these unnaturalized Moravians and other Germans, who have no right to vote by our laws: yet, I say, our honest Assembly refused to admit Mr. Plumstead, though duly returned by the Sheriff, under pretense that there was a petition to them on account of an undue election, though this petition was signed only by three Moravians, and have hitherto kept him out of his seat, and, I presume, will continue to do so."

The next member of the Assembly from Northampton County was Ludwig Bitting, who was elected in 1758 and re-elected in 1759 and 1760. He was a resident of Upper Milford township and probably owed a great deal

of his prominence to the fact that he was a son-in-law of Rev. John Philip Boehm, the pioneer Reformed preacher. In 1744 he settled on Hosensack Hill, in the present Lower Milford township, Lehigh county, Pa.

Following him came John Moore, in 1761 and 1762. Then came John Tool, of Upper Saucon, in 1763. As early as 1737 he settled on a tract of 370 acres at the foot of the Lehigh Mountains, at the place now called Wittmans. His successor was George Taylor, who served from 1764 to 1769. He was followed by William Edmonds for the second time, serving from 1770 to 1774. Then a German came to the front in the person of Peter Kachlein in 1775, which year closes the colonial period.

In looking over the names of the Justices of Northampton county under the Proprietary and Colonial Government from 1752 to 1775, we find that one third were of German blood. That these men were of such character and ability as to be appointed to the office of Justice, marks them as leaders in their several communities. There appears to have been no law regulating the number of Justices in a county, but every section had its Justice, who, at the time when court was held, journeyed to Easton, where no less a number than three were empowered to hold the several courts. The courts of Northampton county were held in the different taverns at Easton until the completion of the court house in 1766. In speaking of them a certain writer says: "Their sessions were extremely ceremonious and imposing. At the present day, no official, however exalted, would think of assuming such awful dignity as was then habitual with the justices of the courts of Northampton county. On their passage to the place of holding court, preceded and followed by constables with badges and staves of office—these provincial justices, in their severe gravity, and cocked hats, were fearful and wonderful personages to behold. But when they mounted the

bench, and the court officers commanded silence, **then** was the hour of their triumph; for the loyal courtiers of King George, as he sat upon his own throne at Windsor Castle, scarcely regarded their sovereign with more awe and adoration, than the townspeople, and the litigants gave to those worshipful wearers of the county ermine, as they sat in solemn session, in the tavern court-room at Easton."

Be that as it may, let us turn our attention to those Justices who were of German blood, more particularly those who resided in the townships which now constitute our present Lehigh county. In 1752 appear the names of Lewis Klotz and Conrad Hess. Klotz was a resident of Macungie township, whom we have mentioned in a previous paper. He was also a county commissioner in 1754. In 1753 appears the name of Peter Trexler. He was one of the first county commissioners in 1752, as we have mentioned. In 1753, he was appointed by the Council one of the commissioners to lay out a road from Easton to Reading. He was also one of the six trustees of the school erected in Easton in 1755 by subscriptions from the locality and from a society formed in England whose purpose was to promote the instruction of poor Germans in Pennsylvania, to which even the King, George the Second, had given £1000. Trexler was a man of great influence among the Germans of the county, and later, in the French and Indian War, commanded a company that was called into service by Benjamin Franklin.

George Rex, of Heidelberg township, was appointed one of the Justices of Northampton county in 1757. He was the largest individual land owner in Heidelberg township, owing 415 acres in 1764. He died in 1773. He was one of the most prominent men of the northern end of the county in Colonial times, and that he had considerable influence is proven by the fact that with Peter Trexler, he recommended that a fort be built on

the other side of Drucker's mill, on the Blue Mountains, stating that there was a good spring there, and an eminence which commanded on all its sides a large extent of land.

In 1761 appear the names of Jacob Arndt and Henry Geiger. Arndt lived near Easton, but Geiger was a resident of Heidelberg township. He was commissioned an Ensign in the Second Penna. Regiment, First Battalion, commanded by Lieut. Colonel Conrad Weiser, on December 20, 1755, and is recorded as a good officer. On the 20th of November, 1756, he was stationed at Teets, with eight men, as the records show. Teed's blockhouse was near Wind Gap and was an important point. Some superior officer wrote the query concerning this post. "If the detachment at Teet's can defend itself." No doubt it could, under this gallant officer. Geiger was commissioned Lieutenant on December 21, 1757, in Capt. Edward Ward's company, stationed west of the Susquehanna river. On February 5, 1758, he was in command of twelve men at a block house situated between Forts Allen and Everett, twenty miles from Fort Allen and ten

miles from Fort Everett, and was furnished by his commissary, Jacob Levan, Esq., with four months' provisions. Geiger was probably for many years one of the most important figures in the upper end of the county, and subsequently became a colonel in the Revolutionary War.

In 1764, Christopher Waggoner, of Lower Saucon, became a Justice. In 1766, appears the name of Henry Kooken, or Kochen. He was a resident of Upper Saucon, where he was taxed in 1768 for fifty acres of land. He built a grist and saw mill on the site of Dillinger's mill. The name would indicate that he was of Holland Dutch origin.

Other German names which appear in 1774 in the list of Justices are Peter Kachlein, Jacob and Isaac Lerch, John Wetzel and Felix Lynn. Still other names of Germans who attained to office might increase the number of those whom we are trying to save from oblivion, among them Christian Rinker, county commissioner in 1753, John Rinker, sheriff in 1756 and 1758, and Jacob Rex, county commissioner in 1758.

An Account of the Manners of the German Inhabitants of Pennsylvania in 1789

FROM THE COLUMBIAN MAGAZINE, VOL. III, PP. 22, ETC., 1789

WITH NOTES, BY I. D. RUPP



THE STATE of Pennsylvania is so much indebted for her prosperity and reputation, to the German part of her citizens, that a short account of their manners may, perhaps, be useful and agreeable to their fellow citizens in every part of the United States.

The aged Germans, and the ancestors of those who are young, migrat-

ed chiefly from the Palatinate: from Alsace, Swabia, Saxony and Switzerland; but natives of every principality and dukedom in Germany, are to be found in different parts of the State. They brought but little property with them. A few pieces of gold or silver coins, a chest filled with clothes, a bible, and a prayer-book, constituted the whole stock of most of them. Many of them bound themselves, or one or more of their child-

ren, to masters, after their arrival, for four, five or seven years, in order to pay their passages across the ocean. A clergyman always accompanied them when they came in large bodies.

The principal part of them were farmers; but there were many mechanics, who brought with them a knowledge of those arts, which are necessary and useful in all countries. These mechanics were chiefly weavers, tailors, shoe-makers, comb-makers, smiths of all kinds, butchers, bakers, paper makers, watch makers and sugar-bakers.

I shall begin this account of the Germans of Pennsylvania, by describing the manners of the German farmers. This body of citizens are not only industrious, but skillful cultivators of the earth. I shall enumerate a few particulars, in which they differ from most of the other farmers of Pennsylvania.

First—In settling a tract of land, they always provide large and suitable accommodations for their horses and cattle, before they lay out money in building a house for themselves. The barn and stables are generally under one roof, and contrived in such a manner as to enable them to feed their horses and cattle, and to remove their dung, with as little trouble as possible. The first dwelling house upon his farm is small and built of logs. It generally lasts the life time of the first settler of a tract of land; and hence they have a saying, that: "a son shall always begin his improvements, where his father has left off"—that is, by building a larger and convenient stone house.

Second—They prefer good land, or that land on which there is a large quantity of meadow ground. From an attention to the cultivation of grass, they often double the value of an old farm in a few years, and grow rich on farms, on which their predecessors of whom they purchased have nearly starved. They prefer purchasing farms with some improvements, to settling on a new tract of land.

Third—In clearing new land, they do not girdle the trees simply, and leave them to perish in the ground, as is the custom of their English and Irish neighbors; but they generally cut them down and burn them. In destroying the underwood and bushes, they generally grub them out of the ground; by which means a field is as fit for cultivation the second year after it is cleared, as it is twenty years afterwards. The advantages of this mode of clearing, consist in the immediate product of the field, and in the greater facility with which it is ploughed, harrowed and reaped. The expense of repairing a plough which is often broken two or three times in a year by small stumps concealed in the ground, is often greater than the extraordinary expense of grubbing the same field completely, in clearing it.

Fourth—They feed their horses and cows, of which they keep only a small number, in such a manner, that the former perform twice the labor of those horses, and the latter yield twice the quantity of milk of those cows, that are less plentifully fed. There is economy in this practise, especially in a country where so much labor of a farmer is necessary to support his domestic animals. A German horse is known in every part of the State; indeed he seems "to feel with his lord, the pleasure and the pride" of his extraordinary size and fat.

Fifth—The fences of a German farmer are generally high, and well built, so that his fields seldom suffer from the inroads of his own or his neighbor's horses, cattle, hogs and sheep.

Sixth—The German farmers are great economists of their wood. Hence they burn it only in stoves, in which they consume but a fourth or fifth part of what is commonly burnt in ordinary open fire places: besides, their horses are saved by means of this economy, from that immense labor, in hauling wood in the middle of winter, which frequently unfits the horses of their neighbors for the toil

of the ensuing spring. Their houses are moreover, rendered so comfortable, at all times, by large close stoves that twice the business is done by every branch of the family, in knitting, spinning, and mending farming utensils, than is done in houses where every member of the family crowds near to a common fire place, or shivers at a distance from it, with hands and fingers that move, by reason of the cold, with only half their usual quickness.

They discover economy in the preservation and increase of their wood in several ways. They sometimes defend it, by high fences, from their cattle; by which means the young forest trees are suffered to grow, to replace those that are cut down for the necessary use of the farm. But where this cannot be conveniently done, they surround the stump of that which is most useful for fences, viz: the chestnut, with a small triangular fence. From this stump a number of suckers shoot out in a few years, two or three of which, in the course of five and twenty years, grow into trees of the same size as the tree from whose stump they derived their origin.

Seventh—They keep their horses and cattle as warm as possible in winter, by which means they save a great deal of their hay and grain; for those animals require much more than when they are in a more comfortable situation.

Eighth—The German farmers live frugal in their families, with respect to diet, furniture and apparel. They sell their most profitable grain, which is wheat, and eat that which is less profitable, but more nourishing, that is rye, or Indian corn. The profit to a farmer, from this single article of economy, is equal, in the course of a life time, to the price of a farm for one of his children. They eat sparingly of boiled animal food, with large quantities of vegetables, particularly with salad, turnips, onions, and cabbage, the last of which they make into sour-cROUT (Sauer Kraut). They like-

wise use a large quantity of milk and cheese in their diet. Perhaps the Germans do not proportion the quantity of their animal food to the degrees of their labor; hence it has been thought, by some people, that they decline in strength sooner than their English or Irish Neighbors. Very few of them ever use distilled spirits in their families; their common drinks are cider, beer, wine and simple water. The furniture of their houses is plain and useful. They cover themselves in winter with light featherbeds, instead of blankets, and they are made by themselves. The apparel of the German farmer is usually home-spun. When they use European articles of dress they prefer those which are of the best quality and of the highest price. They are afraid of debt, and seldom purchase anything without paying the cash for it.

Ninth—The German farmers have large and profitable gardens near their houses. These contain little else but vegetables. Pennsylvania is indebted to the Germans for the principal part of her knowledge in horticulture. There was a time when turnips and cabbage were the principal vegetables that were used in diet by the citizens in Philadelphia. This will not surprise those persons, who know that the English settlers in Pennsylvania left England while horticulture was in its infancy in that country. It was not till the reign of George III, that this useful and agreeable art was cultivated by the English nation. Since the settlement of a number of German Gardeners in the neighborhood of Philadelphia, the tables of all classes of citizens have been covered with a variety of vegetables, in every season of the year; and to the use of these vegetables in diet may be ascribed the general exemption of the citizens of Philadelphia from diseases of the skin.

Tenth—The Germans seldom hire men to work upon their farms. The feebleness of that authority, which

masters possess over hired servants, is such that their wages are very seldom procured from their labor except in harvest, when they work in the presence of their masters. The wives and daughters of the German farmers frequently forsake, for a while their dairy and spinning wheels, and join their husbands and brothers in the labor of cutting down, collecting and bringing home the fruits of their fields and orchards. The work of the gardens is generally done by the women of the family.

Eleventh—A large and strong wagon covered with linen cloth, is an essential part of the furniture of a German farm. In this wagon, drawn by four or five horses of a peculiar breed, they convey to market over the roughest roads, between two or three thousand pounds weight of the products of their farms. In the months of September and October, it is no uncommon thing on the Lancaster and Reading roads, to meet in one day from fifty to a hundred of these wagons, on the way to Philadelphia, most of which belong to German farmers.

Twelfth—The favorable influence of agriculture as conducted by the Germans in extending human happiness is manifested by the joy they express upon the birth of a child. No dread of poverty, nor distrust of Providence from an increasing family, depresses the spirits of these industrious and frugal people. Upon the birth of a son, they exult in the gift of a ploughman or a wagoner; and upon the birth of a daughter, they rejoice in the addition of another spinster, or milkmaid to their family. Happy state of human society! What blessings can civilization confer, that can atone for the extinction of the ancient patriarchal pleasure of raising up a numerous and healthy family of children, to labor for their parents, for themselves and for their country; and finally to partake of the knowledge and happiness which are annexed to existence! The joy of parents upon the

birth of a child, is the grateful echo of creating goodness. May the mountains of Pennsylvania be forever vocal, with songs of joy upon those occasions! They will be infallible signs of innocence, industry, wealth and happiness in the State.

Thirteenth—The Germans take great pains to practice in their children, not only habits of labor, but a love of it. In this they submit to the irreversible sentence inflicted upon man, in such a manner, as to convert the wrath of heaven into a private and public happiness; to fear God and love work," are the first lessons they teach their children. They prefer industrious habits to money itself; hence, when a young man asks the consent of his father to marry the girl of his choice, he does not inquire so much whether she is rich, or poor or whether she possesses any personal or mental accomplishments—as whether she would be industrious, and acquainted with the duties of a good housewife?

Fourteenth—The Germans set a great value upon patrimonial property. This useful principle in human nature prevents much folly and vice in young people. It, moreover, leads to lasting and extensive advantages, in the improvement of a farm, for what inducement can be stronger in a parent to plant an orchard, to preserve forest trees, or build commodious and durable houses, than the idea, that they will all be possessed by a succession of generations, who shall inherit his blood and name?

Fifteenth—The German farmers are very much influenced in planting and pruning trees, also in sowing and reaping, by the age and the appearance of the moon. This attention to the state of the moon has been ascribed to superstition, but if the facts related by Mr. Wilson in his observation upon climates are true, part of their success in agriculture must be ascribed to their being so much influenced by it.

Sixteenth—From the history that has been given of German agriculture, it will be hardly necessary to add, that a German farm may be distinguished from the farms of other citizens of the State, by the superior size of their barns; the plain, but compact form of their houses; the height of their inclosures, the extent of their orchards; the fertility of their fields; the luxuriance of their meadows, and general appearance of plenty and neatness in everything that belongs to them.

The German mechanic possesses some of the traits that have been drawn of the German farmer. His first object is to become a freeholder; and hence we find few of them live in rented houses. The highest compliment that can be paid to them on entering their houses, is to ask: "Is this your own house?" They are industrious, frugal, punctual and just. Since their settlement in Pennsylvania many of them have acquired a knowledge of those mechanical arts, which are more immediately necessary and useful in a new country; while they continue at the same time to carry on the arts imported from Germany, with vigor and success.

But the genius of the Germans of Pennsylvania is not confined to agri-

culture and the mechanical arts. Many of them have acquired great wealth by foreign and domestic commerce. As merchants they are candid and punctual. The bank of North America has witnessed, from its first institution, their fidelity to ail their pecuniary engagements.

Thus far I have described the individual character of several orders of the German citizens of Pennsylvania. I shall now take notice of their manners in a collective capacity.

Dr. Benjamin Rush, the author of this sketch was born Dec., 1745, in Bristol, Bucks County, Pa. He was educated in Princeton College and pursued his medical studies in Philadelphia, London, Edinburg and Paris. He became a professor of chemistry, a member of the Continental Congress, an advocate and signer of the Declaration of Independence, 1776, a physician in the Continental army, a member of the Penna. Commission which framed the National Constitution, a very successful physician, a professor of the Theory and Practice of Medicine, an author of numerous learned essays, Treasurer of the U. S. Mint, filling the last named position to the time of his death April, 1813. The sketch appeared originally 1789 in Vol. III of The Columbian Magazine.

An edition with copious notes was issued by Prof. I. D. Rupp in 1875, a translation of which appeared in the *Deutsche Pioneer* the same year. We omit all notes giving only the essay as it appeared originally.

(TO BE CONTINUED)

Church 150 Years Old

The Reformed Church of East 68th street, New York, one of the oldest churches in the country, which made part of the pre-revolutionary history of New York city, the church of which the first John Jacob Astor was a prominent member, celebrated its 150th anniversary and formally received and consecrated the big bell presented to it by Emperor William of Germany. Rev. Dr. John S. Allen, president of the New York Classis of the Reformed Church of America consecrated it.

* * *

When the project of building a railroad from Harrisburg to Reading through the Lebanon valley was proposed many of the

farmers of the valley opposed it for the reason that it would check the demand for their horses and the grain to feed them and also interfere with their business as wagoners. They also objected to the building of the road because the counties through which it passed would be called upon to furnish financial aid, and for this reason they feared that their taxes would be increased. So it happened that the Lebanon Valley Railroad, the building of which was authorized by an act of the Legislature on April 1, 1836, was actually not undertaken until 1853, a lapse of seventeen years. It was finished in 1858, on January 18 of which year the whole road was opened.

From *Swank's Progressive Pennsylvania*.

Jacob's Church, Jacksonville, Lehigh Co., Pa.

By the Rev. A. C. Wuchter, Gilbert, Pa.



THE permanent settlement of the present township of Lynn dates from the year 1735, possibly somewhat earlier. Among the early settlers the Lutherans seem to have located in Kistler's Valley where they organized Jerusalem

the Reformed people organized Jacob's Church. Daniel Hamm gave two acres of ground and a log church as well as a schoolhouse were erected during the year. Meanwhile Lutheran families located in the neighborhood and were permitted to hold services in the church.



Church, 1748; while the Reformed moved farther north to the foot of the Blue Mountains. This section was known in those early days as "Allemaengel." During the year 1761

In 1807 it was found necessary to erect a new church building. An agreement was effected between the two denominations Nov. 7, 1807, and the new church was consecrated the

following year. In order that both congregations might have equal rights Mr. Hamm sold the congregation two additional acres of ground at a nominal price. The dimensions of the building were 42x36 feet and 28 feet high. The money contributed amounted to \$1407.92½.

The respective pastors at this time were: Henry Gaissenhainer, Lutheran; and Henry Diffenbach, Reformed.

The building committee consisted as follows:

Lutheran, Jacob Koemig, Henry Fusselman; Reformed, Bernhard Follweiler, Jacob Oswald.

Elders: Casper Wannemacher and John Meyer, Reformed; Jacob Fetherolf and Michael Stein, Lutheran.

Deacons: Conrad Stump, John Everitt and Martin Bär.

Treasurer: John Smeid.

In 1822 the second schoolhouse, a two-room log building was erected in which instruction was given in English and German. When the public school system was adopted the township paid a stipulated rental for the use of the building. It stood about 20 paces south of the present two-story brick schoolhouse erected in 1858. This building was also used for public school purposes until recent date. (The writer of this taught here in 1877 and 1878.)

The present church was erected in 1862-1863. The corner-stone was laid April 27, 1862. The pastor's loci J. Zulich, Ref., and O. Leopold, Luth., were assisted by Rev. Derr and Dubbs. The dedication took place May 24, 1863. The pastors loci, J. Zulich and J. J. Kline, were assisted by Revs. Leopold and Dubbs. The contributions in money amounted to \$5522.92. The building is of brick with galleries and a large pipe organ.

Building committee: Levi Kistler, Joshua Smith, Luth.; John Follweiler and Charles Everitt, Ref.

Elders: David Fetherolf and Henry Braucher, Luth.; Jacob Klingaman and David Follweiler, Ref.

Deacons: Benjamin Glase, Jas. K. Mosser and Thomas Long Luth.; Samuel Sechler, John Sechler, John Follweiler and Charles Everitt, Ref.

Treasurer: Wm. Mosser.

The pastors serving the two congregations since their organizations are as follows:

Reformed:

Philip Jacob Michael, 1761-1770,

Jacob Weymer, 1770-1771,

Conrad Steiner, 1771-1776,

————— Herzel, ————,

—————Roth, (was buried under altar of first church.)

————— Miller, 1795-1807,

Henry Dieffenbach, 1807-1816,

John Zulich, 1816-1875,

James N. Bachman, 1877-1905,

Jesse M. Mengel, 1905—.

Lutheran:

Henry Gaissenhainer, 1807-1811,

John Knoske, 1811-1819,

G. F. E. Yeager, 1819-1850,

John Roeller, 1850-1858,

Owen Leopold, 1858-1861,

S. S. Kline, 1861-1864,

E. Kramlich, 1864-1869,

H. S. Fegley, 1869-1906,

A. O. Ebert, 1906—.

The congregations have given these sons to the ministry:

Reformed:

Willoughby Donat, Schulykill Haven, Pa.

Wilson Donat, Aaronsburg, Pa.

C. A. Creitz, Reading, Pa.

J. M. Bachman, Newville, Pa.

Geo. Greenawald, Boyertown, Pa.

Geo. Lutz, Pennsburg, Pa.

Lutheran:

A. C. Wuchter, Gilbert, Pa.

J. A. Waidelich, Sellersville, Pa.

P. A. Behler, Perkaise, Pa.

The Rev. A. C. Wuchter composed and read the following Poem, and Hymn which was sung at the centennial anniversary of the dedication of the aforementioned Jacob's 2nd Church building.

Thou Arbiter of nations! here we stand
With heads bowed down where erst the
fathers stood
And worshiped Thee amid the solitude
Of forests reaching far, From distant
shore

They came, self-exiled here to find the door
Wide open flung to freedom, justice, right;
Where hearth and home might prosper in
thy light —
America, the new-found wonderland.

Where flows the stately Rhine, the Teu-
ton's pride,
Their homes lay waste thro war's inces-
sant strife,
Where tyrant lordlings fain would sap their
life
For selfish ends, to rot in luxury,
Unmindful of their vassals' poverty.
But God is just, He heard their suppliant
cry,
A radiant star shone in the western sky
To point the way to fortune's waiting
tide.

A rugged race, inured to want and toil
They braved the dangers of the forest wild
For God and faith, for wife and tender
child,
Unconscious as they hewed the giant oak,
They built a nation with each sounding
stroke.
These laughing hills, these radiant mead-
ows tell.—
Where harvests rich the children's garner
swell,
How well they chose—fair mark for Kingly
spoil.

Thro days of darkness, for they needs must
come,
They wavered not tho every bush might
hold
A lurking foe thro Gallie bribe made bold;
Or when thro days of penury and want
The thought of "Allemaengel" sore would
haunt
Their trust in God, they did not falter,
doubt,
But struggled on with brawny arms and
stout
To hew and till, to build for God and home.

Or when those days of stern assertion came
To stand for right and manhood be it
death,
They faltered not but drew a deeper breath
To swear allegiance to the new-born cause
Of human liberty. Nor did they pause
Or shrink in midnight's darkest hour of
hope,
When all seemed lost, with adverse fate
to cope
Till hist'ry's page enfolds no fairer name.
Fair name! maligned by those of meaner
brood
Within whose veins no martyr blood may
flow,
Who know not or perchance disdain to
know
Of Mecklenburg, Long Island, Valley
Forge—

Where loyal "Dutchmen" felt war's Cruel
scourge;
Of Saratoga, Cowpens, Brandywine
Of Trenton's feat where our despised line
The brunt of battle felt, the foe withstood.

Or did not he whose name emblazoned
stands
On Freedom's banner, Washington confess
If all were lost he'd seek the wilderness
With his beloved riflemen and fight
Till freedom's sun had sunk in deepest
night?
Or General Morgan this encomium raise:
"He starves so well"—the soldier's highest
praise?
Avant! ye 'Dutchman'-haters, wash your
hands,

Or when as yet in doubtful balance hung
That Magna Charta, worth a nation's blood,
That changed the world like Shinar's
mighty flood
And gave man back his birthright, shackle-
free,
And nations call us blest—here too we see
These stalwart fathers play their noble
part,
Tho little known upon the common mart,
Or else perchance in scurril story sung.

Tho time and distance mellow things long
past
They had their faults, for those were
strenuous days,
Their manners brusque and oft uncouth
their ways,
But honor dwelt within those rugged
hearts
And word of mouth and grasp of hand im-
parts
A holy seal to pledge and promise made
That far outweighed our modern tricks of
trade
Where he pays first who signs the parch-
ment last.

Thank God! those doughty pioneers of old
Whose ashes lie within yon mosstouched
wall,
Unmarkt, unknown with living voices call
Their children's children on this festal day
To render thanks with hearts that sing and
pray
To Him whose guardian hand had safely
led
Their footsteps hither, and, tho long since
dead,
Their work of faith in sacred mem'ry hold.
They came not to these hills and dales of
Lynn
Like social outcasts without God or Creed.
Unconscious of the soul's deep vital need;
Their "Stark's Gebetbuch" and their Bible
dear
Their monitors in time of doubt and fear:
Not theirs the privilege now oft despised.

Of frequent sermon or what Love devised
For thirsting souls who mourn the blight
of sin.

We stand on holy ground for here they
chose

To build Thy Temple, Lord, for pray'r and
praise,

Where faithful pastors might their hands
upraise

In solemn warning lest their hearts forget
The living God and heart and mind be set
On earthly things alone. They know full
well

That Esau-like man cannot barter, sell,
His soul's chief good and still in God re-
pose.

They sowed and planted, we but stand and
reap,

The blessings of a hundred years passed
by;

The landscape smiles and hills to hills
reply

And call each other blessed, rich with
spoil

That marks the lab'rer's task, the farmer's
toil;

But fairer far God's house of worship
stands

In tow'ring majesty and so commands
That we this festal day together keep.

Ye sons and daughters of a worthy line
Hold fast your birthright bought with
blood and tears;

Hide not your glory as so oft appears
In those who blush to own their lineage
true—

A bastard line, the devil's parvenu!
Stand by your guns, defend them to the
last.

True manhood lived but lives not in the
past,

Lead noble lives and let your virtues shine.

So let us then, in holy service met,
To-day anew reconsecrate this house
Unto the living God, and so arouse
Our deadened sense of worship and of life
To nobler pitch with deeds of mercy rife;
And so, yea only so, this house shall be
A stepping-stone, O Lord, Thy face to see
When day is done and life's brief sun is set.

The anniversary hymn was sung with
great earnestness at the celebration. It
follows:

'O Thou from out whose gracious hand
The centuries fall like grains of sand,
Accept the grateful songs of praise,
Our hearts indite, our voices raise.

Thou who hast planted hill and dale,
The murmur'ing rill that haunts the vale,
This goodly land to us hast giv'n
A pledge of love, a gift from heaven.

Here where the primal forest stood,
Midst vine-clad hills and tangled wood
The fathers guided by Thy hand
Their altars reared in Beulahland.

By tyrant masters sore opprest,
By foes on every hand distrest,
A peaceful refuge here they found—
Their dust has made it hallowed ground.

O hear us, heavenly Father, hear,
The sons and daughters now draw near,
Our hearts and lives we pledge anew
To serve Thee as the years ensue.

We thank Thee for this festal day
That marks a cent'ry passed away,
And pray Thee for the years in store:
Thy grace sustain us ever more.

Thy holy Spirit grant we pray
That we may walk in wisdom's way,
And let our hearts Thy temple be
Until, O Lord, Thy face we see.

Rev'd Peter Frederick Niemeyer

By Rev. Eli Keller, Allentown, Pa.



THIS man was an early minister of the Lutheran church in this country. The writer of these data, being a distant descendant, found access to certain most reliable documents, concerning his life and labors desired to give the following: He was a native of Sweden, born Aug. the 24th, A. D. 1733,

in the city of Wismar. He was the son of Lieut. Charles Conrad Niemeyer and wife. He was baptized, February the 11th, 1734, in St. Mary's church, by the most Honorable Revs. Staal-kop, Sr. The Sponsors were: Frederick Gepe, Peter Pottmeyer, Frederick Krötel, widow of Mr. Gammeliner, and daughter of deceased Schultze. "This Record was made, Oct. 7th, 1752, in said church, by its

Sec. Andrew L. Winkler, and properly attested, by his Seal.

In 1753, he emigrated to America, and landed at Philadelphia. Sept. the 11th, from the ship "Queen of Denmark."

In the year 1759, April 3rd he married, after three public proclamations, Miss Maria Horn, daughter of George Horn and Maria Kunignuda, his wife. His bride was born at Brund-Hilda, Dec. 24th, 1743. The ceremony was performed by the Swedish Ambassador, Erick Nordanlind, in Philadelphia.

In Rev'd Niemeyer's Family Bible, published in Germany (Nornberg) in 1755, in the care of one of his descendants, at Martin's Creek, above Easton, on the Delaware; and well preserved, are the following Records concerning his children:

1. **Maria.** Born 1761, May the 11th in Lower Marion Township, Philadelphia County. The sponsors were the grandparents: Geo. Horn and wife. The same died, Dec. 6th, 1773, aged 12 yrs. and 6 months.

2. **Hannah.** Born 1763, May 25th, at the same place. The sponsors also, at her baptism, were the same.

3. **Elizabeth Margaret.** Born 1765, Dec. the 16th, at New Goshenhoppen, Upper Hanover, Montgomery Co. Her sponsors were: John Adair Landenschläger and wife Margaret.

4. **Susannah.** Born 1770, Nov. the 22nd, at the same place. Her sponsors were: Geo. Horn, Jr., and wife.

5. **Anna Maria.** Born 1775, May the 13th, in Northampton Co., Pa. She was baptized June 4th following.

From these Records we may infer, **where and under what circumstances,** father N. was born and raised, also, that he studied for the ministry, in the old country; and finally also, in **what**

fields he labored, as a minister.

His 2nd daughter (Hannah) married Ludwig Spanamer—his 5th daughter (Anna Maria) married Michael Schall, of More Township. His 4th daughter (Susannah) married Casper Engler, born Dec. 28th, 1772. Engler died May 24th, 1801. Aged 28 yrs., 4 mos., and 26 days. He lived and died in More Township, Northampton County, Pa. Englers had four children. Himself and his oldest child (Frederick) are buried at the Big More township Union church. His widow married Grandfather Philip Keller, of Plainfield Township, Northampton Co., Pa. Her three children and also her parents, accompanied her, in this removal. Her parents died there, and are buried at the Plainfield church. Herself, her husband, and the remaining children removed in 1827 to Martin's Creek where all of them also, in their own time died, and are buried at "The Three Churches," on the Delaware.

(See "The Keller History," page 69, &c.)

Great-grandfather, Rev'd Peter Frederick Niemeyer, died Aug. the 16th, 1815. Aged 82 yrs. His wife died Aug. the 4th, 1816. Aged 73 yrs.

My Grandfather Keller, gave my Great Grandfather Niemeyer and Great Grandmother, a house and home at Plainfield as long as they lived. For some years Rev. Niemeyer also taught school in that house, for the benefit of the community along the foot of the Blue Mountains in Pennsylvania, and thus spent his last years profitably.

N. B.—Niemeyer is a German name, though the subject of this brief biography was born in Sweden. His father was of German ancestry and his mother, of Swedish.

Incidents from the Life of Bishop John Seybert

From Rev. Dr. Stapleton's "Flashlights on Evangelical History"



ISHOP John Seybert was born in Lancaster Co., Pennsylvania, in 1791, and died at Bellevue, Ohio, 1860. He was virtually the first bishop of the Evangelical Association. He was never married, but labored in season and out of season for the promotion of Christ's kingdom. He was severely plain, in his ways and dress, almost to the point of eccentricity.

Although he was exceedingly religious, there were times when he could "crack a joke" in the drollest manner possible, and his performances in this line generally afforded food for serious afterthought. He was never known to say an unkind word about any one, and his quaint, droll sayings never had a sting. The following incidents are given to illustrate the many-sided features of his character.

THE BISHOP DARNs STOCKINGS

In 1854 Bishop Seybert dedicated a church at Mt. Zion (Seitz Church) in York County, Pennsylvania. Rev. Samuel Seibert was preacher in charge. That night the Bishop and Rev. Seibert quartered together. In the morning the Bishop arose early and after Bible study and family devotions, took from his saddle-bags a pair of torn stockings which he proceeded to darn. When his task was finished, Rev. Seibert said to him: "Now, Bishop, if you had married when you were young, as you should have done, by this time you might have daughters who would wash and mend your clothes and darn your socks." Whereupon the Bishop replied: "That's so, Brother Seibert, as you say, had I married when young I might have daughters to wash and mend my clothes and darn my socks, but then, too, I might have missed it.

You hit it; you have a good wife, and have children who are all right, but I might have married a wife who might have stood in my way and might have dragged me down to hell." Then he added with a droll smile, "You men with wives have trouble which I haven't got, and while you are bothering with that, I go on with my work, tend to my own clothes, and darn my own socks." Saying this, he called for his horse and in a short time was on his way to the far west.

THE BISHOP TAKEN FOR A TRAMP

In 1858, the Central Pennsylvania Conference held its session at New Kingston, near Carlisle, under the presidency of Bishop Seybert. The Bishop's quarters were fixed at the home of John Musselman, a well-to-do farmer, whose place adjoined the village. The family felt highly honored in having the Bishop as their guest, and made great preparations to entertain him in a manner befitting his rank.

Seybert came from the west, and left his horse at the home of David Kutz, an old friend, near Carlisle, and from thence walked down the railroad track to New Kingston, a distance of two miles. Arriving at the Musselman home with saddle-bags slung across his shoulder, clothes dusty, and shoes muddy, his appearance was anything but that of a Bishop. Coming to the house he found the parents out at their barn doing the evening work, and a grown daughter preparing supper. Addressing himself to the young woman he told her he was a "traveler" and would like to have entertainment for a while. Said the young woman, who did not recognize him: "We are not fixed to keep strangers just now. There is going to be a Conference here, and Bishop Seybert is

going to be our guest." Well then," said the Bishop, in his droll way. "Will you let me stay for supper?" To this Miss Musselman acceded, whereupon the Bishop entered the house, went to a table, opened his saddle bags, and got out his writing materials, and was soon engaged in writing letters. This procedure of the stranger greatly excited the curiosity of the young woman, and she made it her business to pass to and fro behind the writer until she beheld him signing his name to a letter, "Johannis Seybert." Upon this discovery she quickly ran out to the barn and informed her father of her great blunder and asked what to do to make it right. It was agreed to say nothing, but await what the Bishop had to say.

Bishop Seybert was shown his room, and all was right. He said nothing about the matter, but the twinkle in his eyes whenever it met that of Miss M——— plainly said, "I have a good one on you!"

THE GIRLS "SHINE" HIS SHOES

Bishop Seybert never blackened his shoes, but kept them soft with oil, which caused the dust to adhere to them. While he was the guest of the Musselmans, during the Conference mentioned, the daughters of Mr. Musselman concluded to make the Bishop look more dignified by blackening his shoes. The Bishop had a habit of taking off his shoes in the kitchen and going into his bedroom in his stocking feet. One night the young women took his shoes and polished them. In the morning the Bishop came into the kitchen for his shoes. Taking them up he looked them all over with a cynical smile, saying, "These are not my shoes." He then put them on and went out into the yard, brushed his feet through the grass and took off the "shine." Nothing further was said about the matter, but his droll look at the girls was something to be remembered.

TOO NEAR HELL FOR THE BISHOP

Bishop Seybert was very much opposed to the use of tobacco, chiefly because he held the money so used ought to be spent in the Lord's cause. When the Bishop rebuked the use of tobacco it was generally in a way to be long remembered as the following example evidences. The incident we are about to relate also took place at the session of the Central Pennsylvania Conference at New Kingston, which was the last visit of the Bishop to that Conference. We will let one who was present tell the story of what happened.

"A number of us preachers at our boarding place were regaling ourselves by smoking cigars, when Bishop Seybert came in upon us, with some document in his hands for committee work. Asked to be seated he handed the papers to one of the brethren saying: "I can't stand this, it smells as if hell were not far off!" and quickly departed, leaving the brethren to their own thoughts."

HE DID NOT LOOK LIKE A BISHOP

Bishop Seybert was perhaps the most unconventional preacher in the matter of dress and personal appearances of any one of his period. He wore a broad-brimmed hat, and in his general appearance looked like a Dunkard or Amish, as we see them today. His shoes were heavy, and built for wear. He kept them well oiled, and as said, would never allow them to be blackened. He was very tidy and clean, darned his own stockings, and mended his own garments. He had no "Sunday-clothes," and hence often appeared in the pulpit with patched garments.

The only instance we ever heard of in which he sought to put on a good appearance was during his visits to the publishing house in New Berlin, when that place was still the headquarters of the Church. He sometimes traveled with a knit coat or "round-about" as they were then called.

Whenever he came to New Berlin, wearing this garment, he was wont to take it off on the outskirts of the town and put on his "good" coat.

A good story is told how his plain clothes once deceived a woman who had a little "gilt-edge" in her nature.

In 1846 the Bishop visited Albany, New York, and preached in the Evangelical Mission there. A certain man, whose wife had never met Seybert, told her as he started for church without her that he would bring the Bishop home with him for dinner. The proposition appealed to the native pride of the woman, who was a German, and had a high estimate of the dignity of the episcopal office.

She accordingly brought all her culinary skill and resources to bear on this great occasion of her life. The result was a dinner that might have put a Delmonico to the blush, we imagine. The great spread ready,

she awaited the coming of her spouse with the Bishop. After a while she spied her husband coming in the distance minus the Bishop! Her heart sank in disappointment. There was with him a little old man, oddly clad with a broad brimmed hat, short coat of a peculiar cut, with a row of big brass buttons. His shoes were heavy and ungainly. Upon seeing this man with her husband she said she had expected him to bring the Bishop, and now he was bringing with him this "common old man." With her womanly pride humbled, and her spirit sorely vexed, she said she had gone to all this trouble for nothing. When her husband arrived she tartly asked him why he had not brought the Bishop instead of this fellow. It took some time until the husband reconciled her to the fact that this was the Bishop and she doubtless soon realized that he was worthy of her previous high estimate of such a personage.

Some Pennsylvania-German Settlers in the Western Part of the State

By J. A. Scheffer, M. A., Allentown, Pa.



ACOB KAHLE (probably originally spelled Kehl) and his wife Saran, with their little family came from Huntingdon county, to what is now Clarion county, Pennsylvania, in 1826. They settled in Elk

township and began clearing a farm to plant vegetables and sow grain so as to have something to live on. That section of country was then more of a wilderness than a farming and oil well community as it is now. Bears and other wild animals were then quite numerous and would sometimes come into the farm yard during the day as well as at night. One day while the family was eating dinner, the parents and children were inter-

rupted by the squealing of one of their pigs near the house struggling in the paws of a bear, who also wanted some dinner. At another time when Mr. Kahle was on his way to the village of Shippenville, then having only a few houses, accompanied by his two small sons George and John W. he was again called by the squealing of a hog for dear life to rescue it from two bears. Being chased from their intended prey, the bears ran out on the road near where the boys were standing, and so frightened the boys that they let out such unexpected and fierce yells as in turn to scare the bears so that they made all haste to get into the adjoining woods.

That section of Pennsylvania which now includes Armstrong, But-

ler, Clarion, Jefferson, Forest, Lawrence, Mercer, Venango and adjoining counties was just beginning to be occupied by settlers seeking to make homes for themselves, where the Indians still lived until about 1780 or 1790. The white men only began to migrate to those parts from the older eastern counties in this and other states and from Europe after the latter date. And then settlers did not come in any considerable numbers till after 1810, and still later. As late as from the years 1820 to 1840 there were plenty of deer and elk, bears, wolves, panthers and other wild animals, wild turkeys and birds in those forests. And some of these would frequently be seen crossing the farmer's fields from one woods to another or be chased by dogs and hunters.

The first German or Pennsylvania-German settlers that came to aforementioned township was in 1808. These were two families by the name of Groh (now Growe) and Hartman, and in 1815 Charles Fischer. Peter and John Keiser (now Kiser) moved into this locality from Westmoeland County, Pa., in 1817. These were all farmers by occupation. John Koenig (later King) a blacksmith, came from Huntingdon county to Shippenville, and Frederick Kehl with his father-in-law, George Heuyskel (Hlyshell) about 1822.

John W. Kahl (note the autograph spelling of the name) was the son of Jacob and Sarah Kahle. He was born Dec. 28, 1821, came with his parents to the place above stated and remained on the farm till 1844. Then he became bookkeeper for Wm. B. Fetzer at Elk Furnace and later became manager of this industrial plant. In 1859 he designed and built the first coke oven erected in Clarion county, near Bradys bend on the Allegheny river. He served as superintendent of iron furnaces fifteen years.

Mr. Kahl married Anna Cheers in 1845. They had four sons and four daughters and all grew to a useful man- and womanhood. He removed to Lineville in the northwestern part of the county in 1860, to engage in mercantile business and farming.

A company of capitalists from New York bought a large tract of land between Franklin and Oil City along the Allegheny river and in 1864 employed Mr. Kahl to superintend the development of the property for oil. As in all his previous engagements, he was loyal to the interest of his employers. During this work there was an attempt to bribe him. For he was offered one hundred thousand dollars if he would give certain results of the wells tested to other parties one week before informing the company. Some acquaintances urged him to accept the offer and become rich at once. "His answer was that the company was paying him a just salary for attending to their business. And if there was anything to be gained by the first information given, the company shall have the benefit of it." An honest reply from an honest man, and worthy of following by all at all times. After thoroughly testing the territory for oil and satisfying himself that the income would not pay expenses, he resigned and advised the company to quit operations in that locality.

Mr. Kahl served eighteen years as school director, a number of years as post master and in 1878 was elected a member of the Pennsylvania Legislature. In all these positions as always he was faithful and true to his constituents. He was later a delegate to a State and two National political conventions.

After the foregoing statement it is hardly necessary to add that Mr. J. W. Kahl was an active genuine and faithful member of the Christian Church. His wife and children are also consistent Christians.

Suggestive Sources of Church History



IT IS a matter of regret that the early history of many of the oldest Lutheran and Reformed churches in eastern Pennsylvania is so incomplete. In some instances it is not known when or by whom the congregations were organized. The reason is to be found in the unorganized condition of the people in early days. In some places there was preaching occasionally by traveling missionaries long before congregations were organized. Then in numerous instances no records were kept in the beginning, or the records have been lost. These facts make the study and compiling of the early history of the congregations difficult and in many respects uncertain. Much has to be taken for granted, and frequently tradition must be accepted for actual history.

Various church bodies have years ago directed the pastors to compile and publish the history of the congregations served by them. This has been done only to a limited extent. As far as done the work is of great value. We have before reported that the Lutheran Conference of Berks county a few years ago arranged for the compiling of the history of all the Lutheran and union churches in said county. The work has been done largely by Rev. J. W. Early, a gentleman well qualified for the work. It would be very acceptable if a similar work could be done for the Reformed Church in this large county. We have a well authenticated and complete history of the Reformed Church in Reading, covering all the fourteen congregations, which was compiled by the former editor of the Record, who expended much patient labor upon it. In the course of time the volume will become very valuable. It is not now as much appreciated as it

should be. As usual such a work will be appreciated only when the edition will have been exhausted and copies are difficult to secure. The book is published in the Record office.

The longer the work of compiling the histories of the congregations is delayed the more difficult it becomes. Much material now available will become lost with lapse of time and the departure of our oldest people. With the death of some persons valuable church records will be lost or forgotten.

Very few congregations have suitable places for preserving records. These are in the custody of individual members. The older records are in small books, and these have been laid away, and are being forgotten. All such records should be collected and carefully preserved. A year or more ago the Berks County Historical Society appointed a committee for the purpose of transcribing old church records. So far as the writer knows nothing has been done beyond transcribing the early record of the Berne church, and it is not likely that much will be done on account of the labor involved.

Much historical material is also found in the inscriptions on the tombstones in the old graveyards. These inscriptions are, year by year, becoming more illegible through the ravages of the weather. Already many can no longer be deciphered. Louis Richards, esq., the painstaking president of the above historical society, has frequently urged country pastors to appoint capable young men to copy the inscriptions on the oldest tombstones and record them in the church books, where they would be accessible. Unfortunately very little has been done in this line. Mr. M. A. Gruber, a native of North Heidelberg township, Berks county, now a clerk in the War Department at Washing-

ton, some time ago copied the inscriptions on all the old tombstones at the historic Corner church, near Robesonia, with the exception of a few which are entirely illegible. There are 475 such inscriptions. Mr. G. has entered these inscriptions, together with much other history, in the congregational record. He has also two copies of this work consisting of 562 pages, one of which he presented to the congregation, and retained the other in his possession. He deserves much praise for this work, which involved very much time and labor. We mention this fact partly in recognition of the painstaking labor of Mr. Gruber, and also to encourage others to perform similar work at other places. There is a vast field for such work in Berks county alone.

Mr. Louis Richards mentioned above, some years ago visited many

of the old graveyards in Berks county and copied numerous inscriptions on the older tombstones, which he has carefully preserved. The writer last fall spent the greater part of a day at the North Heidelberg church and copied the inscriptions of all the old tombstones. Fortunately with only several exceptions all of them were still decipherable. This list was published, together with the history of the congregation, in the "Pennsylvania-German" magazine for February.

We would earnestly urge country pastors to carry out the suggestion made above, whereby they can render a most acceptable service to present and future generations. It will not be difficult to secure the services of competent persons in most places.

—Reformed Church Record.

Grace Leinberger, or the White Rose

A TALE OF FRONTIER LIFE

By J. Fred Bachman, Danielsville, Pa.

PART I



IT WAS a cold frosty morning in November. Fort Allen, at the present town of Weissport, was enveloped by one of the mists so frequent along the Lehigh river.

The commanding officer of the fort stood conversing with one of the guards as was his usual custom.

"Colonel, I think I heard some firing out that way," said the trusty guard as he pointed in a westerly direction across the river.

"I think I heard it again," he said as he inclined his ear in the direction from which he had heard the sound.

The Colonel listened some time. "I guess you are mistaken, Wordie," he

said. "I am unable to hear anything."

The Colonel had hardly finished talking when the report was heard more distinctly.

"Sound the alarm!" cried the commanding officer to a boy who was standing near by. "Sound the alarm!" he said again.

The boy seized his drum and began to beat it vigorously. The soldiers immediately assembled at their respective places ready for duty.

All was now confusion in the fort. Women and children were terror stricken while every soldier was ready to sacrifice his life to save the lives of others.

Colonel Clapham selected a number of men from his faithful little band. They sallied forth from the little fort

waving good bye to loved ones, waded across the Lehigh river and were soon following the Indian trail leading along the Mahoning Creek.

They kept well under shelter as they walked briskly along in Indian file for they knew that they were seeking a wily foe ever ready to take them at a disadvantage whenever an opportunity should offer.

They heard continued firing as they marched along, and they knew that some one was bravely defending himself against the cruel savages.

On and on went that determined band, for determined they were, crossing ravines, swamps and mires. They followed their brave leader wherever he went.

The report of the rifle became more and more distinct but at last ceased to be heard.

The Colonel shook his head. "I think we are too late," he said, as he stopped and scrutinized the countenances of his men. "What will we do?" he asked.

"We must go on," said his men in an undertone.

"I leave it to you," said the brave commander, who always had the welfare of his men at heart.

"We will follow you wherever you lead," they answered.

"Attention men! March," said the commander as he looked at his trusty rifle. He feared that the wily savages might waylay them.

They continued their wearisome march keeping under shelter as much as possible. No one showed any signs of fatigue. At last they saw a small log house in the distance.

"That is the place, I think," said the commander in a whisper. "Each man will take care of himself," he continued.

The soldiers understood their faithful leader. Each one of them now selected the largest trees for shelter as they moved cautiously forward.

The Indians saw the soldiers as they approached. A running fight ensued. The savages fled leaving four of

their number lying dead in the clearing before the house.

After the Indians had left, the soldiers turned their attention to the occupants of the house.

The house showed signs of having withstood a siege. The door was shattered and the shutters to the windows were broken open. On the floor in the house lay a young man and woman beside their faithful watch dog.

The young man was dead. His wife still showed signs of life. She opened her eyes as the soldiers approached and whispered something, but could not be understood.

The Colonel placed a small bottle containing some spirits to her mouth. She drank a little of it. It revived her. Her mouth moved again. The Colonel and men knelt by her side and listened intently.

"Please save my child," she said, "You will find it wrapped in a bundle of clothing and stuck behind the chimney in the attic. Have some Christian mother and father to raise it."

"By God's help we will do so!" said the Colonel as he dashed away the tears that streamed down his cheeks.

The mother's head sank and she spoke no more. Her last thoughts were about her child.

The Colonel and his men ascended the ladder to the attic and found a young infant wrapped in a bundle of clothing behind the chimney as the mother had stated. A small piece of paper was pinned to its clothing giving the name of Grace Leinberger.

The soldiers gave the mother and father of the little infant decent burial and then turned on their way homeward each one carrying the child by turns.

As they were traveling along they were alarmed by the report of a rifle in the direction of the fort. They immediately sprang behind trees ready for any foe that should approach them.

Moving along cautiously they were surprised to meet their friend Pat Ma-

grab who had come out in search of them.

"Well, well, Pat!" said the Colonel, to the jolly Irishman who was waving two scalps towards them as a trophy, "What have you there?"

"Two—two scalps," cried Pat.

"An' how did you get them Pat?"

cried one of the men.

"I surrounded two Indians an' took 'em."

The truth of the matter was that Pat came unawares upon these two Indians and despatched them. He always claimed however that he had surrounded them.

Ancient Home of Old Organ Builders



FOLLOWING in the footsteps of three generations of his family, who were builders of church organs, an unassuming Pennsylvania German, artisan, 70 years old, still carries on the craft according to the ways of his forefathers. In his quaint old shop, far from the cities and the great highways of traffic this solitary survivor of a by-gone line of organ-makers is even yet ready to undertake single-handed the construction of an entire pipe organ.

That was how organs were made a century ago, for then the builder was content to devote a year or two to the making of one instrument. Now, when a church gives a contract for a new organ, it must be delivered within a few weeks. So the organ builder of the old school who mastered every detail of the work has been supplanted almost everywhere by big factories employing scores or possibly hundreds of men, each making but a small part of the organ, and none, probably, able to construct an entire instrument.

To visit the shop of this ancient organ builder of the Pennsylvania German country is like turning the flight of time backward many decades to the days when men did things leisurely. The building itself was erected in the 18th century; the tools were made by rural blacksmiths for the grandfather and the great-grandfather of the present aged master of the shop, and this kindly, white-bearded

musical genius himself now finds his chief delight in narrating incidents of the times before factory organs had been introduced, when clergymen and church committees made long trips on horseback to arrange for the building of organs.

The old shop stands on the edge of the little village of Palm, in the north-western corner of Montgomery Co., 50 miles from Philadelphia. All through that region the Pennsylvania German dialect is spoken in the homes, the stores and the churches. German immigrants settled there early in the eighteenth century, and they and their descendants clung to the tongue of their fatherland. In the course of time some English words were adopted, and thus a new dialect — the Pennsylvania German was evolved.

In the vicinity of the present village of Palm, some Schwenkfelder families settled between 1730 and 1740. The Schwenkfelders, a small German sect, were followers of Casper Schwenkfeld a Silesian theologian of the time of Luther. In some respects they resembled the English Quakers, and it is said that George Fox and William Penn obtained many of their religious ideas from the writings of Schwenkfeld. The members of this sect avoided ostentatious dress insisted upon strict simplicity and did not sanction a paid clergy.

Among the Schwenkfelders were Balthaser Krauss and his household. A tuning-fork was the only musical instrument in the possession of this

family, from which was to spring a succession of makers of musical instruments.

This Balthaser Krauss had a son of the same name, and the latter had three sons named John, Andrew and George. The boys developed marked mechanical skill, and in 1790 they, with the aid of their father, planned and built a pipe organ.

The Krausses belonged to a literary society of which Rev. F. W. Geisenheimer, pastor of a near-by Lutheran church, was also a member. Learning of the organ which the Krauss boys had built, this clergyman urged them to continue work of that nature and to supply the growing demand for organs in the churches of Pennsylvania, David Tannenberger, a Moravian had built some organs in Pennsylvania prior to that time, and a few had been made in the New England States but most church organs had to be imported from England or Germany.

But now a serious religious obstacle was encountered. The Schwenkfelders excluded organs from their places of worship, their opposition being based upon arguments similar to those of the Scotch Presbyterians, who called an organ "a kist o' whistles," or the Puritans who looked upon the organ as "the devil's bagpipes." However, the musical and mechanical genius of the Krauss boys overcame the prejudices of their religion, and, declaring that an organ was no more sinful than their grandfather's tuning fork, they proceeded with the construction of a large pipe organ.

When completed this organ was placed in Longswamp Church, in Berks county, a dozen miles west of the Krauss home. It is still in use having been rebuilt several times by succeeding members of the Krauss family. It now contains 575 pipes, and is made of solid walnut, being 16 feet high and 11 feet wide.

Much dissension occurred in the Schwenkfeld Church because some of the members thus defied its traditions by building "music boxes" for other

sects. As a result of the bitter feeling several of the Krausses left the church. Even at the present time the Schwenkfelder churches of that vicinity do not have musical accompaniment for the singing at their church services, although the use of an organ is permitted in the Sunday School.

The three brothers now devoted much attention to the building of pipe organs. An account book and diary which John Krauss kept shows that in 1807 they received 262 pounds and 10 shillings for an organ placed in St. Paul's Lutheran Church, near their home. According to this record they also made pianofortes, one having been sold in 1806 for \$55.

John Krauss retired from the organ building firm in 1812, and afterward his genius manifested itself in the manufacture of wool carding machines. He also was an astronomer of some renown. The transmission of talent was demonstrated in this branch of the family by the fact that John Krauss's son Anthony was the inventor of the four-horse lever-power and threshing machine.

Andrew Krauss continued the organ building business until his death in 1841. He and his brothers built 48 organs an average of about one a year. Several of these remain in use to-day. One of the largest is in the Catholic Church of the Most Blessed Sacrament, at Bally, Berks county. This was constructed more than 100 years ago, and some of the original parts are still in the instrument. A large organ made for Zion Lutheran Church, Philadelphia, in 1814, now serves another Lutheran congregation in the same city.

George and Joel, sons of Andrew Krauss, continued their father's vocation after his death. At the present time the old workshop is as well prepared as ever for the building of organs; but the owner, Edwin B. Krauss has not often been called upon to undertake such work in recent years.

—Daily Register.

A Farmer Shelters Tramps for Forty Years



KOWN as the "friend of the tramp" because he has fed and sheltered them for years — as many as 300 in twelve months—Rev. Jacob B. Mensch, a plain Mennonite preacher-farmer has won for himself a warm place in the hearts and affections of the friendless and homeless wanderers, who came his way.

Down in Skippack Township, Montgomery County, Rev. Mr. Mensch has lived for over 40 years, and in all that time he has dispensed hospitality in his own quiet and original way. It is original because he fitted up a tenement directly opposite his own large farm-house, into which he put beds for the tramps. After giving them suppers he would shelter them and then give them their breakfasts; but in no instance would he accept their labor for his hospitality.

But one night several of the ungrateful hoboes stole the beds and departed with them, and then Rev. Mr. Mensch hit on the plan of putting iron bars at the windows and locking the door securely so that his guests could not skiddoo at night, even if they had a mind to.

HIS EXCEPTIONAL LIBRARY

Mr. Mensch is known in Eastern Pennsylvania, among the Mennonite sect, as the owner of a library exceedingly rare because it contains Bibles and commentaries on sacred literature from 100 to 400 years old. He has almanacs of each year from 1750 to the present time, the nucleus of his collection having been laid by his grandfather and then added to from year to year by his father and himself. Recently former Governor Pennypacker visited Mr. Mensch and was so impressed with the value of his old Biblical and literary works that he made an effort to buy some of them. But the old preacher who is well-to-

do, spurned the offers, and said so long as he lived no money in the world could break up the collection, which he holds sacred and above price.

Mr. Mensch is now 74 years old, and although his form is bent and he sees the shadows of life growing longer as evening falls, he still journeys every Sabbath to the little meeting-house on the crest of the ridge just beyond his home to preach the Word in German.

Advancing years compelled him to give up active farm life, and when he sold his farm, two months ago it severed a link in family possessions, for the place had belonged to his father-in-law.

SINGULARLY ACQUIRED

And the story of how it was given to Mr. Mensch was interestingly told by him. He had been living on a 180 acre tract in Berks County, when his father-in-law, getting in ill-health, told him if he would move on his farm it would be his when he died. Four weeks after he had moved there the father-in-law passed away, and the farm became Mr. Mensch's. On all sides around him he can see the well-tilled acres of his sons, for they have followed in the footsteps of their sire and become farmers, too.

Like others of his faith, Mr. Mensch observes a religious worship that is severely plain and shorn of all the "frills" of most churches. He looks askance at music as an essential of church service, and at his own home, when a company of guests were about to indulge in vocal and instrumental selections, he courteously explained his views and excused himself adding that he had no objection to them enjoying it if they saw proper, but that for his own conscience sake he would go to another apartment. As for people having photographs taken of themselves, he regarded that as vanity.—Town and Country.

A Reply to the Letter of Dr. Alfred P. Schultz

By M. A. Gruber

Editor of THE PENNSYLVANIA-GERMAN

I read with amazement the letter of Dr. Alfred P. Schultz as published in the December number (1908) of THE PENNSYLVANIA-GERMAN.

It is difficult to understand what motive prompted him to give vent to certain expressions denunciatory of the German-Americans, which term includes the Pennsylvania-Germans, unless it be that he wishes to advertise his book, "Race and Mongrel," in advocacy of his views on the hereditary influence of the mother tongue.

"Mother tongue" seems to be his hobby, in fact a monstrous hobby that in order to ride it to his satisfaction he appears not to recognize any good features that do not come up to his standard of distinguished or eminent leadership. He seems unwilling to step down for a moment from that hobby in order to take cognizance among the Pennsylvania-Germans of the many excellent qualities and characteristics which, although their possessors may not have reached the very pinnacle of fame, have nevertheless been great instrumentalities in the progress, development and betterment of the country. Then, too, in keeping continually astride that hobby, he is unable to discern the real causes for certain conditions, and unfortunately and improperly in a number of instances attributes to want of cultivation of the mother tongue the lack of eminently famous men among the German-Americans in the various fields of human achievement.

In this connection it may be worthy of remark that in the case of Dr. Schultz's "greatest of all thinkers," Immanuel Kant, the grandfather (Cant) of that distinguished philosopher emigrated from Scotland, having settled first at Memel and afterwards at Tilsit, Prussia. Kant became

the great thinker in spite of the fact that he was an alien to "auld Scotland" and substituted for the ancestral language of Shakespeare the adopted tongue of Luther in which he gave to the world the weighty thoughts of his "critical philosophy."

Dr. Schultz evidently could not have acquainted himself with the history of the University of Pennsylvania and other institutions of learning in the Keystone State, nor could he have been anxious to make research into a hundred and one other matters pertaining to Pennsylvania-Germandom; for by so doing he could not have helped coming across a number of distinguished personages that should have changed his views materially. Probably by reading up some of the back numbers of THE PENNSYLVANIA-GERMAN, he may find sufficient material to hold his attention for a while and cause him to wonder at his abrupt statements.

If no stars of the first magnitude, according to his way of thinking, illumine the sky of the German-Americans he could not fail to find a number of stars of the second magnitude and numerous luminaries of the third and fourth magnitudes, if he will but remove the darkening obstacle of his hobby from the field of vision.

Then why hurl the denunciations at a class of people because there may not have been found as of that class of men the equal of Burke, Beethoven, Nelson, Agassiz, or Hawthorne? Why not give credit where credit is due? The records of achievement show many distinguished men belonging to the Pennsylvania-Germans; and if it so be that their names are not found among the **most** illustrious on the scroll of fame, their good deeds and great achievements are nevertheless keeping their memories green.

Dr. Schultz, in his laborious efforts to establish his unique and pet theory in "Race and Mongrel," endeavors to base his conclusions upon the truth contained in Schiller's noted line,

"Die Weltgeschichte ist das Weltgericht;" but his impetuous pen, coupled with

much that is mere assumption, calls to mind the couplet of Goethe:

"Durch Heftigkeit ernesetzt der Irrände
Was ihm an Wahrheit und an Kräften
fehlt."

M. A. GRUBER.

Washington, D. C.

The Stage Coach Driver

By Hon. Henry Chapman

NOTE—The following lines written by Hon. Henry Chapman are taken from Vol. I of "A Collection of Papers Read Before the Bucks County Historical Society."



IT IS not my purpose to draw any disparaging contrast between them and the drivers of the present time. The latter are usually a worthy and accomodating set of persons, and their turn-outs are adapted to the requirements of the occasion. I propose to speak of stage coaching in former days. A sketch of one driver and his equipage, as they appeared on the Old York road, will serve for all others. He was a man of importance and sat on the box, behind his obedient and then fashionable bob-tailed steeds, with an air of self-consequence, that rivaled the high bearing of a marshall at the head of a military division. He then had no competitor, such as the lightning express, to subdue his pride or make him ashamed. He carried, and was the custodian of, the great United States mail, between New York and Philadelphia, and as he swept along through this Buckingham Valley, followed by a cloud of dust, it was beneath his dignity to give an inch to the luckless traveler who chanced to meet him. He scorned such injunctions as, "Turn to the right, as the law directs."

"Like to the Pontic sea,
Whose icy current and compulsive force
Ne'er feels retiring ebb, but keeps due on,
To the Propontic and the Hellespont."

Besides the United States mail, he had a little private pouch, in which many a wayside letter found its clandestine depository. This was long before the days of stamps and one-cent postal cards. He was ever ready to execute errands, and carry messages; and was wont to take compassion on a poor weary wanderer, and pick him up. He had a language peculiar to himself. It consisted mainly of slang phrases, or preposterous comparisons, or misplaced words, which, superadded to a natural vein of humor, never failed to amuse, and often provoked the laughter of the passenger who sat by his side. Though always quick at repartee, he seldom, if ever, made a disparaging remark about anyone, or "set down aught in malice." He was rather addicted to boasting for he wished to impress his passengers with the most favorable opinion of the region through which they journeyed, and likewise of its inhabitants. If a slang word came bounding through the country, passing from mouth to mouth, as it often did, he would catch it up and play upon it, till another took its place. His four-in-hand, of which he was always proud, were usually well selected, and not such as the poet describes.

"Poor sorry jades,
That lob down their heads, and hang their
hips and sides,
The gum down roping from their pale dead
And in their pale, cold mouths, the gim-
mal bit,

Hangs loose with chewed grass, still and motionless,
 And their executors, the knavish crows,
 Flying o'er their heads, impatient for their hour."

He had a name for each horse. After a brisk trot over the level, he would rein in at the foot of a long hill; this, for instance, close at hand, and sleepily crawl to its top. And now while the wheels would grind the pebbles beneath their slow revolutions with harsh grating accent, he would have a dialogue with his pets. He would sometimes speak to them in a patronizing strain, all in his peculiar jargon, sometimes argue with them; and sometimes a refractory steed would receive paternal scolding; and he half believed all knew exactly what he said. If Snowball had chanced to trip or shy at a heap of stones on the level, he would receive a caution in the severest language to be found in his master's vocabulary. So the discourse would run on, until the summit of the hill was reached; and then, with an inclination of his body, he would let fly from his whip-stock, the long lash, that reached high over the leaders' heads, causing a report like that of a rifle, and making every horse leap wildly into the air. But presently, they would settle down to a uniform stride. He would pour forth a volley of slang epithets, hardly in sufficient good taste to have a place in a literary composition; but highly amusing, when accompanied by the manner, expression and utterances of the spokesman.

Thus he measured mile after mile, sometimes on the plain, and sometimes toiling up an ascent, till approaching an inn, he would then

slacken pace, and allow a little time for his team to take breath and be refreshed. When within a few hundred yards of the said inn, he would draw forth his horn, and with sundry blasts, announce his coming; at the same time each horse would prick up his ears with delight. Then there was running to and fro; the hostler, with his buckets of water; the innkeeper, hopefully rushing behind the bar; the loungers in greedy expectation of seeing a crowd of strange faces, and the famous tally-ho; and the boys on the lookout for the great Jehu on the box, who came thundering up with renewed speed, and with a freshness that appeared marvelous, for none knew the preparation that had been employed to attain it; the imposing spectacle, was brought to a close by a sudden stop which made the house quake. There was a bustle and stir for a time, as if a new era had dawned upon the place; but at length the journey was resumed, and all about the inn subsided into its usual monotonous quiet. Though the stage-driver of former days may not be considered of sufficient importance to claim a niche in history, still it is not proper he should be entirely forgotten, for he possessed certain peculiarities and characteristics, which are not common at this time, and perhaps, ere long may not be exhibited again; the remembrance of these is retained by fewer and fewer all the while. He was a jolly fellow, and if he had his faults, let the maxim, "**De mortibus nil nisi bonum,**" be applied to him. As for the four-horse coach, it has nearly everywhere dwindled into a mere appendage of the railroad.

Dialect Pleasantries

The following pathetic poetic description of leaving the old home along the river Rhine for an unknown one in America was copied and sent to this magazine by C. W. Unger, Pottsville, Pa.

Die Auswanderer

1. Jetzt ist die Zeit und Stunde da,
Jetzt ziehn wir nach America;
Die Wagen stehn schon vor der Thür,
Mit Weib und Kindern ziehen wir.

2. Alle die mit uns anverwandt
Geben uns zum letzten Mal die Hand.
Ihr Brüder, weinet nicht so sehr,
Wir sehn uns nun und nimmermehr.

3. Und wen das Schiff im Mere schwimmt,
So werden Lieder angestimmt.
Wir fürchten keinen Waszerfall
Und denken: Gott ist überall.

4. Drum wendet euren trüben Blick
Wir hoffen auf ein beszeres Glück.
Denn tausend Seelen geht es gut:
Dies tröstet uns und macht uns Muth.

5. Und als wir kamen vor Baltimor,
Da streckten wir die Hände empor
Und riefen: auf Victoria,
Jetzt sind wir in America!

From Mittler's "Deutsche Volkslieder."
Marburg and Leipzig—1855. Origin in
Hessen and Odenwald, date unknown.



LANGUAGE LESSON EXERCISE

Idioms

Every one acquainted with different languages knows that idioms constitute the peculiarities of a language, and that, if it were not for them, a language could be much more easily acquired or translated. In some instances it is almost impossible to give a faithful translation on account of the idiomatic expressions.

We subjoin a few of such expressions frequently heard in German and Pa.-German with literal translations and also the correct translations. These literal, very awkward expressions are sometimes heard among the English, and create much merriment.

German: Ich bin vom Land und kaun mich nicht lange aufhalten.

Idiomatic: I am from the land, and can not hold myself long up.

English: I am from the country and can not detain myself long.

Ger.: Zünde das Licht an.

Pa. Ger.: Steck's licht aw.

Id.: Stick the lamp on.

Eng.: Light the lamp.

Ger.: Sie hat sich angethan.

Pa. Ger.: Sie hut sich awgedooa.

Id.: She put herself on.

Eng.: She dressed herself.

Ger.: Es fällt mir ein.

Id.: It falls me in.

Eng.: I remember it.

Ger.: Es macht etwas herunter.

Id.: It makes something down.

Eng.: It rains or snows.

Ger.: Mach die Thüre zu.

Id.: Make the door shut.

Eng.: Close the door.

Ger.: Es macht nichts aus.

Id.: It makes nothing out.

Eng.: It does not matter.

Ger.: Geh weg, oder ich schlag dir eins hin.

P. G.: Ga weck odder ich shlag dir ehns he.

Id.: Go way, or I hit you one on.

Eng.: Go away, or you will get a hit.

While some of our readers will not feel so much interested in this exercise, we feel sure that those who are familiar with German will be pleased with it, and will be able to furnish a large number of similar expressions.



Mr. H. W. Kriebel,

Received your papers by yesterday's mail. If I can find subscribers for THE PENNSYLVANIA-GERMAN will certainly do so. Lately I found a printed copy among a pile of old papers which recalls my young days (65 years ago) with the Pennsylvania-German farmers in York Co., Pa. It contains an account of a day that we enjoyed very much as neighbors, boys and girls. It reads as follows:

Boil coomed de butcher tzeit un derno
gebs metsel-soup un brode- warsht
Mindsht du nuch as sell anes fun da grossa
dauga wore uf der boweri by uns boova.
Consht du dich nuch ariuera we seller
dawg ols cooma is we mere uns ols g'fraid
hen far de si fonga un saena es beef
sheesa. Long far dawg morgets is ols der
daudy uff g'shtonna und es fire unich em
kessel g'shtart far de si breea. Anes noch
em onra sin de nuchbera by cooma mit
oldte blechne loddarna. We's amohl hell
ganunk worra is far saena is es ons si
sheesa gonga. Generally ols nine tsu tzae
grosse fette si huts ganome. About tza
uhr sin meer nows g'shicked worra far's

beef ous em shtoll driva far dot maucha. Wos is ols unser hartz gajumt bis es ga-groched hut un's rinsfee umgabatzeled is. Eb middawg hut de chopper-machine aufonga glebbra un es warsht filsel is aufonga in der tzuvver rulla. Es flaish far de lever-warsht hut im kessel ga-kuched un was hen meer duch ols si neera g'essa un gronk worra da von. Im numy-dawg, about fier uhr is es warsht stufra awgonga un sell hen meer ols about es mensth enjoyed fun ebbes, awver about selly tzeit huts g'haesa boova gaed und doot eir fe'ederes. Meer hen net g'wart far es tswet mahl g'haesa wara un hen aw net long tzurich ga-mowled we de boova heitzu dawgs. Em dawdy si shtiffel wora ous harnish-ledder, g'maucht un hen em usht shae g'fit unich dar ruck-fligel. Uff em wake nows nuch der shire saena meer de schwartz kotz uff em beef wompe hucka un dra fressa. Die hinkle shtaera room uff ame bae un worda far era welshkarn. Der si-shtoll is lahr un dar hoond hucked hinna draw un frest om beef kup. Bis mer unser hoy shtrow un welshkarn foeder rnumnar g'shimissa hen g'hot, de gile gadrenked un's fee g'feedered, un olla ga-but anes obgefuchta, don wor der g'shposs so tzmlich-ivver un es nocht-essa wore, reddy. Brode-warsht, lever-warsht, roonda kichline un ebbel-boi uf em dish un afange esse. Un derno is es g'schwetz awgonga. "Du, hust de warsht tzmlich goot ga-druffa." Yaw, awver se hen blendy sols "Ich mane se hetta awenich mae kai-yonner hovva kenna." Un so gaeds um dar dish room. Yaders hut sei-sixpence tsugevve un gli is der dawg fariivver; der dawg woo meer uns shunt long g'fraid hen druff. Woo wore nun der g'shposs? Mer con en yetz net saena. Un duch wore der butcher-dawg anes fun dar grossa dawga im yohr uff der boweri.

Yours truly

A SUBSCRIBER.

York, Pa.

NOTE.—The following lines were submitted by a subscriber in response to a note on page 28 of the January PENNSYLVANIA-GERMAN. We are curious to know whether the words are familiar to other subscribers. If you have heard the lines at any time let us know.

Befehl am Feuerheerd

Sally nimm des Kind do weck,
 Setz es net grad in der Dreck.
 Säm du bist stark und gross,
 Trag sell Stofft dort in die Stross;
 Betz geb acht vershüt ken Brüh.
 Dann geh grad und hol die küh.
 Der Hund der blafft, es kommt Besuch.
 Sis en Man mit einem Buch.
 Betz nan schleich mir net so faul,
 Wäsch dem Kind sein drekgig Maul.
 Nimm die Häfen aus dem Weg,
 Stell sie auf die Keller Steg.
 Nch wäsch du die Kaffekann,
 Schlag die Ayer in die Pann.
 Mach des Supper schnell und gut.
 Sell ist was die Buben suht.
 Du musst erst lernen Bief zu braden
 Dan magst due den Pit heirathen.

* * *

Conversation after a "Dutchman" had had a severe fall.

Bisht nunner g'falla?
 Gewisz net nuff.
 Husht d'r weh geduh?
 Gewisz net gut.
 Soll ich der Dockter hola?
 Gewisz net der Butcher.

* * *

At a meeting of the Hereford Literary Society, a hog "ring" was dropped into the collection basket. Rev. S. a member on seeing this said—Die Sau wu den Ring ferlora hut kann vor kumma; no kenna mer sie ringa.

The Home Miscellany

782,870 IMMIGRANTS IN LAST FISCAL YEAR

Washington, Jan. 10.—As shown by the annual report of the Commissioner General of immigration for the fiscal year ended June 30, 1908, the work of the bureau increased 20 per cent., despite a decrease of 39 per cent. in immigration.

The total immigration was 782,870, or 502,479 less than for 1907. During the fiscal year of 1907 13,064 aliens were rejected; during the last year 10,902 were rejected.

The report gives for the first time the net increase in population by immigration. The figures indicate that the net increase was 209,867. Of the aliens admitted 630,671 were between the ages of 14 and 44 years; 172, 293 could neither read nor write, and 2310 could read, but not write. Therefore, about 26 per cent. were illiterate, a decrease of 4 per cent. in comparison with 1907.

The total amount of money brought by immigrants was \$17,794,226, an average of \$23.

RUSSIA SENDS 64 PER CENT.

The majority came from southern or eastern Europe—Italy, Austria-Hungary, Greece, Turkey and the small principalities surrounding them. Russia furnished 64 per cent. of the total.

During the year 2906 aliens were rejected on account of physical, 370 on account of mental and 311 on account of moral defects; to which should be added 870 rejected for minor physical or mental defects sufficiently grave to affect ability to earn a living.

The number of criminals apprehended and deported increased from 11 in 1907 to 41 in 1908. Two anarchists were refused admission.

There was great activity in the suppression of the importation of women for immoral purposes; 124 were rejected, 43 procurers were denied admission, 44 women and two procurers were deported, 14 procurers were convicted and sentenced to terms of imprisonment and fined. While investigations into the "white slave" traffic are difficult, the success attendant upon them has been satisfactory.

The report shows that 1932 contract laborers were rejected and 240 were arrested and expelled from the country.

EXCLUSION OF ORIENTALS

The report expresses gratification with what has been accomplished in enforcing the President's proclamation directing the exclusion of Japanese and Korean laborers who used passports to Hawaii, Canada or Mexico, to enter the United States contrary to the wishes of their own governments, while 31,798 Japanese applied for admission in 1907, there were in 1908 only 18,941, of whom 18,238 were admitted. The total increase in population by Japanese immigration was 3826.

The report indicates inadequacy of the law to accomplish the exclusion of Chinese who are barred by statute. The smuggling of Chinese goes on. Of the Chinese arrested 89 per cent. were taken into custody at boundaries.

The report urges the Government to take effective means to prevent congestion in cities. More than 32 per cent. of arriving aliens were destined to New York, 14 per cent. to Pennsylvania, 7 per cent. each to Illinois and Massachusetts and 4 per cent. to New Jersey. It is pointed out that some of the States, particularly in the South and West are vitally interested in obtaining settlers.

WOULD SCATTER SETTLERS

It is recommended that Congress authorize the extension of the work of the Division of information, so that immigrants may have definite information concerning various desirable localities, to the end that

they may locate in such places as will afford them prompt and remunerative employment.

Every effort has been made by the Division of Naturalization not only to eliminate fraud from the naturalization of aliens but to obtain absolute compliance with the law. Co-operation has been effected with the United States courts. It is recommended that a sufficient appropriation be made to organize a corps of examiners, and that the fees allowed clerks of courts, be increased to afford them adequate compensation for their labor.

Through the work of this division the Government has complete records of all applications for naturalization papers, and a complete record of the reasons for the acceptance or rejection of applications.

—Philadelphia Ledger.

**Switzerland's Divorce Remedy**

—Here is an effective cure for divorce: Centuries ago the civil court of Zurich in Switzerland applied a means to prevent divorce suits which might be imitated in our divorceful country. When a couple asked to be separated by legal action on account of incompatibility, the court ordered them to be shut up in a lonely tower on the lake. Here they had to live together for two weeks in a small room, the furniture of which consisted of a narrow bed, a small table and a chair. The two were given only one table knife and fork and their plain food was brought in on one dish. If they at the end of their confinement in the tower, persisted in their determination to be put asunder, divorce was granted. As a rule the cure for divorcitis was effective within a week and the patients begged the court for release. Put the ban on divorce; cease to make it respectable. From 1887 to 1906 there were 945,625 divorces in the United States. At present divorces are increasing three times as fast as the population. Why not try the old Swiss "water" cure?

**Scotland's Patron Saint**

Why was St. Andrew chosen as the patron saint of Scotland? This question has been asked many times, but the archdeacon of whom Dean Hole tells may be considered to have discovered the most satisfactory solution of the problem. "Gentlemen," said he (he was speaking at a St. Andrew's day banquet at the time). "I have given this difficult subject my thoughtful consideration, and I have come to the conclusion that St. Andrew was chosen to be the patron saint of Scotland because he discovered the lad who had the loaves and fishes."

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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An Announcement

Articles of Agreement between the undersigned have been entered into by the terms of which the Express Printing Company (Incorporated under the laws of Pennsylvania) become the publishers of THE PENNSYLVANIA-GERMAN under the editorship of H. W. Kriebel.

The editor feels happy in thus being enabled to carry out a project he has had under contemplation for some time believing that the change will afford an economy efficiency and expedition of administration not otherwise attainable.

This business arrangement will not affect the editorial policy of the magazine, each party of the agreement being desirous of following the precedent set and of making THE PENNSYLVANIA-GERMAN more interesting, serviceable and valuable in its chosen field.

To this end the May issue will contain a number of special contributions including;

1. The Mournful Ballad of Susanna Cox, executed at Reading, Pa., in 1809 for infanticide. This is an original English version in which the peculiarities of the German ballad are carefully preserved.

2. Short Historic Sketches of Lititz and Lancaster County.

3. A paper on the spelling of the dialect with a list of the letters and letter combinations of the alphabet, with their sound values expressed in the phonetic notation of Paul Passy adopted by the Association

Phonétique Internationale, and employed by Dr. Victor in his German Pronunciation.

4. An offer to reprint the back numbers of THE PENNSYLVANIA-GERMAN.

Providing sufficient advance orders are received the nine complete volumes of the magazine will be republished in bound form.

5. A paper on the organization of clubs among readers of the magazine. So much interest has been expressed in the club idea by subscribers that we feel morally certain that many will be organized after the matter is taken up by our readers.

The naming of these features is sufficient to prove the value of the May issue. We believe the number will mark the beginning of a new epoch in the history of the Magazine and in the study of the German element in our country.

The editor takes advantage of this opportunity to express the hope that the many courtesies and favors hitherto shown by subscribers, publishers, editors, contributors and friends may be continued and invites all to call at the Editorial Sanctum of The Express Printing Company where he hopes to toil and serve.

THE EXPRESS PRINTING CO.,

H. W. KRIEBEL,

Lititz, Pa.

The Associate Editor regrets that the "hopes" expressed in editorial of the February issue is not realized and that his health will not permit him to continue to do the amount of work required for this magazine. He is pleased that the editor and publisher have been able to make other arrangements, so as to be relieved from too much in-door work.

How to search for material for the historian was indicated in the March issue of THE PENNSYLVANIA-GERMAN. A few of the many topics of interest and facts necessary in this line of investigation were also suggested in the same and other articles of this magazine. Whatever any one can find that will throw light on the history of the Pennsylvania-Germans, and their descendants on either the father's or mother's side will be of interest to some of the readers and to the diligent historian.

Everything that has any bearing on their past history, character, condition and achievements will be welcome for publication. All that can be interested to cooperate with those at work for this monthly are asked to help gather and arrange stories, facts or traditions and thus bring out the language and literature of our German and Pennsylvania-German ancestors, as well as that of their descendants of the present generation.

To carry out the task which this magazine has set for itself, it will sometimes be necessary to go across the Atlantic to the land of our forefathers for material, to search for the causes and reasons for their leaving old homes and coming to a wilderness country with wives and children to found new homes. It will require us to follow them on the slow-sailing, storm tossed ships to Penn's Province, to the Hudson and Schoharie valleys and even to the Province of Georgia, to their forest-surrounded homes. Thus we will see their Christian home-life, their labors and sufferings, their joys and sorrows. Later we

will be with them at their marriages, in the sick room, at the funeral and go to the school houses, churches, places of worship and burial.

In outlining the purposes of this magazine we will not fail to record the thinkings and doings of their grateful descendants down to the present, so as to give as full and accurate history as possible. Nor will the columns of this periodical only contain the history of the Pennsylvania-Germans residing in this state, but of their descendants in every state and country on the globe. This will not be done to ignore, disparage or entirely exclude those of other nationalities, but in order to set forth and record the claims and part Germans and their descendants have in making everyday American history.

When this magazine appears it is provoking to the editors and the authors of articles, and no doubt also to the type-setters and printers when they see any errors on its pages. Some one is responsible for the mistakes, but each one is inclined to put the blame on another as Adam and Eve did.

However, it is no wonder that there are sometimes mistakes when the copy can hardly be read by anyone but the writer. But there is no excuse when there is good type written copy or legible penmanship, nor for getting the type and headings mixed in making up the Forms, dropping letters in names of authors, misspelling titles of articles when the copy has them correct.

In March number page 122 D. Nicholas Shaeffer is Schaeffer in copy and page 126 Johannes Early is Oehrle; page 140 Joinville should read Jumonville not Jornville, as the corrections had it, "the name is printed Hallenbach twice" instead as given there. And page 142 "The Historians' Annual meeting" should have been placed on next page, and "The Bucks County Historical Society" transferred to the former's place, that is, those two headings ought to be transposed.

Information Wanted

Mr. S. S. Flory, Bangor, Pa., being engaged in collecting material for a history of the Flory or Fleury family invites correspondence from any persons in position to give information about the family.3-4-5-



Years ago a teamster in driving along the road from Clayton to Huff's Church, Berks Co., Pa., through "Deivel's Loch" got stuck in the mud. With sleeves rolled up he toiled hard, but in vain, to free his mired wheels. Pennsylvania-German farmers who came along to assist were asked

to get a jack screw but failed to understand what was meant. A happy idea struck the farmers; the well known country 'squire, living in the vicinity, was called. In his dignity and superior wisdom he came and thus addressed his neighbors in the dialect: "How often have I invited the neighborhood to assemble in the school house and I would teach you some English but ye would not." On being informed that a jack screw was wanted he continued: "You dunces! he wants soap and water to wash his hands so that he can take hold of the lines again."

Clippings from Current News

—Ellis Paxson Oberholtzer, Ph. D., has undertaken for the J. S. Clarke Publishing Company the preparation of the material and the writing of "Philadelphia—A History of the City and Its People—A Record of 225 Years." And it will be divided into thirteen main divisions: 1, Dutch and Swedes, 1616-1674; 2, The English Before Penn, 1674-1681; 3, The Penn Government, 1681-1718; 4, Under the Penn family; 5, the Revolution, 1776-1784; 6, Under the Confederation; 7, the First Years of the Confederation; 7, The War of 1812; 9, Years of Peace; 10, Consolidation; 11, Civil War; 12, The Centennial, and 13, Close of the Nineteenth Century. The author's aim will be to do for Philadelphia what Green did for the English people in his London work, and what McMaster is doing on a more extended scale for the United States.

Early Pittsburgh was not especially noted for its piety, being at first an army camp, and having among its scanty population many retired, or otherwise tired warriors, the reputation seemed to lie strongly in the direction of excesses. Up to 1784, it is said, the town did not have a church or priest. Pittsburgh was originally settled by the Scotch-Irish and as a result the Presbyterian system of faith has always had a strong following. Other parts of Allegheny county had church services earlier, but in 1784 the Pittsburg Presbytery requested help from the Redstone Presbytery (Brownsville neighborhood) and in 1787 built a church. The Reformed Presbyterian organized in 1799, with the Rev. John Black, of Ireland, the first pastor. The Episcopal Church had a regular organization in 1805. The first Baptist church in the city was organized 1812, but other organizations were in existence outside the city, in Greene county, as early as 1770, and the Methodists had their first sermon in 1785, while the Disciples established their first church in Allegheny in 1835. The earliest religious services were conducted by one Father Bonnicamp, a French Jesuit priest, about the year 1749, and not until 1784 was there a concerted action taken by the Roman Catholic residents to secure occasional services for their church.—The Lutheran.

—The year 1909 is a year of Centennials. It calls our attention to two great statesmen, Lincoln and Gladstone; the scientist Darwin; three great authors, Tennyson, Holmes and Poe; and two great musicians, Chopin, whose field was the piano and who was here a master among masters, and Mendelssohn. Both have suffered

many things at the hands of young pianists, but have survived these crude interpretations. Paderewski has brought out the subtlety and power of Chopin's mysterious expression, and many of our readers had the pleasure of hearing Mendelssohn's Elijah finely interpreted by Prof. C. A. Marks and the Allentown Choral Society, because thoughtfully rendered.

Our musical debt to the Nineteenth Century is not complete until we have added the names of the great masters, Beethoven, Brahms, Schuman, Schubert and Wagner. And just as the more familiar names attached to our hymn-tunes owe much of their inspiration to these, so these masters sat at the feet of a greater.—J. W. R. in The Lutheran.

—While centennials of the births of great men are being celebrated in 1909, it should not be forgotten by Lutherans that two centuries ago the stream of immigration which means so much to our Church in America first began to flow, at least in appreciable volume. The first band consisted of 57 souls, mostly from the Palatinate, with Pastor Joshua Koche,thal as their spiritual leader, and the place where they settled was where Newburgh N. Y. now is. They came from a section devastated by war, and it was to Queen Anne of England that they owed a lasting debt of gratitude. Through her kindly interest, a free voyage across the sea was granted them and a grant of 2190 acres of land. Nor did her generosity stop here. She supplied them not only with seed and farming implements, but with sustenance for a year. And as if to teach succeeding generations how to care for spiritual shepherds, Pastor Koche,thal was granted \$100 and 500 acres of land for his support. From this humble beginning the stream of German immigration has widened and deepened until today there are probably not less than 20,000,000 Americans in whose veins flow German blood—more by a large margin than of any other single nationality. That is why America is today more German than Anglo-Saxon.—The Lutheran.

—Everyone interested in the preservation of historic spots associated with the Revolutionary struggle hopes for the passage of the bill which Representative Ambler, of Montgomery county, has introduced in the State Legislature for the purchase of the site of the Revolutionary Army's camp-ground in White marsh township. The principal relics of that encampment are the old fort and the build-

ing in which Washington had his headquarters, both situated near the village of Fort Washington, a short distance above Chestnut Hill. The plan is to convert this tract into a State Park.

The Valley Forge campground, neglected for many years, is now owned by the State and forms a beautiful park of several hundred acres. But most of the other sites connected with Washington's campaign in Pennsylvania in 1777 depend for preservation upon the generous patriotism of private owners.

Various attempts to have the State or the Nation acquire the Brandywine battlefield, and the scene of the Paoli conflict, have proved fruitless; but at both places, as well as at the site of the encampment on the Perkiomen, at Pennypacker's Mills, monuments have been reared through the efforts of societies and individuals.

The Germantown battlefield, being now part of the built-up town, cannot become a State Park, but steps could be taken to mark the various places where important features of the battle occurred. The other Revolutionary sites to which allusion has been made consist of farm land and are thus available for purchase and preservation as public property.—Independent Gazette.

To sum up important particulars: Pennsylvania is today first of all the States in the production of iron and steel, coal and coke and carpets and rugs, and probably first of all in the manufacture of silk. In 1900 it was second in the manufacture of wollen products and in the total value of all textile products, fourth in the production of lumber and all kinds of paper, and second in the production of chemicals. It has long been first in the production of leather and in the manufacture of glass. It has lost its early leadership in the production of petroleum, but it is first in the production of natural gas. It is first in the production of Portland cement and in the manufacture of fire brick and tiles, and it is fourth in the manufacture of pottery. It leads all states in the production of roofing slate and limestone and in the manufacture of locomotives, railroad cars, and saws, and it is the only state that makes armor plate. It is now third in iron and steel shipbuilding, not including Government vessels, Michigan being first and Ohio second. In the annual value of many farm products it is either first or closely follows other States.

From Swank's. *Progressive Pennsylvania*.

Germany's Industrial Insurance

The radical difference between the German insurance and pension laws and the British old age pension scheme is that the former are based upon the principle of co-operation, the beneficiaries contributing toward the funds while in the case of Great Britain the entire burden falls upon the general revenues, and there is not the same inducement to thrift and economy upon the part of the working people. In Germany the entire cost of the accident insurance falls upon the employers of labor, who also pay one-third of the cost of sickness insurance—the remaining two-thirds being provided by the employes. The expenses of the invalid and old age pensions are equally divided between the employers and the employes, the State making a substantial annual contribution to each pension granted. While participation in these insurance systems is compulsory on the part of the classes to whom they apply, there is nothing to prevent or discourage voluntary insurance, and the provident and careful among the German working people quite generally supplement the compulsory insurance with that of their own societies and mutual aid organizations.

Statistics will show the magnitude of the system and its popularity. In 1905 there were 11,900,000 working people of all classes insured against sickness and upward of \$69,300,000 was paid in benefits.

—Public Ledger.

—The late Hon. Diedrich Willers, of Varick, Seneca county, N. Y., bequeathed to Central Theological Seminary, Dayton, Ohio, a number of valuable books, manuscripts and skeletons of sermons, formerly owned by his father, the late Rev. Diedrich Willers, D.D., who officiated as a minister of the Reformed Church in Seneca county, N. Y., for a period of sixty years and nine months. Many of the books are printed in the German, Latin and Greek languages, and are of ancient date.—Reformed Church Record.

Marion Dexter Learned, Professor of German at the University of Penn'a sailed for Europe on Feb. 27th. He is commissioned by the Carnegie Institute, Washington, D. C., to investigate the sources of American history in German libraries and archives. The scope of the work is a vast one. Prof. Learned secured a leave of absence for six months; he expects to return some time in October.

The Joker's Page

What Blunders Inexperience Causes

Some inexperienced farmer boys went to a neighboring town and took dinner at one of the leading hotels. The one at the end of the dining table was approached by the waiter with the question: "Do you want a napkin?" After hesitating he replied "Yes Sir, Wann die annere es essa kenne kann ich au! (If the others can eat it I can.)"



'Manda S——, a country girl wishing to inform a visitor that her father was at the dinner table, and her mother had nearly finished her meal said: "Pop's on the table, and Mom's half et."



The following incident occurred at a vendue near Lebanon, Pa. The boisterous and voluble auctioneer was disposing of the household utensils. It was his custom in order to hold the attention of the crowd, to crack a harmless joke at some one's expense, or otherwise interpose a little nonsense. In the course of his harangue, he picked up a sugar-scoop. "Now," he rattled on glibly, "here we have such a scoop. What can I hear for it. Start 'em up some body. Do kenna mir by chinks! soup fressa," and suiting his action to his words, raised the scoop to his lips whereupon the village wag on the edge of the crowd yelled out, "Ya! es fit aw zu dein mau!"



In the fifties, just before the war, it was the custom for the night watchman or policeman to call out the hour and the state of the weather. It is related of a certain John N——, on duty one night in Reading Pa., bawled out: "Twelf-o-glock. All's well—Makes something down like a drizzle."



The Luck of Left-Handedness

Of all "anti-lean" systems prescribed by psysician or quack, perhaps none is so curious as that cited by Martin Welker in an article written for the Western Reserve Historical Society on "Life in Central Ohio Sixty Years Ago." The story also goes to prove that in left-handedness there may be an advantage unexplained by psychological research. The expounder and example of the diet theory was an old settler, one of a large family of children, who grew up to be a very stout man, while the others were small and thin.

The big iron pot which hung on the crane cooked the mush for the family. It was a usual thing to see the children, with their cups and spoons, seated all round the mush pot on the hearth, helping themselves to their supper.

The old settler used to explain his plump condition in this way: when he was a boy

the principal living was bean porridge. When it was cooked it was set out in the pot, and all the family dipped.

He, alone, was left-handed. The right-handed ones, dipping in their spoons, soon set the contents of the pot going round in a whirl, and the beans and small fragments of meat partook of this circular motion. But he, being left-handed, thrust in his spoon, met the floating solid particles, and was able to appropriate to himself the more nourishing food. The others got the thin porridge.



The Passing of the Last Boot

(Cleveland Plain-Dealer)

The disconcerting news comes from Washington that the last pair of boots has passed out of congress—passed out on the manly pedal extremities of Charles Napoleon Brumm, who has resigned from the House to accept a judgeship in Schuylkill county, Pennsylvania. Is it a fact that the exit of the last boot from the house of representatives is coincident with its passing from the life of the once typical American? Time was, and recently, when the thick soled, firmly pegged and square toed boot was a necessary adjunct of vigorous native life in its most virile manifestations. The small boy looked forward to the day when he could exchange his childish foot gear for the dignified boot of his father. The graduation from the shoe to the boot of maturity was identified with the equally important event of his doffing knickerbockers for trousers; for boots lost half their glory without trouser legs to tuck into their sagging tops. A proud day it was in the life of a hopeful American lad when he assumed both trousers and boots. It was then he first came to appreciate fully the meaning of what his teachers had told him, that every native son of America could become president, if only, etc. He felt of presidential size and importance already and the rest of the road to the White House lay clear and simple before him.

So it is to be hoped that the passing from congress of its last pair of boots, guided on their outward course by the aforesaid Mr. Brumm, does not mean the final and complete extinction of that type of footwear from contemporary American life. The boot occupied a place that will be but inadequately filled by patent leather of Oxford tie. Many a statesman who might have gone thundering down the corridors of time will find his tread strangely muffled and the fact of his passage curiously unnoticed if he exchanges the traditional boot of his ancestors for the more modern article of commerce. Long live the boot!

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M.A., LL.M.

[EDITORIAL NOTE.] Mr. Fuld has kindly consented to give a brief account of the history and meaning of the surname of any subscriber sending twenty-five cents to the editor for that purpose.

III BARON

The ulterior origin of the surname BARON is unknown. Some writers refer it to the Celtic BAR meaning a hero, others to the Old High German BERO meaning a carrier, others to the Old English BEORN, a warrior, and still others to the Teutonic BARN a child. The late Latin word BARO meant merely a man. It later came to mean a freeman as opposed to a slave, a husband as opposed to a wife and finally it became a generic term,—a male as opposed to a female. In the Early English law the baron was one who held land from the king or other feudal superior by military tenure and subsequently it was applied only to those who held land from the king, and finally only to the greater of these landholders who personally attended the Great Council or from the time of Henry III were summoned by writ to Parliament. Hence a baron was a lord of Parliament.

After the days of feudal tenure the baron became a specific order or rank, being the lowest grade of nobility,—a baron as distinguished from an earl. It became a title separate and distinct from the military tenure or any particular privilege. Richard II created barons by patent. The title of baron was also applied to citizens of London and some other places, who were bound to suit and service to the king. It was also used as the title of the Judges of the Court of Exchequer. In law the term baron signifies husband, as in the phrase baron et femme, meaning husband and wife.

The title BARON finally came to be applied to any man as a mark of respect or honor. LEONHARD FELIX FULD.



QUESTIONS ANSWERED AND TO BE ANSWERED

J. Wheeler in Memories of N. Carolina

(Gives Page 397)

Mrs. Elizabeth Steele died 1790 (Salisbury). She was twice married. By her first husband she had a daughter who married Rev. Samuel Eusebius McCorkle (b. 1746) son of Samuel McCorkle. Who was her first husband? Who was the mother

of Rev. S. E. McCorkle? Was she daughter of John and Martha Montgomery?

E. Q. N.

(Roll of Honor D. A. Revolution Gives.)

"Christian Quiggle enlisted from Mannheim township, York Co., Pa., 1776, in the "Flying Camp." Served at Long Island in Col. Michael Swope's regiment." Who were his parents? To whom was he married? Where did he die or where buried?



More Queries, Who Can Answer Any of Them?

1. Abraham Kieffer (mentioned in PENNSYLVANA-GERMAN, Genealogical Records, p. 12, Feb. 1909) came with his brother and three sons, a fourth having died at sea, in "The Two Brothers, from Rotterdam, Sept. 15, 1748." He located in Berks county. Wanted place of burial, and gravestone record. Also place of burial, gravestone record, and parents of his wife.

2. Dewald Kieffer, son of above, came with his father, lived in Berks county, and after the Revolutionary War removed to Franklin county. He married Hannah Fox. Wanted her parents.

3. Jacob Kieffer, son of Abraham above, lived in Berks county. Died 1809. Wanted his burial place, and gravestone record.

4. Magdalena Barnett, wife of Jacob Kieffer, also died in Berks county. Wanted her place of burial, gravestone record, and name of parents. K. E. B.

1. Barnett, Stephen. He was of Berks county, Pa., and married Marie or Maria Bertolet; born July 12, 1715; d. 1802; dau. of Jean Bertolet. Wanted parents of Stephen Barnett. Children of Stephen Barnett.

2. Beaver, George. Came to Berks Co., Pa., with his father and brothers in "The Lydia," Sept. 29, 1741. Age 21. Wife, Anna Catherine _____. Wanted the name of her parents.

3. Johannes Eberle came to Lancaster Co., Pa., on the ship Dragon, Daniel Nicolus, master, Oct. 24, 1749. He was supposed to be about 18 years of age. His mother and brothers, Benjamin, Henry, Samuel, Abraham and Peter came with him. Wanted the name of his wife and her parents. He had son Johannes and a daughter who married a Mr. Albert.

4. Johannes Eberle s. of above, was b. in July, 1755; and m. Elizabeth Bricker Nov. 24, 1776. She was b. June 1, 1759, and d. Dec. 4, 1813. There were eighteen in the Bricker family. Wanted parents of Elizabeth Bricker of Lancaster Co., Pa.

5. Benjamin Eberly, son of above, moved with his father to Cumberland Co. in 1791. He was born Sept. 18, 1783, and died Nov. 10, 1865. Married Barbara Kauffman. She died July 1857, aged 64 years, 8 months. Wanted ancestry of Barbara Kauffman, of Cumberland Co., Pa.

6. Benjamin Eberly, son of above, was born 1816 and died July 22, 1849. Married Catharine Bosler. Wanted ancestry of Catharine Bosler of Cumberland Co., Pa.

7. Swoope, John Jacob, came on ship Neptune, from Rotterdam, Sept. 24, 1754. (John Jacob Schwab.) Was of Hellam township, York Co., Pa. Had son Peter interested in the iron furnaces of York Co. Wanted wife and family, and any other information relating to John Jacob Swoope.

8. Huyett, Lodowick, a Huguenot, was born Jan. 7, 1739. Established a home in Washington Co., Md., and died there April 17, 1828. Wanted his parents and any information prior to settling in Washington county.

9. Schneider, Maria Margaretta, was the wife of Lodowick Huyett. Born Feb. 1, 1752; d. Feb. 21, 1833. Wanted her parents. It is possible they were of Berks Co., Pa. Chicago, Ill. K. E. B.



Towanda, Pa., January 6, 1909.

H. W. Kriebel, Publisher,

Penna.-German, East Greenville, Pa.

My dear sir: I inclose to you herewith a copy of resolutions adopted at a meeting of the Historical Society of Bradford Co., which explains itself.

The Indian town, or rather the principal town of the Carantouan Indians, it is conceded, was on what is known as "Spanish Hill" which is located in this county, just South of the State line. This is the place where Brule, with his Huron companions, in October, 1615, first met these Carantouannias Indians, (Andastes,) and got 500 of their warriors to go to the Iroquois stronghold, (three days travel), to aid the Hurons, who were with Champlain coming from the northwest to invest the said stronghold. For this information see Butterfield's "Brule and his Discoveries" (1898). Also in same work discussion, as to Capt. John Smith whether he ever reached the borders of Pennsylvania. There are some people who contend, that in 1714 three Dutchmen were captured by these same Carouantannias Indians, and brought to this section of what is now Pennsylvania, but the facts and the place in that narrative are shrouded in considerable doubt, and to sustain that position, requires considerable assumption. Even if it were true it would be of no historical value as they (the Dutchmen) were prisoners of war, and were not here to learn or ex-

plore, but were here if at all, by compulsion. But that Brule, was here for a purpose, and went to the mouth of the Susquehanna river there can be but very little doubt.

We thought and believe, that this important historical event, is worthy of the attention of the people of this State, and those interested in historical matters should make an effort to observe the Three Hundredth Anniversary, of the advent of the white man within the limits of this great Commonwealth.

This Hill, or mound, known as "Spanish Hill" is so peculiar a formation, and there is so much history and legends connected with it, that it deserves some attention. The "hill" is about 230 feet above a plain which surrounds it, and is about 280 feet above the river level.

Much has been written about it, and some have assumed to argue that it was made by man; this idea has however never been seriously considered, as it no doubt is of natural formation.

The fact that here Brule, the first white man, (so far as definitely known) came in 1615, and the following winter, (1615-1616) explored the Susquehanna river to the Bay, is of sufficient importance, that we of this Commonwealth, should make note of it by some kind of gathering, and observance on its three hundred anniversary, in 1915.

PREAMBLE AND RESOLUTIONS

Whereas, In 1615 Stephen Brule, one of Champlain's interpreters, is known to have visited the Carantouannias Indians, who at that time occupied the place in northern Bradford county, known as "Spanish Hill," and vicinity, and explored the Susquehanna river "to the sea" and.

Whereas, This is the earliest visit or advent of white men in Bradford county, and in all probability the first white man, within the present limits of Pennsylvania, therefore,

Resolved, That this Society, in connection with the Athens Historical Society, and other Historical Societies of Pennsylvania, and New York, take steps to properly and appropriately celebrate the Three Hundredth Anniversary of this historical event.

Resolved, That a committee be appointed to confer with the Athens Historical Society, the borough authorities of Athens, Sayre, South Waverly, Pennsylvania, and the borough authorities of Waverly, New York, to discuss and formulate plans, to appropriately observe this historical event, at or near "Spanish Hill" Bradford county, Pennsylvania, in the year 1915.

I certify that the above is a correct and true copy of the preamble and resolutions adopted by the Historical Society of Bradford county, at a regular meeting held on December 26, 1908.

J. ANDREW WILT,
Secretary.

Local Historical Societies

The **Lancaster County Historical Society** meets monthly except during the vacation months of July and August. It also publishes its proceedings monthly, in pamphlet form. The December issue contains an index or list of the titles and a brief description of a number of the papers read before that society since its organization twelve years ago. This list shows the many subjects that have been discussed and will prove valuable for reference. The Secretary at the January meetings stated that requests came from other historical societies and libraries in other states for its publications. The librarian reported an addition of 285 volumes during 1908 and a large number of articles for the museum. He had prepared a list of all the books written or published by Lancaster county people, numbering over 1500 titles and donated his bibliography to the society. The Treasurer had received \$491 during the year. The February proceedings contain an interesting paper prepared by Dr. J. H. Dubbs on "Ephrata Hymns and Hymn-books." Another paper in the same pamphlet is entitled "Facts from an Old Receipt Book."



The Lebanon County Historical Society

This live society which held its eleventh Annual Meeting and dinner January 8, 1909, during 1908 met 6 times, paid out \$183.73, added about 140 books, journals, pamphlets, curios, etc., to its collection, and closed the year with 164 members.

At the Annual Meeting the following business was transacted:

Reports were made by the Executive Committee, the Treasurer, the Committee on History, the Committee on Relics, curios, and antiques, and the Committee on Necrology.

The list of officers is made up of President, 2 Vice Presidents, Secretary, Treasurer, Librarian, an Executive Committee of nine including the President, Secretary and Treasurer, Ex officio.

After the annual dinner addresses as toasts were made as follows:

"The Presbyterian Church in Lebanon County by Rev. J. L. Hynson. Work of the Lebanon County Historical Society by Rev. P. C. Croll, D.D., and Pennsylvania Soldiers at Valley Forge by John A. Herman, Esq.

One of the unique and valuable features of the work of this society is the annual review of the past year's doings, covering the Weather, Municipal and Industrial Life, Elections and Inductions into Office, Religious Events, Educational, Reunions, Events

of General Interest, Fatalities and Wrecks, Deaths. Sister County Historical Societies would do well to take up the same method of chronicling the history of their respective counties.



Wyoming Historical and Genealogical Society

This society, after a delay of three years, has issued a new volume (Vol. X) of its "Proceedings and Collections" made possible by the establishment of "The Coxe Publication Fund", contributed by the Coxe family of Drifton, Luzerne County, Pa. (256 pages, Price \$3.50 paper cover).

We give herewith the subdivisions listed in the table of contents—Preface, Contents, Proceedings, Reports, Wyoming Anthracite Coal Celebration, Glacial Rock on Shawnee Mountain, Muster Roll of Capt. Henry Shoemaker's Company; Northampton County Rangers, 1781; Olden Times in Bradford County, Pa.; Original Letter from William Penn; Capture and Rescue of Rosewell Franklin's Family, by Indians; Marriages and Deaths, Wyoming Valley, 1810-1818; Continental Commission of Col. Zebulon Butler; Turtle Shell Rattles from Indian Graves, Bradford County; Memorial Tablet to Frances Slocum; Memorial Tablet to Lt. Col. George Dorrance; U. S. Revolutionary Pensioners in Bradford and Luzerne Counties; Biographical Sketches of Deceased members; Officers and Members of the Society.

We gather the following information from the reports of the Secretary and Treasurer at the annual meeting February 11, 1908. Number of Life Members 195. (Membership for Life is based on the contribution of \$100.00 to be invested in "the Life Membership Fund") Annual Members 211. The secretary wrote fully 559 letters during the year. During the year 732 books and 1474 pamphlets were added to the library which is open daily from 10 A. M. to 5 and 6 P. M. About 18000 volumes are thus accessible for daily use, a privilege that is appreciated if 7000 visitors a year are a criterion. The Secretary and Librarian Rev. Horace E. Hayden for many years carried the responsibility of incurring all bills, raising all funds and paying all accounts. In 1906 he made an appeal to the State Legislature for any sum from \$5,000 to \$20,000 to help the Society. A joint committee of the House and Senate agreed to allow \$2,500 which was passed and finally vetoed by the Governor "pro bono publico." This failure led the librarian to change plans and try to increase the endowment fund from \$25,000 to \$50,-

000, with the result that the fund in cash and subscriptions showed a total value of \$45,400, at the annual meeting.

We get a glimpse at the collections in the following words quoted from the Semi-Centennial Address delivered by John W. Jordan, Librarian of the Historical Society of Pennsylvania:

"Your rooms impress the visitor from the first with the air of studious—and because studious—quiet elegance, which meets the eye. The well-selected Library of general and local history and biography needs no criticism from me, but high commendation, and the collection of portraits of your worthies, who by pen and sword, and in professional and commercial life, have upheld the honor and maintained the glory of your county, is a remarkable one, and attests the success which has attended your efforts. And the relics and curiosities—many of them are of special interest and value to those who love what Dean Swift calls "small mice nibbling at the holes of history." The Ethnological collection is a remarkably fine one. I must not overlook your collection of the newspapers published in the county and elsewhere, valuable aids to any one who delves into the history of the past."

The concluding words of Dr. Jordan's address may well be repeated:

"Allow me to urge you to collect every memorial of your forefathers that time may have spared. Give the future historians of

your county no cause to reproach you for having left them naught but arid chronicles of events, but let them find among the fruits of your labors the materials, not only for faithful narrative, but for a philosophical exposition of the conduct and principles and institutions of your ancestry."

The Wyoming Society has been doing most excellent work along the lines referred to by the speaker and well merits the words quoted on page 45, written by F. B. Hodge of the National Museum, "The work of the Wyoming Historical and Geological Society deserves the highest praise."

From the report of the Annual Meeting of the society held Feb. 10, 1909, the following information is gleaned: the endowment fund amounts to \$47,000; total membership is 385, 203 being the life members. During the past year 525 books and 1100 pamphlets were added to the library. The society is now in a far more prosperous condition than ever before in its history." It must have pained the patient, toiling secretary, Rev. H. E. Hayden to write these words.

"It is really disheartening to your librarian in spite of the prosperity that has marked the past year to note how very few members of the society enter its doors. It is certain that of the 308 living members of the society (that not counting the sixty-eight deceased life members) not ten per cent., including the officers of the society have visited the rooms during the past year except to attend the four regular meetings."

Reviews and Notes

Calvin Thomas, Professor of German Literature at Columbia University, is the author of *A Short History of German Literature*, which the D. Appleton & Co. are publishing. The volume belongs to the *Literature of the World Series*, edited by Edmund Gosse of Cambridge, England.

Miss Elsie Singmaster had two stories in the magazines for February—*The Ghost of Matthias Baum, in the Century*; and *Elmina's Living-Out*, in *Lippincotts*. The scene of the first story is laid in Millers-town, Pa. A well-to-do widow has several suitors, and she is undecided about the choice. She moves to the outskirts of the village into a house where Matthias Baum formerly lived—and hanged himself. As it frequently happens, Matthias Baum's ghost—schpook—was said to be around the place. But Savilla Marstellar was not annoyed by these rumors. The uncanniness of the place enabled her to choose her suitor—Christian Oswald, who was the

only young man who had the courage to venture out in the dark and call on her at her new home.

The scene of the other story is also laid in the same vicinity. There is about as much difference in the structure of these two short stories as it is possible for short stories to possess. The former has some plotting, while the latter is hardly more than an episode; it is a transcript out of the life of a young girl who becomes dissatisfied with farm life at home and goes to Philadelphia—and comes back again. Both stories are for the most part portrayals of Pennsylvania-German life and are interesting reading.

Progressive Pennsylvania: A Record of the Remarkable Industrial Development of the Keystone State. By James M. Swank, Author of "The Manufacture of Iron in all Ages." Cloth, octavo, gilt top, 360 pp. Price \$5. J. B. Lippincott Company, Philadelphia, 1908.

This is a book filled with rare information presented in an interesting style. Chapters like the following, The Lack of Civic Pride in Pennsylvania; The People who Settled Pennsylvania; Early Transportation in Pennsylvania, giving an account of the Conestoga wagons renowned as the ships of inland commerce and among the most famous wagons in history; Early Railroads in Pennsylvania,—are only a few of the interesting parts of the book.

It is carefully written; it is free from the errors that are apt to creep into a publication that has thousands of names and dates. It is written in a style that is not always found in books of such a nature. It is not a chronology of events. It is a valuable contribution to Pennsylvania history, and it should go far to arouse the civic pride of Pennsylvanians, which desirable attribute, as related in the first chapter, is manifestly lacking among the inhabitants of the Keystone State.

Modern Methods for Teachers: By Charles C. Boyer, Ph.D., Department of Pedagogy, Keystone Normal School, Kutztown, Pa. Cloth, 345 pp. J. B. Lippincott Company, Philadelphia, 1908.

Here is a book that is modern in every aspect; it is a twentieth century handbook as its further title indicates. It embodies a practical view of the latest developments in the methods of teaching. It is comprehensive and stimulating; it is well founded upon experience and on an understanding of the science and art of teaching.

Probably the modernity of it is carried far enough in the treatment of Agriculture; seemingly this chapter is just a little aside of the mark, and that it is more fanciful than practical.

In the first place, teachers the least competent to teach Agriculture in the common schools without making it a farce are not to be found, and it is exceedingly difficult to tell when they can be found. Secondly, the course as suggested even for a grammar school is entirely too extensive; pupils could not do anything but run over the country visiting this and that. In our mind there is enough of this interrupted manner of study by just such performances. What undisciplined and unrestrained young America needs is to do some hard work and some hard consistent thinking, to learn to sit down to some hard consistent studying and acquire a scholarship worth the name. Thirdly, that such an extensive study of Agriculture should be adopted in a city high school self-evidently borders almost on the absurd; and by no manner of

means would it relieve the overcrowded factory and tenement, even if it could be carried out.

We believe in getting children more interested in, and acquainted with, God's great out-of-doors; but in order to do this it is not necessary to turn our public schools into agricultural colleges; they ape too much after the college as it is. A wholesome and sympathetic study of nature as suggested by Professor Schnucker's "The Study of Nature" will do a great deal toward arousing an interest in the outside world.

The book is splendidly outlined; it is divided into three parts: Principles of Teaching; Methods of Culture; Methods of Instruction. There is also an Appendix with a most valuable list of books for supplementary reading. It is a valuable addition to pedagogical literature.

Luther's Epistle Sermons for Advent and Christmas, translated into English by Professor J. N. Lenker, D.D., author of "Lutherans in all Lands," translator of Luther's Works, etc., Bound in cloth, 338 pp., price \$1.50 or with expressage prepaid \$1.65. It is also published in a cheaper form at 50 cents. Address The Luther Press, Box 253. Minneapolis, Minn.

This well-bound volume contains twelve excellent sermons for the part of the church year from the first Sunday in Advent to Epiphany, including three sermons for Christmas and one each for New Year's, St. Stephen's and St. John's days. The reading of the volume is both interesting and edifying, more like a modern book than sermons preached nearly four hundred years ago.

It is better to study the books Luther wrote, than those others have written of his life and work. "It is remarkable how he treats the problems which perplex thoughtful men of our day, covering almost every phase of religious, moral and social conditions." Read this and others of his most popular books and "judge for yourself."

Luther on "Christian Education" was translated by Dr. Lenker and lately published. To be had at above address at same price.

Rev. Dr. Lenker is a Pennsylvania-German by birth and education. With the assistance of others he has already translated and published a considerable portion of the 110 volumes written by the Reformer, Martin Luther. It is expected that all will be translated and published in English.

J. A. S.

The Pennsylvania-German

Vol. X

MAY, 1909

No. 5

A FEW WORDS

ABOUT

THE PENNSYLVANIA-GERMAN



HE locating of the publication office of this magazine at Lititz affords a convenient excuse and opportunity for saying a few things respecting the history and present purposes of the magazine.

The first number of THE PENNSYLVANIA-GERMAN issued January, 1900, by Rev. Dr. P. C. Croll, of Lebanon, Pa., contained among others the following introductory words.

No more than a new-born babe does this journal apologize for its birth. It is here and claims its right to be. It was born within the wedlock of race-love and the desire of its perpetuation. It has come with a mind to stay. It believes that it has an open field in which to grow, explore and disport itself.

Like all infants it cries for help and support. It seeks all who would lovingly press it to their heart and promises to prove a benefit and a blessing to such. It hopes to grow into general favor and make itself widely known and useful.

It not only is, but it exists for a special purpose. It feels that it has a distinct life of its own to live. It therefore comes to

join the large journalistic family labeled with a special tag. It wears this upon its very face (cover) and does not feel like dying before its recognized mission has been set forth. It has a story to tell that has never yet been fully or correctly told. It has a treasure to unearth that has been hidden even to many of its own heirs. It has a mine of poetic gems to explore that must not be allowed to lie in oblivion with the passing of the dialect in which they are couched. It has a wealth of biography to write which must place comparatively unknown men today into the galaxy of the great and renowned. It has broken bits of anecdote and sentiment and reminiscence to gather as beads upon a string which its proud descendants of a plain but sturdy race may wear as a golden necklace in the presence of the lords and princes of other race classes. Its very name must declare its mission to which it professes to hold itself loyal.

SALE OF MAGAZINE

Dr. Croll as editor and publisher conducted the magazine very creditably and successfully until October, 1905, when the sale of the magazine was announced in an editorial containing the following words:

With this issue THE PENNSYLVANIA-GERMAN closes its sixth volume. The unique journalist infant, born nearly

six years ago, has grown well apace and is now quite a plump and active little stripling. When it first came to light it was a dubious little foundling—a care chiefly to its literary pater, a surprise and curiosity to its blood relatives. But its piteous cry, like that of many another helpless babe, sympathetically drew to itself a circle of true friends and loyal supporters. It was soon recognized that it came of good blood and that it had noble aspirations. Hence it was carefully fed and well clad; so it soon shed its swaddling clothes and began to stir about.

It has now outgrown its nursery. It has grown into an active and hearty boy. It has developed an identity of its own. Its life is distinct and separate from that of its founder. Its voice has grown stronger and more familiar, and it has for years periodically wakened the slumbering echoes in many a valley of the dear old Keystone State. Even beyond the State of its birth the migrating clans have heard its bugle notes, and they have come to its rescue and support as the clans of bonny Scotland would answer the clarion notes of one of its pipers in the old feudal days.

Inasmuch as the magazine has thus developed its own distinct life, it can be treated as a thing separate from its founder and literary guardian. Whilst it may still have need of direction and supervision, the character of its life has become fixed and definitely outlined. It must live out its own peculiar self, no matter in whose house it may find chance to dwell. It may, therefore, be permitted to wander from the home and paternal tutelage of its birth, and in other hands and new environments work out its peculiar mission and live its distinctive life.

It has accordingly been decided that in the future the little stripling shall have a new home. It will go on its errand of light-giving, trimmed by other shears. For its periodic voyages over the literary seas, its sails will be unfurled by other hands. In short, after this issue it passes into other editorial care and possession. It cannot be said that it was sold, for the little fellow is no slave—but was free-born. It must forever remain as unshackled in its mission of bearing historic light as is the goddess of liberty, perched on a pedestal in New York harbor. Yet for a consideration its privilege of editorial guidance and its property rights and ownership have been transferred and are henceforth exclusively vested in other hands. On account of ever more crowding professional duties and occasional reminders of a decline of nervous vitality, its founder and editor has searched out capable and loving hands to whom it has been confidently entrusted.

We are happy to say that such guardians have been found in the persons of Messrs. H. A. Schuler, of Allentown and H. W. Kriebel, of East Greenville, Pa., both educated, intelligent and experienced men. The former was for many years associated with a progressive newspaper of his city, while the latter has been a founder, trustee and teacher of Perkiomen Seminary, a school of no mean reputation. Both are writers upon Pennsylvania-German subjects. Being country bred they know the genuine flavor of its folklore, life and spirit, and being educated and clever observers, they have grasped the scope of its life as it is yet to be largely unfolded in literature.

NEW PLANS

The new proprietors announced their plans and hopes as follows:

Our aim will be to move forward along the lines laid down by the founder of this magazine, gradually developing new features in essential harmony with its main ideals and doing this by giving all our time and thought to the work. Our chief purpose will not be to offer cheap, ridiculous poetry in the vernacular, nor to dole out perfunctory praise of individuals, nor to attempt a mere description of Pennsylvania-German life, either past or present, nor to disparage any class of our citizens, but to undertake and continue the thorough study of the lives, the work and the characteristics of that large, sturdy and long continued stream of German immigrants which began at the very founding of the State. In the next place we wish to encourage a closer study of the environments of these people, as a background to the picture we would paint or the mosaic we would piece together. We shall look for the hearty co-operation of our readers to this end and will welcome whatever suggestions they may make for improving our magazine.

Right here let us say that we have no hobby to ride, no fads to parade, no creeds to air, no ax to grind, no place to boom, no vengeance to wreak, no idols to smash. Only this: We honor, admire and thoroughly believe in the Pennsylvania-Germans; we are proud to be of their kith and kin; we wish to do them a useful service and thereby make an honest living for ourselves. We want all Pennsylvania-Germans and their friends to read our magazine and shall strive to respond to the tastes, wishes and wants of our readers.

With the issue for September 22, 1906, the magazine was made a monthly. The next issue contained the following "Important Notice."

Due notice is hereby given that the partnership heretofore existing between H. W. Kriebel and H. A. Schuler in the publication of THE PENNSYLVANIA-GERMAN was dissolved by mutual consent September 20, 1906. Mr. Kriebel thereby acquired the sole ownership of the magazine and will continue the publication thereof, while Mr. Schuler will continue the editorial management. All matters of business pertaining to the magazine must be settled with Mr. Kriebel.

During 1907 plans were laid for a vigorous campaign the following year, to be ruthlessly disarranged by the untimely and lamentable death of the editor Mr. H. A. Schuler, January, 1908. All editorial and financial responsibility were thus suddenly thrust upon the publisher, contemplated improvements prevented and personal canvassing by the editor and publisher made practically impossible for want of time.

"WHAT OTHERS SAY"

A circular letter was sent to subscribers January 1909 asking among others the following questions: 1, Has THE PENNSYLVANIA-GERMAN a field? 2, Has it won for itself a right to live and expect support?

Our readers will bear with us if we quote a few words from the replies:

—Most assuredly, it should find a welcome in all intelligent families and serve as a history for the rising generation and find many of the young desiring to read mine.

THE PENNSYLVANIA-GERMAN has a wide field. It has won for itself a right to live and is intensely interesting, instructive and entertaining.

—Undoubtedly THE PENNSYLVANIA-GERMAN magazine has a field and has won for itself a place in it. It merits a large circulation.

—THE PENNSYLVANIA-GERMAN is the best and most for the money of any magazine in its class and certainly deserves the substantial support of every thinking son and daughter of our race.

— feel that the magazine has a distinct field which it is filling with a large measure of success. It should receive the support of all interested directly in Pennsylvania history and through libraries, could profitably be made available to advanced students in American history in all sections of the country.

—It both has a field and has won a right to live and expect support. It has far exceeded my expectations in every respect. It deserves the heartiest support and encouragement.

—I am sure there is a field for THE PENNSYLVANIA-GERMAN and that it has a right to ask for support. It seems to me that the city of Philadelphia with its large population of German descent, alone should support such a paper. Or, that the cities of Lancaster, Reading and Allentown should do it without a subscriber from anywhere else.

—Think THE PENNSYLVANIA-GERMAN should be taken in every Pennsylvania-German family and the language be kept up by the children—unless it is done, in a few years there will be no one left who knows the language.

(1) Certainly.

(2) Undoubtedly.

—Wish you continued success, and hope it may be a means of correcting the erroneous views concerning our people. If only those who are most in need of it were readers of it.

(1) Yes indispensable necessity.

(2) Decidedly.

—Certainly THE PENNSYLVANIA-GERMAN has a field and has nobly won itself a right to exist and I trust it will receive proper support.

—THE PENNSYLVANIA-GERMAN has a definite field and mission and what is more, it is fulfilling its mission. I have a right to exist and should receive the support of every Pennsylvania-German in this and other states.

—Of all the papers and magazines I am getting it would be the last one I would drop.

—This paper should have the encouragement and support of every Pennsylvanian of German or Dutch descent.

—In a sense pioneer work is still to be done in this field, that is as compared with the work accomplished in New England and New York. I feel that THE PENNSYLVANIA-GERMAN will occupy a position similar to the N. E. Gen. and Bio. Register and the N. Y. Record. To bring this about it will be necessary for all interested in Pennsylvania history and genealogy to co-operate in the work.

I read the magazine regularly, and am much interested in the historical and other general information it contains, concerning our old Commonwealth, with special reference to our kind of people, and we cannot help but feel that if there had been strenuous efforts made in this direction by former generations, such as you and others engaged in this good work are

now making, and if our people had been more self-reliant and determined to push to the fore, that they would, no doubt, have secured a much greater influence in the public affairs of this Commonwealth, and more honors to their individual members, even than they have heretofore enjoyed and are now enjoying.

—THE PENNSYLVANIA-GERMAN has a prolific field among the descendants when its mission is properly understood and its straightforwardness in all its contents has won for itself a right to live and I bespeak for it a successful future.

—Would not be without it.

That THE PENNSYLVANIA-GERMAN has a field of its own, goes without saying. I have been a subscriber from the beginning and would be sorry to give it up.

—Has my hearty Amen. I would not be without it at double its price.

—THE PENNSYLVANIA-GERMAN is a meritorious publication championing the cause of a worthy race. We do honor to ourselves by honoring our forbears though humble, whose life this magazine aims to perpetuate. It should be in every intelligent home. It is clean and absolutely reliable.

—I am pleased with your magazine both internally and externally. I do not think that any fair-minded person has any good reasons to adversely criticize your publication. On the other hand I feel that it is ably edited and its appearance is sufficiently attractive to merit the support of all Pennsylvania-Germans who take any interest in their own history.

—I find your magazine always interesting and of value, and I trust that you are meeting with abundant success. The Pennsylvania "Dutchman" will some day come into his own history, song and story and your work will then be appreciated even more than it is now.

—THE PENNSYLVANIA - GERMAN (magazine) is an indispensable production—a long felt want and should be supported by every one of Pennsylvania-German extraction.

—The magazine occupies a field rich in history and folklore, and I can bespeak for it my best wishes for its continued success.

—There is no doubt that THE PENNSYLVANIA-GERMAN has a large field and that there is a long life of great usefulness before it. No other periodical occupies this field. The history and the virtues of the Pennsylvania-Germans have been too long neglected. The magazine is doing much to secure our people recognition for what they are and what they have

done and the large number of their descendants should furnish it ample support.

—I think THE PENNSYLVANIA-GERMAN has a legitimate field although limited to a certain class of people by its necessary distinctiveness. Its scope of territory, however, is quite extensive and includes all places in which reside Pennsylvania-Germans and their descendants, and as the number of that class of people is millions, thousands of whom are appreciating their ancestry, there seems to be no reason why the magazine should not receive a good support as it has surely won for itself a right to live.

—Several years ago while in the Congressional Library, Washington, D. C. I first saw THE PENNSYLVANIA-GERMAN and was so delighted I subscribed at once. Since that time it has steadily improved and I would not wish to miss a copy. I have given as presents yearly subscriptions to quite a number of my friends believing your magazine has a field and is filling it.

PLANS FOR FUTURE

Our ambition is to make THE PENNSYLVANIA - GERMAN by virtue of its inherent value an indispensable periodical in its chosen field.

As means to this end we may call attention to a few items:

1. We have adopted a standard **phonetic notation**. The reader is referred to our article on the subject. The dialect is dying has been dying the last hundred years, in fact should have been dead for decades according to predictions made.

While it is dying and is destined to become eventually a dead "dialect" it is highly desirable from a historical linguistic and social standpoint to observe and record its finer distinctions. What are the differences between the Lehigh and Lancaster dialects, between those of Centre and Somerset counties?

We welcome the submission of notes and articles for publication bearing on the history, peculiarities, of the dialect and will be pleased to have contributors make use of this notation in indicating the sound values of letters and words.

2. Providing sufficient orders are received making such a step feasible we will reprint the earlier volumes of the magazine, thus making the acquisition of complete sets of the magazine a possibility.

THE PENNSYLVANIA · GERMAN has already become a repository of valuable data respecting local Pennsylvania history not otherwise accessible. With a widening circle of friends and interested supporters it must continue to grow in value as a source book for public and private historic libraries.

Some of the volumes are out of print; of others only a few copies are left. Orders for back numbers have remained unfilled because the copies could not be supplied. It is not at all likely that another republication will be attempted. All those who desire any or all of the first nine volumes of the magazine should forward their orders at once. For conditions see advertising pages. Subscribers will confer a great favor by sending us names and addresses of individuals and libraries who in their estimation might be interested in this offer.

3. As time and means permit more space will be devoted to Literary Notes, the work of Historical Societies, and the printing of genealogical data.

We are led to refer to the first of these by the following communication from a reader:

Would it be feasible for you to print a summary or review or at least a bibliography of all current articles or books in which the Pennsylvania-Germans figure? Every month there are one or more stories, essays or articles in the various magazines more or less descriptive of "Pennsylvania-Dutch" life. And then there are of course the occasional novels and historical efforts. It would be worth while it seems to me to keep your readers in touch with all this literature.

It will be impossible for the editor to do this work satisfactorily alone. He will be glad to avail himself of

the kind aid and advice of subscribers and invites communication on the subject. Let me know on what particular field you can supply notes.

Unfortunately we have experienced difficulty in making arrangements for the prompt report of meeting of local Historical Societies. The following communication will illustrate one reason why we do not report more society proceedings:

I must admit that as Secretary of the Historical Society I have been discourteous in not replying to the request for reports of our proceedings. As a fact I am not able to attend to my own business and have not time even to be secretary, but seem unable to escape the office. I do not know of any other member who would be likely to undertake to send reports. It is difficult to get them to attend the meetings and they are not active workers in any line of history.

4. We shall give our hearty encouragement to the organization of local Pennsylvania German societies and give them through their representatives official recognition in the editorial management of the magazine. We believe that such movement to be inaugurated by the organization of a local society at Reading will mean a great deal in the study of the life of the German element in America. We shall be pleased to hear from subscribers who are willing to help organize societies in their respective communities.

5. The minimum number of pages of the magazine proper per month hereafter will be 56 instead of 48, eight pages of general reading matter being substituted for the supplemental pages of "Genealogical Records." Supplementary pages containing genealogical, family and church or other records will be printed only by special arrangement with parties interested, the conditions of which will be cheerfully given on application. We believe that by this change we can serve our readers and contributors more fully and more satisfactorily than by the plan followed thus far this year.

We have been influenced to take this step by a genealogical student who wrote us as follows:

I take the liberty of making a recommendation and a suggestion.

Many persons have enough family data to make a page or so when printed, but it is not enough to be ready for pamphlet or book form. Advertise a price per page for such printing as a part of your advertise-

ments in your magazine for one issue. These will make a pamphlet when several pages have been printed at different times and will be much prized. If this can be done I am quite certain that it will prove to be the best feature of your magazine in point of attracting additional subscribers.

We shall make other changes from time to time which need and conditions may seem to make desirable.

Lancaster County History

By Israel Smith Clare, Lancaster, Pa.

AUTHOR OF A SERIES OF WORLD HISTORIES



THE territory comprised within the limits of Lancaster county, Pennsylvania, before its settlement by the whites, was occupied by various tribes of Indians, such as the Susquehannocks, the Shawanese, the Conoys, the Delawares and the Nanticokes. The Susquehannocks were a powerful tribe at one time, and the last remnant of the tribe was called Mingoos, or Conestogas, whose home was at Indiantown, in the present Manor township, which was destroyed by the Paxton Boys in 1763, when the Conestogas were massacred at Indiantown and in the jail at Lancaster. The Shawanese were a warlike, treacherous and roving tribe, who migrated from the South and settled at Pequahan, or Pequea, at the mouth of Pequea creek, early in the eighteenth century, and remained there for half a century, after which they migrated to the West.

The territory of the present Lancaster county was visited by whites who traded with the Indians, such as the French Canadians, Martin Chartiere and his son Pierre Chartiere, Pierre Bizallon, Jacques LeTort and Isaac Miranda; the English Quakers, Edmund Cartlidge and his brother John Cartlidge, John Harris, James Harris, Robert Wilkins, William Wilkins, Thomas Wilkins, sr., Thomas Wilkins, jr., John Wilkins, Peter Wil-

kins, Colonel John Gibson, Colonel George Gibson, Barnabas Hughes, Gordon Howard, Samuel Smith, Jonas Davenport, Peter Allen, Henry Bealy, John Burt, John Boggs, Moses Combs and Simon Girty; and the Scotch-Irishman, James Patterson, Lazarus Lowry, John Lowry, James Lowry, Daniel Lowry, Alexander Lowry, James Galbraith and his son John Galbraith, James Hamilton, John Kennedy, Dennis Sullivan and Joseph Simons.

FIRST SETTLERS

Lancaster county was originally a part of Chester county, and the earliest white settlers were Swiss Mennonites, French Huguenots, Scotch-Irish, Presbyterians, Welsh Episcopalians and English Quakers. The two original townships were Conestoga, formed in 1712, and Donegal, formed in 1722.

The Swiss and German Mennonites came as early as 1709, and settled in the Pequea valley and on the site and in the vicinity of the present city of Lancaster, having been driven to migration in America by horrible religious persecution in Switzerland and in that part of western Germany known as the Palatinate of the Rhine, for which reason they were called Palatinates. This first Swiss and German Mennonite settlement was made in 1709, near Willow Street where the Herts and Mylins now reside. These early settlers were Hans

Herr and his five sons, Hans Mylin and his sons Martin and Hans, Hans Rudolph Bundley, Martin Kendig, Jacob Miller, Martin Oberholtzer, Michael Oberholtzer, Hans Funk, Wendel Bowman, Henrich Shank, Ulrich Brackbill, George Snively, Christian Musser, Hans Jacob Hoover, Samuel Hess, Samuel Boyer, Christian Stover, Henrich Zimmerman or Carpenter, Christopher Franciscus, Amos Strettle, Jacob Miller, Peter Yordea, Hans Tschantz, Heinrich Funk, Hans Houser, Hans Bachman, Jacob Weber Benedictus Venrich, Christopher Schlegel, Guldin and others. Hans Herr had five sons, three of whom settled in what is now West Lampeter township and two in what is now Manor township. The Herrs of West Lampeter, Strasburg Manor and other townships are their descendants.

In 1715, 1716, 1717 and 1718 Benedictus Venerick, Hans Mayer, Hans Kaigy, Christian Hershey, Hans Graaf, Hans Brubacker, Michael Shank, Heinrich Bare, Peter Leaman Melchior Breneman, Henrich Funk, Hans Faber, Isaac Kauffman, Melchior Erisman, Michael Miller, Jacob Landis, Jacob Boehm, Theodorus Eby, Benedictus Witmer, the brothers Francis Neff and Hans Heinrich Neff, Sigismund Laudart, Christian Stehman, Joseph Stehman and others settled along the Conestoga and its vicinity in what became Lancaster, Conestoga, Manor and Hempfield townships.

Among the French families of the Lefevres and the Ferrees in the Pequea valley east of the other Swiss and German settlements were some German and Swiss settlers, such as the Schleiermachers or Slaymakers, the Zimmermans or Carpenters, the Witmers, the Lightners, the Eshlemans, the Herrs, the Hersheys, the Esbenshades, the Baers, the Grafs or Groffs, the Koenigs, the Keneagys, the Denlingers, the Becks, the Beckers, the Sauders or Souders, the Reams

and others. Matthias Schleiermacher (afterwards Anglicized as Slaymaker) and Heinrich Zimmerman (afterwards Anglicized as Carpenter) were prominent men.

In 1718 the Conestoga Manor—afterward Manor township—was surveyed for the use of the Penn family and was afterward granted to Swiss and German Mennonite settlers, such as the Herrs, the Bachmans, the Kauffmans, the Witmers, the Wisslers, the Eshlemans, the Kendigs, the Stoners, the Mayers, the Stehmans, the Newcomers, the Killaves, the Millers, the Charleses, the Shanks, the Hostetters, the Stauffers, the Landises, the Hersheys, the Oberholtzers, the Lintners, the Zieglers, the Funks and others. The principal English landowners in the Conestoga Manor were the Wrights, who had fifteen hundred acres, and John Cartlidge, who had a large tract about a mile northeast of the present Safe Harbor. James Logan, a Scotch-Irishman, and at one time Governor of Pennsylvania, owned a large tract a little north of the present Safe Harbor. James Patterson, another Scotch-Irishman, owned a tract east of the site of Washington Borough. The Conestoga Indiantown was granted four hundred acres of land, and Blue Rock comprised eight hundred acres. The German families of Shuman and Manor settled east of the site of Washington Borough about 1772.

In the vicinity of the site of Columbia were such German and Swiss settlers as the Tarrys, the Garbers, the Stricklers, the Stehmans, the Kauffmans, the Herrs, the Rupleys and others.

In 1718 Hans Graaf, in search of his runaway horse found a beautiful spring some miles north of his Pequea settlement, to which he removed with his family, where he founded a new settlement called Graaf's Thal, or Groff's Dale. His descendants have become numerous throughout Lancaster county, and the name has un-

dergone various changes, such as Groff, Grove, Graeff, etc. One of his six sons was called Graaf der Jaeger (the hunter). When the first townships of Lancaster county were formed the township in which Hans Graaf lived was called Earl, as Earl is the English word for Graaf. In 1719 Mr. Wenger, a Swiss, became one of Hans Graaf's neighbors, and his descendants are very numerous in Lancaster county.

In 1719 or 1720 some Germans who belonged to the new religious sect of the Dunkers, or Tunkers, First Day German Baptists, founded in Germany in 1708 by Alexander Mack, of Shreisheim, in the Palatinate, who, like the Mennonites, were very simple in their dress and habits, and adverse to others, to military service and the use of law, and who were consequently severely persecuted, settled at Germantown, at Oley and Shippack, near the Schuylkill, and along the Pequea and Cocalico creek, in the present Lancaster county. Among the early German settlers along the Cocalico creek were Conrad Beissel, Joseph Schaeffer, Hans Mayer, Heinrich Hoehn and several Landises. In 1729 Alexander Mack, the founder of the sect, himself settled at Muelbach, or Mill Creek, on the Cocalico.

In 1723 a number of German settlers belonging to the Lutheran and German Reformed Churches, who had been living in Schoharie county, New York, emigrated to Pennsylvania and located on the Swatara and Tulpehocken creeks, in what is now Dauphin, Lebanon and Berks counties and among these were the Weisers, ancestors of the Muhlenbergs.

In 1723 or 1724 Everhard Ream, a German, founded Reamstown. Other German settlers there were Bucher, Huber, Keller, Leader, Schwarzwaldler, Schneider, Killian, Dock, Forney, Rupp, Balmer, May, Mayer, Hahn, Ressler, Beyer, Leed, Schlott, Graaf, Wolf, Feirerstein, Weidman and others.

In 1723 or 1724 some German and Swiss Mennonites settled in the region of the present East Earl township, the settlement being called Weber Thal, or Weaver Land, from the Webers, or Weavers. The chief settlers were Jacob Weber, Heinrich Weber, George Weber, Hans Good, the Martins, the Millers, the Ruths, the Zimmermans, the Schnaders.

EPHRATA

Among the Dunkers, or German Baptists who settled at Muelbach, or Mill Creek, on the Cocalico creek, in 1720 or 1721 was Conrad Beissel, who soon separated from the sect because he believed the seventh day of the week (Saturday) to be the true Sabbath instead of the first day (Sunday), and who in 1725 retired from the Muelbach settlement, and for some time lived like a hermit in a cell on the banks of the Cocalico. When his abode became known others settled around him and adopted his views, thus giving rise to the religious society of the Sieben Taeger, or Seventh Day Baptists; and the settlement thus established in 1725 or 1726 was known as Ephrata, or Kloster, or Dunkertown, the last name being a nickname of the German word Dunker, or Tunker, a corruption of the German word Taeufer meaning Baptists. The society adopted a monastic life in 1732, the members living like the monks and nuns of the Roman Catholic Church, the monks in a Brothers' House and the nuns in a Sisters' House. The Kedar meeting-house and the convent Zion were erected on a hill called Mount Zion. The society had a paper-mill, a printing house, a school-house, a bake-house and other buildings, one of which had a town-clock. The sisters' rooms were decorated with ink-paintings with Scriptural texts in ornamented Gothic letters called in German, Fraktur Schriften. Bissel's successor as Father was Peter Miller. In 1739 Ludwig Hoecker came to

Ephrata from Germany and was appointed teacher of the common school. He afterward opened there the first Sabbath-School in the world; though not the first Sunday-school. Religious books, such as Fox's Book of Martyrs and other works were printed there. This community flourished for half a century, but nothing now remains of its past existence except crumbling walls and curious pieces of workmanship. Ephrata afterward became noted as a summer resort and its mountain springs became celebrated.

In 1727 about a thousand Swiss and Palatine Menmonites came to what is now Lancaster county, among them being the Diffenderfers, the Eckmans, the Eckerts, the Bowmans, the Eberlys, the Zugs, the Schultzes, the Funks, the Frantzes, the Mayers and others. Alexander Diffenderfer settled in Oley, now in Berks county. His brother, John Diffenderfer, settled at what is now New Holland. John's grandsons, David Diffenderfer and Jacob Diffenderfer, were Revolutionary soldiers. Other German settlers there were the Rancks, the Bacherts, the Becks, the Mayers, the Brimmers, the Kochs, the Hinkels, the Schneiders, the Segers, the Stehleys, the Brubachers, the Meixels, the Dillers, etc.

OLD FAMILY NAMES

Among the Swiss and German settlers who came here before 1735 and whose descendants are now numerous in Lancaster county are such names as Herr, Hess, Harnish, Hershey, Hiestand, Landis, Mylin, Brubacher or Brubaker, Brenneman, Witmer, Kindig or Kendig, Stoner, Hochstetter or Hostetter, Zimmerman or Carpenter, Kreider or Greider, Eckman, Eckert, Ellmaker, Schleiermacher or Slaymaker, Becker or Baker, Beck, Bachman or Baughman, Killhaven or Killheffer, Schaeffer or Sheaffer, Wenger, Diffenderfer, Graaf or Graeff or Grove, Musser, Musselman, Weaver or Weber, Good or Guth, Eshleman or Eshelman, Kauffman, Hoover or

Huber, Royer, Boyer, Bare or Bair or Bear or Baer, Bauman or Bowman, Oberholzer or Oberholtzer, Garber or Gerber, Nissley, Bassler, Burkholder, Shank or Shenk, Weidler, Weidman, Snavelly, Hoffman, Forney, Ritter, Risser, Eberly, Gochenaur, Stambach, Bomberger, Umberger, Burkhardt, Shiffer, Reist, Sensenig, Seldomridge, Sherrick or Shirk, Keyser or Kaiser, Swope, Diffenbach or Diffenbaugh, Westhaver or Westhaeffer, Sauder or Souder, Shissler, Rohrer, Stauffer, Erb, Eby or Eaby, Erisman or Ehrisman, Brandt, Ream, Leaman or Lehman, Shultz or Schulz, Hauser or Houser, Müller or Miller, Buckwalter, Mayer or Meyer or Moyer or Myers, Funk, Newcomer, Rathvon or Rathfon, Longenecker, Nieff or Neff, Brenner, Minnich, Reinhardt, Ehrhardt, Esbenshade, Bushong, Stehman, Dellinger, Dellinger, Mellinger, Schneider or Snyder, Schnader or Snader, Herman, Lichty or Light, Frantz, Brackbill and many others.

DIFFERENT NATIONALITIES REPRESENTED

The territory between the Big Chickies creek and the Susquehanna river was settled by the Scotch-Irish about 1715, with such family names as Semple, Mitchell, Patterson, Speer, Henderson, Hendricks, Galbraith, Anderson, Scott, Lowry, Pedam, Porter, Sterritt, Kerr, Work, Lytle, Whitehill, Campbell, McClure, etc. In 1722 this territory was erected into a new township called Donegal as most of these settlers come from county Donegal, Ireland. Some of the descendants of these Scotch-Irish settlers still own the first possessions of their ancestors.

In 1717 English Quakers and Scotch-Irish Presbyterians settled along Octoraro creek, among whom were William Grimson, the Cooksons, the Jervises, the Irwins and the Mays. Some years later came the Pattersons, the Darbys, the Leonards, the Joneses, the Steeles, the Matthews

the Cowens, the Murrays, the Millers, the Allison's, the Mitchells and others.

Septimius Robinson and John Musgrove, English settlers were among the Swiss Mennonite settlers in the Pequea valley. The Quaker English brothers John and Edmund Cartledge and David Jones, a Welshman, located on the Conestoga, near the mouth of the creek. In 1715 English and Welsh settlers, such as Peter Bellas, Daniel Harman, William Evans and James Smith located around Smoke-town, in what is now East Lampeter township. In 1716 Richard Carter, an Englishman, settled between the Conestoga and Pequea creeks, near the Susquehanna. He afterward settled in what is now Warwick township. In 1716 other English settlers. Alexander Bews, Anthony Bretter and John Gardiner, settled on the south side of the Conestoga, near its mouth. In 1717 Joseph Cloud, another Englishman, located near the Pequea. In 1719 Jenkin Davis, a Welshman, settled on a branch of the Conestoga and George Stewart, a Scotch-Irishman, located near the Susquehanna.

In 1714, Alexander Ross, an Englishman, located on the Little Conowingo creek; and in 1717 Edward Sleadwell, another Englishman, settled on the Octoraro creek, in the present Little Britain township. A Maryland grant was made to Mary Graham a Scotch-Irish woman, in the territory of the same township in 1715. Large tracts were granted by Maryland to Emanuel Grubb, a Welshman, in 1716 and 1720, and one to Thomas Jacobs, another Welshman, in the same township in 1720.

In 1682 a number of Welsh Episcopalians settled west of the Schuylkill, among whom was Thomas Owen. In 1686 Rowland Ellis and one hundred other Welsh settlers came. In 1698 other Welsh emigrants arrived, among whom were William Jones, Robert Jones, Robert Evans, Thomas Evans, Owen Evans, Cadwallader Evans, Hugh Griffith, John Humphrey and

Edward Foulke. In 1723 another Welsh settlement was made in the Welsh Mountain region by the Davises, the Evanses, the Douglasses, the Hendersons, the Morgans, the Jenkinses, the Edwards, the Robinets, the Fords, the Fobets, the Lardners, the Billingses and the Sprengers. The Welsh also settled along Allegheny creek, a branch of the Tulpehocken.

Hazard's Register states the following: "Kurtz, it is supposed, established the first Iron Works in 1726, within the present bounds of Lancaster county. The Grubbs were distinguished for their industry and enterprise. They commenced operations in 1728."

John Hains, the Quaker Englishman, a native of Yorkshire, England, located at Paxton, or Paxtang, the site of Harrisburg, about 1705. He was an Indian trader, and was once captured by some drunken Indians, who tied him to a mulberry tree and threatened to burn him alive because he refused to sell them more rum, but he was released by some friendly Indians who came to his rescue. He died in 1748, and, at his request, was buried under the shade of that mulberry tree, in the family graveyard. His son, John Harris, the first white child born west of the Conewago hills and a colonel in the American Revolutionary army, founded Harrisburg in 1785.

The site of Lancaster was first settled by Colonel George Gibson, an Englishman and an Indian trader, who established a tavern on the site of the First National Bank, on East King street, as early as 1721 or 1722. According to tradition the Indian village of Hickory Town stood on the site, there being a hickory tree in the center of the village, near a spring.

In 1727 three Quaker Englishmen—John Wright, Robert Barker and Samuel Blunston—settled on the east side of the Susquehanna, south of Chickies Hill, which was the beginning of the present town of Columbia. John Wright was the founder of Columbia and of Lancaster county.

His descendants have since resided in Columbia; and Wrightsville on the opposite side of the river, is named after this family. Wright, Barber and Blunston were active, enterprising and useful citizens, and their names are intimately associated with the early history of Lancaster county. The Pattons and other Scotch-Irish soon settled in that locality, as did such German and Swiss families as the Forrys, the Garbers, the Stricklers, the Stehmans, the Kauffmans, the Herrs, the Rupleys and others.

When Lancaster county was erected in 1729, there were one thousand Quaker families settled within its limits, their settlements extending from the Octoraro to the Susquehanna.

The French Huguenot families of the Ferrees and the Lefevres settled in what is now Leacock and Paradise townships, and their descendants have since spread to various parts of Lancaster county, of Pennsylvania and the United States. From the marriage of Isaac Lefevre with Catharine Ferree have sprung all the Lefevres in America. The French Canadians, Martin Chartiere, and his son and heir Pierre Chartiere, Pierre Bizaillon and Jacques Le Tort had resided among the Indians as traders some years before the settlement of Lancaster county and the Chartiers and Le Tort held lands in what is now Manor township, and Bizaillon at Paxtang, the site of Harrisburg.

In the meantime squatters had located west of the Susquehanna, in what is now York county; and John Grist, one of these, was involved in trouble with the Indians, and was finally forced to remove by the provincial authorities at Philadelphia, on complaint of the Indians.

FORMATION OF COUNTY

In February, 1729, Governor Patrick Gordon and his Council granted a petition of the Chester county settlers of Octoraro creek for a new

county, and appointed a commission of twelve prominent men, consisting of Henry Hayes, Samuel Nutt, Samuel Hollingsworth, Philip Taylor, Elisha Gatchell and James James, from what is now Chester county, and John Wright, Tobias Hendricks, Samuel Blunston, Andrew Cornish, Thomas Edwards and John Musgrove, from what is now Lancaster county, to meet John Taylor, the public surveyor of Chester county, to survey and mark the boundary line between Chester county and the proposed new county. In May, 1729, this commission reported to the Governor and his Council. The Governor submitted the report to the Assembly of the province; and on May 10, 1729, the Assembly passed an act erecting all that part of Chester county west of the Octoraro creek and north and west of a line of marked trees, from the north branch of the said Octoraro creek, northwesterly to the Schuylkill river, into a new county to be named Lancaster county, so named by the Quaker John Wright, after his native county, Lancaster, or Lancashire, in England, who had removed from Chester in 1726 and settled along the Susquehanna on the site of Columbia.

Lancaster county was the first county of Pennsylvania formed after Philadelphia, Bucks and Chester counties, the first three original counties within the present limits of the State. For twenty years (1729-1749) Lancaster county embraced all of Pennsylvania north and west of Chester county. It was gradually reduced to its present size by the erection of York county in 1749, Cumberland county in 1750, Berks county in 1752, Northampton county in 1772, Dauphin county in 1785 and Lebanon county in 1813.

A public meeting of the leading citizens of the new county, at John Postlethwait's tavern, the site of the old homestead of the Fehls, in Conestoga township, near Conestoga

creek, June 9, 1729, agreed on the names and boundaries of the townships of the county; and a magistrates' court at the same place confirmed the report of the citizens' public meeting, August 5, 1729.

Of the seventeen original townships Derry and Peshtank (now Paxton) are in the present Lebanon county. The fourteen original townships within the present limits of Lancaster county were Caernarvon, Salisbury, Sadsbury, Drumore, Martic, Conestoga, Hempfield, Donegal, Warwick, Earl, Leacock, Lampeter, Manheim and Lancaster. Conestoga and Donegal had been townships of Chester county before the formation of Lancaster county. Most of these townships have since been divided so as to make forty-one townships for Lancaster county.

DERIVATION OF NAMES

Most of the townships were named after places which the settlers came from in England, Wales, Ireland, or Germany. Thus Salisbury, Lancaster and Warwick were named after places in England, the last named being Richard Carter, who came from Warwickshire, England. Caernarvon and Lampeter were named after places in Wales. Drumore, Martic, Leacock, Donegal and Derry were named after places in Ireland. Manheim was named after the city of that name in Germany. Earl was named after Hans Graaf, being the German name of Earl. Hempfield was so named because of the large quantities of hemp raised there. Lebanon was a Scriptural name. Conestoga and Peshtank were Indian names, as was Cocalico, formed also in 1729, several months after the first seventeen townships, and being the Indian name of the creek flowing through it.

LOCATION OF COUNTY SEAT

By the act establishing Lancaster county, John Wright, Caleb Pierce, James Mitchell and Thomas Edwards

were empowered to purchase a site for the county court-house and prison. Three sites were proposed—Wright's Ferry, now Columbia; James Postlethwait's place, now Fehl's in Conestoga township; and Gibson's place, the site of Lancaster. The first county courts were held at Postlethwait's tavern, from June, 1729, to August, 1730; and a temporary wooden court-house and jail were erected there. Wright, Pierce and Mitchell selected Gibson's place as the site for the county-seat, and their report was confirmed by the Governor and his Council, May 1, 1729. A town was laid out there in 1730 by James Hamilton, of Philadelphia, and named Lancaster, after Lancaster, England. The road from Philadelphia to Harris' Ferry (now Harrisburg) passed through the new town.

On petition of the grand jury, magistrates and inhabitants of Lancaster county, the Provincial Council at Philadelphia appointed a commissioner of seven prominent men from Lancaster county and seven from Chester county to lay out a public highway, by way of Postlethwait's in Conestoga township, from the Conestoga Indian Town, in the present Manor township, to the King's high-road in Chester county, leading to Philadelphia. The viewers made their report October 4, 1733, and the Council confirmed it, and the road was declared the King's Highway. This is the road passing east from Fehl's, through Strasburg and the Gap, to Philadelphia.

As Maryland claimed the territory of southern Pennsylvania as far north as the sites of Columbia and Wrightsville, there were many border contests between Pennsylvania and Maryland settlers in what is now York county, Pennsylvania, for more than thirty years after 1732. The Maryland raiders were led by Colonel Thomas Cresap, and the contest is known as Cresap's War. Marylanders

were captured and jailed at Lancaster and Philadelphia, while Pennsylvanians were imprisoned at Baltimore and Annapolis, Maryland. In 1767 the border contests were ended and the disputed boundary between Maryland and Pennsylvania finally settled by Mason and Dixon's Line, established by Charles Mason and Jeremiah Dixon, surveyors appointed for the purpose by the British government.

COUNTIES AND TOWNSHIPS ESTABLISHED

The Quakers, John and James Hendricks, of Hempfield township, made the first settlement in the present York county in 1729. Other settlements were made west of the Susquehanna, in what are now York, Adams, Franklin, Cumberland and Perry counties; and the townships of Pennsborough and Hopewell, within the limits of the present Cumberland county, were erected by order of the Lancaster county court in November, 1735. In October, 1740, the town of York was laid out by Thomas Cookson, Deputy Surveyor of Lancaster county, by order of the Penns. On petition of the settlers west of the Susquehanna river, the Governor and Legislature of Pennsylvania erected that part of Lancaster county west of the river into a new county called York, August 19, 1749, Cumberland county was erected west of the river, north of York, January 27, 1750. Berks county was erected out of parts of Lancaster, Philadelphia and Bucks counties, March 11, 1752.

The Lancaster county court erected the following townships east of the Susquehanna: Hanover township, out of Paxton township, in what is now Dauphin, February, 1737; Little Britain, out of the southern part of Drumore, and Colerain, out of the southern part of Sadsbury, in February, 1738; Berne township, from part of Tulpehocken township, in what is now Berks county, in 1738;

Bethel township, from part of Lebanon township, in what is now Lebanon county, in 1739; Rapho, out of that part of Donegal between the Big Chickies and Little Chickies creeks, in May, 1741; and Bart, out of the western part of Sadsbury, in November, 1743. Little Britain was so named because its early settlers were all from Great Britain. Colerain and Rapho were named after the places where the early settlers came from in Ireland. Bart is a contraction of baronet, and was so named from Governor Sir William Keith, who was a baronet. Brecknock township, named by its early Welsh settlers after Brecknock county, Wales, was in existence in 1740.

Between 1735 and 1740 the neighborhood of Reinholdsville was settled by Germans, such as Hans Zimmerman, Peter Schumacher and others. On May 1, 1743, Lancaster was incorporated by charter as a borough.

As there were frequent disputes between the Scotch-Irish and the Germans in Lancaster county, the Penns ordered their agents to sell no more land in York and Lancaster counties to the Scotch-Irish. Many of the Scotch-Irish settlers of Paxton and Donegal townships accepted the liberal offer of the Penns and settled in Cumberland county. The Works, the Moores, the Bells, the Galbraiths, the Whitehills, the Silvers, the Semples, the Sterritts, the Woods and others—early Scotch-Irish settlers in the eastern end of Cumberland county—went there from Donegal township.

On petition of the inhabitants, the Lancaster county court erected the northeastern part of Warwick township into a new township called Elizabeth, from the furnace of that name, in 1757, and the northeastern part of Donegal township into a new township called Mount Joy, in 1759. Manor township was formed of the Conestoga Manor, which had hith-

erto been the southern part of Hempfield township; and Strasburg township was formed out of that part of Leacock township south of Pequea creek, which then included what is now Strasburg and Paradise townships.

In 1761 William Adams laid out Adamstown; and in 1762 Mr. Doner laid out Maytown, so called because it was laid out on May day. In 1761 John Miller, a blacksmith of Lancaster borough, laid out a town in the northeastern part of Manor township called at first Millersburg, afterwards Millerstown, and lastly Millersville. This place has within the last half century become famous as the seat of the First Pennsylvania State Normal School, the largest normal school in the world.

In 1761 the eccentric German baron Heinrich Wilhelm Stiegel, laid out a town which he called Manheim, after his native city in Germany. Among the first settlers were the Naumans, Minnichs, Wherlys, Kaisers, Longs and Heintzelmans. In the vicinity were the Lightners, Reists, Hersheys, Hostetters, Lehmans, Longeneckers, Brandts, Hellers and others. Baron Stiegel erected a glass house, where he carried on the manufacture of all kinds of glass for many years. He was a baron in Germany, and in America he was an iron master, a glass manufacturer, a preacher and a teacher, rich and poor, at liberty and imprisoned, and died a schoolmaster. The Assembly of Pennsylvania passed a special act for his relief, December 24, 1774.

In 1763 many of the Scotch-Irish settlers of Lancaster county sold out to the Germans and removed to the Chestnut Glade, along the northern line of what was then Lancaster and Chester counties, where there was heavy timber.

INDIAN TROUBLES

The people of Lancaster county especially the Scotch-Irish settlers of

Paxton and Donegal townships, suffered terribly during the whole ten years of the French and Indian War. Men, women and children were murdered while at work in the fields, at their meals or in their beds at night. Sights of horror, scenes of slaughter, bloody scalps, mangled bodies, hacked limbs—these were the evidences of Indian cruelty and barbarity. Such horrible sights and fiendish atrocities excited the fiercest rage and indignation among the people of Paxton, Hanover, and Donegal townships; and they became desperate in their determination for revenge on the savage butchers of their kinsmen and relatives. The Paxton and Donegal rangers watched the Indians very closely, and determined to strike terror into all Indians by exterminating the Conestoga tribe.

About the middle of December, 1763, the Paxton Boys, consisting of sixty men from Paxton, Hanover and Donegal townships, and commanded by Captain Lazarus Stewart, attacked the Conestoga Indian Town, in Manor township and barbarously massacred the six Indians at home, among whom was the chief, Shaheas, who had always been noted for his friendship for the whites. The magistrates of Lancaster borough brought the other Conestogas to Lancaster and placed them in the newly-erected workhouse for safety, while Governor John Penn issued a proclamation denouncing the massacre and offering a reward for the punishment of the brutal murderers. On the last Sunday morning in December, 1763, the Paxton Boys stormed the jail and workhouse in Lancaster and massacred the remaining fourteen Conestoga Indians found there, men, women and children. The infuriated murderers were deaf to all pleas for mercy and to all protestations of innocence and friendship for the English on the part of the helpless vic-

tims, who were horribly butchered with rifles, tomahawks and hatchets. Governor John Penn issued a proclamation denouncing the outrage and offering a reward for the punishment of the fiendish murderers.

THE CONTINENTAL ARMY

Lancaster county bore her share in the great struggle for American independence, and many of her sons were found among the patriots who swelled the Continental armies, taking part in the expedition into Canada in 1775 and in the battle of Long Island, White Plains, Trenton, Princeton, Brandywine, Germantown and Monmouth. Many British prisoners taken at Trenton, Princeton and Saratoga were confined at Lancaster, and the unfortunate Major Andre was also held for a time. Over five hundred wounded American soldiers from the battlefield of Brandywine were brought to Ephrata, where one hundred and fifty of them died, which fact has been commemorated by a fine monument unveiled in 1902. When the British occupied Philadelphia, in September, 1777, the Continental Congress fled to Lancaster, where they held an informal session and then fled to York, where they remained until June, 1778. While the British occupied Philadelphia the Continental money was printed at Ephrata. American soldiers were quartered at the barracks at Lancaster during the winter of 1777-78, and also in the Lutheran and Reformed churches at Manheim. The non-resistant sects of the Quakers, the Mennonites, the Dunkers and the Amish, whose religion opposed war and militarism, were denounced by the patriots as "Tories" and "enemies of America." George Ross was Lancaster's signer of the Declaration of Independence. Other prominent men of Lancaster in Revolutionary times were Adam Reigart, Jasper Yeates, a prominent Judge of the Supreme Court of Pennsylvania and a Tory,

and Edward Shippen, a prominent merchant and a Tory, and father-in-law of Benedict Arnold.

In 1785 Harrisburg was founded on the site of Harris's Ferry by Colonel John Harris, son of John Harris, the pioneer Quaker Indian trader; and the same year the Pennsylvania Legislature, on petition of the inhabitants, erected all that part of Lancaster county north of Conewago creek, with part of Northumberland county, into a new county called Dauphin. In 1813 the State Legislature, on petition of the inhabitants, erected a new county called Lebanon, out of Lebanon, Bethel and Heidelberg townships, Lancaster county, with part of Dauphin county, thus reducing Lancaster county to its present limits.

Lancaster was the capital of Pennsylvania from 1799 to 1812, when the State capital was removed to Harrisburg. On petition of the inhabitants Lancaster was incorporated as a city by a charter granted by act of the State Legislature in 1818. Two of Pennsylvania's Governors are buried at Lancaster—Thomas Wharton, who died there in 1778, and General Thomas Mifflin, who had been Governor twelve years, and who had also been president of the Continental Congress. He died there while a member of the Legislature. Both these men's remains are buried at Trinity Lutheran church.

LATER HISTORY

Since the Revolution the following new townships were formed in Lancaster county: East Hempfield and West Hempfield, from the division of Hempfield in 1818; West Earl, out of the western part of Earl in 1827; East Cocalico, West Cocalico and Ephrata, by the division of Cocalico township in 1838; East Donegal and West Donegal, by the division of Donegal township in 1838; East Lampeter, by the division of Lampeter township in 1841; Conoy, out of the western part of West Donegal in 1842; Upper Leacock, out of all that

part of Leacock north of Mill Creek in 1843; Paradise, out of the eastern half of Strasburg township in 1843; Fulton, out of the western half of Little Britain in 1844 and named in honor of Robert Fulton, who was born within its limits; Penn, out of the western part of Warwick in 1846, and named in honor of William Penn; East Earl, out of the eastern part of Earl in 1851; Providence, out of the eastern part of Martic in 1853; Pequea, out of the eastern part of Conestoga township also in 1853; Clay, out of the eastern half of Elizabeth, also in 1853, and named in honor of Henry Clay; Eden, out of the western part of Bart in 1855; East Drumore, out of the eastern half of Drumore in 1886.

The turnpike leading from Lancaster to Philadelphia was erected in 1792 and is the oldest turnpike in the United States. The other turnpikes in the county were constructed about 1835. The Philadelphia and Columbia Railroad was completed about 1835. This railroad was afterward extended from Columbia to Harrisburg. The Harrisburg and Lancaster Railroad, by way of Mount Joy and Elizabethtown, was united with the other railroad at Dillerville and near Middletown, making two railway routes from Lancaster to Harrisburg. These lines became part of the great Pennsylvania Railroad, completed in 1854, thus establishing one continuous railway line between Philadelphia and Pittsburg.

Lancaster county furnished a large number of soldiers for the War of 1812 and the War with Mexico who took part in the leading battles of the last-named war.

Before the abolition of slavery in Pennsylvania in 1780 slaves were held in many parts of Lancaster county. The old inn-masters were the principal slaveholders in this county, Curtis Grubb being the largest owner of slaves. There were many cases of hair-breadth escapes and captures of

fugitives at Columbia, where runaway slaves often crossed the river at the bridge. William Wright, of Columbia, son of James Wright and grandson of the pioneer John Wright was a great Abolitionist, and was once assaulted with a rawhide by Charles S. Sewell, a Maryland slaveholder, who had settled in Manor township and was forced to free his slaves. William Wright was the first person to suggest the so-called "underground railroad," a system and concert of action among the friends of the slaves to help such negroes as escaped from slavery in the South to freedom in the North or to Canada. One of the stations of the "underground railroad" was Daniel Gibbon's place, one mile west of Bird-in-Hand.

Samuel Wright, son of James Wright and grandson of John Wright, the pioneer Quaker settler of Wright's Ferry, laid out the town of Columbia in 1787. This place was one of three sites proposed in Congress in 1790 as the place for the permanent capital of the United States—the other two being Philadelphia and the site of the present National Capital. Columbia was made a borough in 1814. The town of Waterford, laid out by James Anderson at Anderson's Ferry in 1804, and the town of New Haven, laid out by David Cook in 1804, were incorporated as the borough of Marietta in 1812. At the village of Woodstock, built in 1807, on the river a few miles south of Columbia, in Manor township, Jacob Dritt laid out the town of Washington in 1811, and in 1814 Joseph Charles laid out Charleston, just north of Washington; and in 1827 both these towns were incorporated as the borough of Washington. The village of Strasburg, founded before 1740, became a borough in 1816. Manheim and Elizabethtown, both of which existed before the Revolution, were incorporated as boroughs in 1838. In 1811 Jacob Rohrer laid out

the village of Mount Joy, and in 1814 the village of Richland, just west, was laid out; and in 1851 both villages were incorporated as the borough of Mount Joy. Adamstown, laid out by William Adams in 1761, was incorporated as a borough in 1850. Lititz was incorporated as a borough in 1887 and Ephrata in 1891. Since that date Akron, Denver, New Holland, Christiana, Quarryville, Mountville and Terre Hill have become boroughs.

The first return of the fugitive slave to his master under the Fugitive Slave Law occurred at Columbia in the fall of 1850, when William Baker, a runaway slave was arrested and returned to his master, but his freedom was afterward purchased by the people of Columbia. The first martyrdom under the Fugitive Slave Law also occurred at Columbia, April 30, 1852, when a colored man named William Smith, who tried to escape from his would-be captors, was shot and killed. The first conflict and bloodshed caused by the Fugitive Slave Law also occurred in Lancaster county, when the famous "Christiana Riot" occurred, September, 1851; in which Edward Gorsuch, the Maryland slaveholder who tried to recover his runaway slave, William Parker, was shot and killed, and in which Castner Hanway, Elijah Lewis and Joseph Scarlet aided the colored people of the neighborhood in their resistance to the slaveholders and Deputy United States Marshal Kline.

The attack on Fort Sumter, April 12, 1861, aroused the patriotism of the people of Lancaster county, and noble responses were made to President Lincoln's calls for troops. Lancaster county was the home of President James Buchanan, during whose administration the plans of the Slaveholders' Rebellion were prepared, and was also the home of Thaddeus Stevens, who was the recognized leader of the Republican majority in the National House of Representatives which assisted in de-

vising measures for the suppression of the great Rebellion. Two wholly Lancaster county regiments were the 79th Pennsylvania under Colonel Henry A. Hambright, and the 122d Pennsylvania under Colonel Emlen Franklin. The 79th took part in the battles of Perryville, Stone Ridge, Chickamauga, Chattanooga and in Sherman's Atlanta campaign and march to the sea. Soldiers of Lancaster county were also in the Pennsylvania Reserves and about sixty other Pennsylvania regiments. At the time of Lee's invasion of Pennsylvania in 1863 Colonel James Pyle Wickersham, principal of the Millersville State Normal School, commanded the 47th regiment of Pennsylvania militia. Lee's invasion of Maryland in 1862 and his invasion of Pennsylvania in 1863 caused intense alarm in Lancaster county, and the Columbia bridge was burned to prevent the Confederate detachment which had reached Wrightsville from crossing the river, Sunday night, June 28, 1863. The Patriot Daughters of Lancaster were the first women's society to minister to the wants of the Union soldiers, and were the first to raise funds for a monument to the Lancaster county soldiers and sailors in Center Square, Lancaster, which monument was unveiled July 4, 1874.

The Reading and Columbia Railroad was completed in 1863; and the branch of that railroad from the Junction to Lancaster was finished in 1886, and was extended to Quarryville in 1875. The Columbia and Port Deposit Railroad was completed in 1876. The Lancaster branch of the Reading and Columbia Railroad was extended to Lebanon in 1886; and the branch of the Pennsylvania Railroad from Conewago to Lebanon was finished about the same time. The New Holland and Honeybrook branch of the Pennsylvania Railroad was completed in 1890. Electric railways connect Lancaster with all the leading towns of the county.

Historic Lititz

A full century has departed and a half has nearly flown
 Since the old Moravian fathers called this settlement their own;
 Well they builded (did they know it?) when they planned the little town,
 For their work was crowned with blessing and a well-deserved renown.

Strong and massive were the dwellings which they raised—their monument—
 Still they're standing, time defying, show no blemish, break nor rent;
 For they builded for their children, and the latest heir today
 Points with pride to work outlasting Time's worst engines of decay.

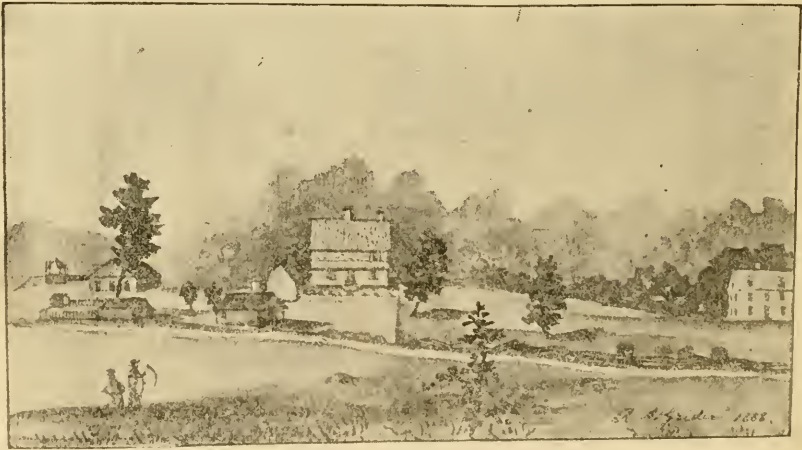
Thus sings Louise A. Weitzel, one of the gifted writers of Lititz. Our readers will pardon us if we devote a few pages to a short account of this historical town, the new home of the magazine.

The following lines are made up almost entirely of extracts from "Historical and Pictorial Lititz" edited by John G. Zook and published by The Express Printing Company.

The history of Lititz — religious, educational, musical, social and industrial, is inseparable from the history

THE MORAVIAN IDEA

The distinctive idea of the Moravian Brethren was to establish a truly spiritual Church of Jesus Christ. They held that no one could rightfully be considered a member of the church, who was not a true Christian. These early Moravian settlements were, therefore, the result of the desire to secure locations, in which the Brethren might freely and unmolestedly seek after the development of a deep spiritual life. At the same time they were to become the centers of aggres-



FIRST HOUSE IN LITITZ. BUILT IN 1754

of the Moravian Church in Lititz. Over 150 years ago, on June 12, 1756, the settlement of Moravian Brethren here received the name of Lititz from Count Zinzendorf in memory of the town in Bohemia, where the newly-organized church of the Ancient Brethren's Unity found its first refuge in 1456, and henceforth the name of the Moravian congregation became the name of the town.

sive evangelistic efforts among the un-evangelized white colonists and Indians; as well as the seats of educational institutions for the religious and secular training of their children and youth.

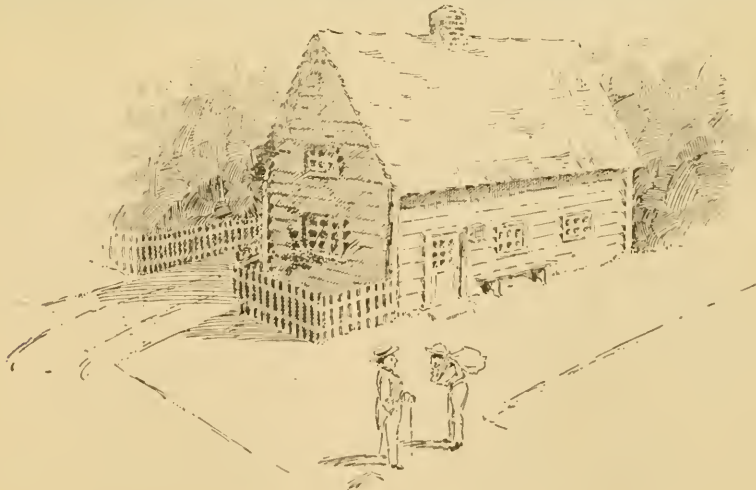
For the purpose of fostering and supervising the spiritual life of the membership, Moravian congregations were divided into "Choirs," or classes according to age, sex and station, as



A VANISHING LANDMARK. OLD HOUSE REAR OF THE MORAVIAN SUNDAY SCHOOL CHAPEL

early as 1727, each "Choir" being under its own special Director, and having each year a season of covenanting and prayer. In addition to this, marked emphasis was laid upon a deeply-solemn observance of the festivals of the Church Year, of the Passion Week and of the important events in the history of the Brethren's Church, called "Memorial" or "Covenant Days." All these and other

time-honored customs and services, sometimes called "Moravian Peculiarities," having in view the spiritual profit of the membership, have been observed by the Moravian Church at Lititz ever since its organization with such modifications or accommodations as the changing conditions made necessary. Even the "Lease System," or the arrangement according to which it was impossible for any but Mora-



FIRST HOUSE IN WARWICK, 1754. REPLACED BY L. H. SHELLEY'S STORE

vians to own land in Lititz, narrow and exclusive as it may appear to many today, was not without its peculiar advantages in the way of spiritual culture and oversight. This system being found to be impracticable any longer, was abolished in 1856.

Until the twentieth of August, 1754, when the legal transfer of the property of George Klein to the Unity of the Brethren was made the history of Warwick and Lititz is largely common. After the above date, members of other denominations, the Moravians not allowing anyone to settle on their property not a Moravian, formed a set-

tlement adjoining the Moravian tract on the north. This settlement was called Warwick after the township in which it is located. Records concerning the early history of Warwick are scarce.

came to the house of Jacob Huber, in Warwick township, Lancaster county, where he delivered an address in the evening. George Klein (a native of Kirchardt, Baden, who settled in Warwick township about 1740, and died in 1783), Huber's nearest neighbor, knew of the meeting, but having a prejudice against Zinzendorf, did not attend. It was a time of religious awakening amongst the Pennsylvania Germans, brought about largely through the evangelistic testimony of the Brethren, and during the night Klein's mind became much disturbed on account of his conduct and he re-



LINDEN HALL SEMINARY IN 1850

solved to follow the Count to Lancaster on the following day. This he did, heard Zinzendorf preach in the courthouse, and was deeply moved. At the meeting in Huber's house—which tradition tells us occupied the site of the present Snyder homestead, north of Lititz—Zinzendorf had been requested to send the people a minister. This he soon did in the person of Jacob Lischy, a Swiss, who was a very gifted preacher. Lischy gradually became first estranged and then (1749) an open enemy of the Brethren. Other evangelists were sent from Bethlehem to take up the work he had relinq-

FOUNDING OF LITITZ

In the month of December, 1742, in the course of a farewell visitation of some of the various groups of German settlers in the eastern section of Pennsylvania, amongst whom itinerant ministers from the Moravian settlement at Bethlehem had for several years been laboring, Count Zinzendorf

to take up the work he had relinq-

ished, among them Christian Henry Rauch (afterwards a noted missionary among the Indians and in the West Indies), David Bruce (formerly a Swedish Lutheran), and others.

In the year 1744 a log church was built on Klein's land at the instance of a number of Lutheran, Reformed and Mennonite attendants on the preaching of Rev. Lawrence Nyberg, a Swedish Lutheran minister who was stationed at Lancaster and occasionally preached in this vicinity. He entered heartily into Zinzendorf's plans for a union of all the churches, though he had been sent to this country to oppose them. This church stood near the road to Lancaster, on the ground occupied by "the old grave yard." It was known as St. James Church having been dedicated by Nyberg on the festival of St. James, July 25, 1744. Here he preached stately once a month for two years. In 1746 he was suspended from his ministry, owing to his independent views and the character of his preaching, so that during this year he preached every Sunday at St. James Church and opened his pulpit to the various itinerant Moravian ministers on their visits to this section. Finally he united with the Moravians. At a Synod of the Moravians, held in the court house at Lancaster, after every effort had been made to prevent them from so doing, a request was made by a number of "awakened" persons in Warwick township that they might have a pastor to reside among them. In September, 1745, the Rev. Daniel Neubert and his wife, of Philadelphia, were sent to them. Neubert's work was entirely pastoral, consisting in visits from house to house, and in keeping private meetings on weekday evenings.

GEMEINHHAUS

In September, a meeting was held at George Klein's house to consider the question of building a school and meeting-house (as distinguished from the "church"—St. James). The fol-

lowing were present: Nicholas and Frederick Kiesel, Hartman Vertries, Micael Erb, Jacob Scherzer, Jacob Heil, John Bender, Sr., Christian Falmer, Jacob Scheffler, Geo. Klein, Besides the Rev. Messrs. Nyberg, Rauch and Neubert. The unanimous conclusion was that they would each contribute toward building a **Gemeinhaus**, to serve the purposes, as was the Moravian arrangement elsewhere, of a dwelling place for the minister and as a school and meeting-house. Klein donated $3\frac{3}{4}$ acres of his land for this purpose. (A draft of land belonging to the **Gemeinhaus**, made in 1754, gives the area as eight acres and twenty-three perches, so that Klein must have made an additional grant, or more land was added to it when the Brethren came into possession). In November the cellar was dug; March 29, 1747, the corner-stone was laid by Nyberg and Neubert; May 24, 1748, the Rev. Leonard Schnell, the successor of Neubert, who was called to Heidelberg, occupied the house and commenced the school with four boys, and three girls, his wife teaching the latter. June 28 the Rev. Reinhard Ronner and wife arrived from Bethlehem as assistants in the school and pastoral work. August 11 the first lovefeast was held in the **Gemeinhaus**, by Bishop Nathaniel Seidel, of Bethlehem. November 13 George Klein and Leonard Bender were received into the communion of the Brethren's Church at Bethlehem, the first to be so received, not only in Warwick, but in the Colony, all the members at Bethlehem and Nazareth being recent emigrants from Europe.

February 9, 1749, the Brethren Spangenburg, de Watteville, Seidel and others from Bethlehem were present to dedicate the **Gemeinhaus** and to organize the "Warwick Country Congregation" with the following first members: Brethren, George Klein, Hans George Kiesel, Henry Rudy, Jacob Scherzer; Sisters, Anna Klein, Christiana Kiesel, Verona Rudy, Apollonia Scherzer. The first communion



FIRST GEMEINHAUS IN LITITZ. ANTEDATING THE MOFAVIAN CHURCH

in this house was held on this day, which was thereafter observed as the **Gemeinfest** of the Warwick Congregation. From November 20 to 23 a Provincial Synod was held in Warwick, on which occasion a number of new members (twenty-two) were received. The Warwick **Gemeinhaus**, or, as it is usually designated in the later diaries, "Warwick School House," stood on the eastern part of Klein's farm, on the declivity of a slight hill, north of what is now Main Street, and north-east of the residence, 1905, of Mr. Clement Badorf. Subsequent to 1763 it was used as a school and as a stopping place for distant members when they came to church on Sunday. In February, 1766, it was taken down—being built of logs, and re-erected opposite the square, on the north-east corner, its uses being the same as before. The building was destroyed in the fire of July 16, 1838, when three other houses were consumed.

August, 1752, Bishop Matthew Hehl arrived on a visitation. On December 9, 1753, Bishop Peter Boehler organized a "Society," that is, a class of persons who, whilst they were not members of the Warwick church, desired to be under the spiritual supervision of its pastors and to share in the ordinary and special church services.

Names of persons in Warwick township attached to the Brethren

(Society Members): Hans Bender, David Biehler, Martin Boehler, Andrew Bort, Henry Bossert, Michael Eib, Andrew Frey, Christopher Frey, Valentine Grosh, Jacob Heil, David Hilton, Christian Huetter, Jacob Jones, Michael Klein, Christian Kling, Henry Lehn, Paul Lehn, John Nohel, Michael Palmer, Christian Palmer, John Plattenberger, Henry Tschudy, also the wives of the above. Single men: Francis Seip, Michael Zahm; widows: Herculode and Barbara Stauffer.

The Warwick congregation was a **Land Gemeine**, that is, a country congregation, the members of which lived scattered on their farms, and not in a close settlement as was the case in Bethlehem and Nazareth. Bethlehem was the "Pilgrim Congregation;" that is, the members were missionaries or in training for such service, or were laboring for such support of those who were continually coming and going at the call of the church in its activity among the Indians and the negro slaves in the West Indies and Surinam, (Dutch Guiana) or in what we should now call home mission labors in Pennsylvania and the adjoining colonies. Nazareth was the "Patriarch's Plan," being composed mostly of farmers, who tilled their lands and gathered in the harvests for the same common purpose. These congrega-

tions were, of necessity, peculiarly constituted. The members lived in close quarters and with the greatest economy, surrendering many individual rights, and putting the proceeds of their labor into a common treasury. Not every one was fitted for the labors, restrictions and self-denials of such a social and religious community, and as emigrants continued to arrive from Europe who might not be suitable and willing members of either of Zinzendorf and Spangenberg to prothese settlements, it was resolved by vide a third Church - settlement

land—491 acres, to the church, he to receive an annuity of £70 during his lifetime. Upon Spangenberg's return from Europe in 1754, Klein repeated this offer in positive terms, announcing his purpose to retire to Bethlehem with his wife and daughter. August 20, 1754, the legal transfer of the property to the Unity of the Brethren was made.

KLEIN'S DONATION

In the spring of this year, 1754, Klein had built a two-story stone house near his log house, without



MORAVIAN CHURCH AND PARSONAGE AND PART OF LINDEN HALL

(Gemeinort) in Pennsylvania. It was not only to answer the purposes just mentioned, but also to afford a home for such church members in the Colonies who desired closer spiritual supervision and fellowship than could be obtained in the Country Congregations, in which the members lived widely scattered from each other. Warwick, by its situation and rapid increase seemed best fitted for this settlement. In 1753 George Klein had made an offer to Spangenberg, Vicarius Generalis, to donate his entire

having any definite purpose in regard to it. This house afterwards gave the direction to the main street of the village, and accounts for the fact that it does not run due East and West. It was used as a dwelling for the ministers, but also as a meeting place for the congregation, along with the Warwick Gemeinhaus, until 1761. The tavern and store were afterwards temporarily in this building. It stood on the north side of Main street, opposite the store of Robt. N. Wolle, and was torn down in 1866.



SUBSTANTIAL STONE RESIDENCE ERECTED 1793. NOW THE HOME OF GEO. L. HEPP

The general superintendence of the Country Congregations had been committed to Bishop Hehl, and as the new settlement was to be a centre for them, it might have been taken for granted that Hehl should take up his residence here. The question, however, was brought up and discussed at a Conference of the Elders held August 18, after the meeting of the Synod, which had met in the stone house and continued in session from August 13 to 17. Spangenberg stated the reasons *pro* and *con* for his own, Boehler's or Hehl's appointment. The decision was left to the lot. Four folded slips of paper were provided, on one of which the Latin word *est* (he is the one) was written, so that it was possible that neither of them might be designated. After fervent prayer each one took up a slip, Bishop Hehl receiving the one with the *est*. He was accordingly charged with the organization and guidance of the new settlement, in external as well as spiritual affairs, as also the supervision of the various country churches. November 9 he arrived from Bethlehem, and took up his residence in Klein's

house, which it was the custom thereafter to call the *Pilgerhaus*.

On June 12, 1756, letters were received from Zinzendorf, in which, amongst the rest, he gave the name of Lititz to the new settlement, after the barony Lititz, in Bohemia, where the infant church of the Ancient Brethren, by permission of George Podiebrad, King of Bohemia, had found a refuge in 1456, just three hundred years before. May 14, 1759, at a common meeting of the Lititz and Warwick brethren and sisters, Spangenberg announced that henceforth the two congregations, Lititz and Warwick, would be united into one, which should bear the name of Lititz.

On July 7, 1758, the corner-stone of the Single Sisters' House was laid by Bishop Spangenberg; and that of the Single Brethren's House by the brethren Peter Boehler and Gottlieb Bezold on July 4, 1759.

The new *Gemeinhaus* (now the parsonage) was dedicated September 18, 1763.

The present church was consecrated August 13, 1787.

INDUSTRIAL LITITZ

From the very earliest times Lititz has been noted as a center of industry as well as of frugality and piety, until at the present time it is one of the busiest and most prosperous towns in the state of Pennsylvania, and probably in the United States.

Excepting the industries connected with the Moravian Congregation, Lititz first became important (industrially speaking), in 1765 when David Tannenbergh began the manufacture of organs and pianos, the organs particularly, being noted for their sweetness of tone and excellent workmanship, specimens of which may yet be found in Philadelphia, Baltimore, Lancaster, Bethlehem, Madison, Va., and Salem, N. C. One of his pianos (according to an old record) was sold for £22, 10s.

Another important industry that did much to make the town famous was the manufacture of chip hats and bonnets. This business was conducted by Matthias Tshudy early in the nineteenth century, and flourished until the palm leaf and straw hats became famous favorites. Mr. Tshudy was the only person in the country who understood the art of manufacturing such hats, and supplied the entire country with them, some going as far south as New Orleans, a distance in those days that was a much greater obstacle to successful trade than in the present age of steam and electricity.

That the early settlement had inventive genius is shown by the invention of the screw point on augers by John Henry Rauch, auger-maker, blacksmith and spurrier. Judge



GENERAL JOHN A. SUTTER



THE POOL, LITITZ SPRINGS

Henry sent the pattern to England after which the screw point came into general use.

Another inventor of those days was Godfrey Albright who made the first plan of a ten-plate stove. Mr. Albright gave his pattern to Robert Coleman who introduced them.

Of all industries that have made the name of Lititz familiar in almost all corners of the earth, the manufacture of bretzels was (and is) the most important. William Rauch began the manufacture of these toothsome dainties about 1810, was succeeded by his son who continued their manufacture until 1865, when Julius Sturgis began the manufacture of his famous "Only Genuine Lititz Bretzels," greatly improving the bretzel as well as the method of making them.

The malting of grain became a leading industry about 1824 when a malt house was built on the present site of Dr. P. J. Roebuck's residence, by Michael Greider. This building having been destroyed by fire in 1856 a brick building was erected on West Main street for malting purposes and continued to be used as such until

1878. John Kreiter also carried on this business starting about 1833, when permission was granted him by the church authorities to build a brewery and malt house, in the hope that the use of malt liquors would replace spirituous liquors which were then the chief beverage. He erected a building south of the Spring Grounds which was also destroyed by fire (1865). It was immediately rebuilt and even today is known as the "old brewery." Among the different people engaged in this business besides those men mentioned were Jacob Tshudy, R. R. Tshudy, Christian Kreiter, T. M. Rauch, John Hamm and Michael Muecke.

A tannery was conducted by Jacob Geitner for many years in the building in which Mr. Milton Bender now conducts a butcher shop. Bark becoming very scarce in this neighborhood Clement Geitner, his son and successor, in November 1882 moved to Hickory, N. C.

Jacob Tshudy was the pioneer store-keeper who started in business with his own stock of goods in 1828. The church conducted the only other

store until 1843, when it was sold to Nathaniel S. Wolle and is continued at the present by his son, Robert N. Wolle.

All the other industries common to an inland town in an agricultural community were carried on, competition in some lines being very strong.

With the abolishment of the "lease system" in 1855 the town broadened until in 1867 its business men felt the need of a banking institution which was supplied by the organization of the Lititz Deposit Bank.

pany (Limited) which started in business about 1880.

In recent years the following industries have been begun, most of which are in successful operation today: Keystone Underwear Mills, Creamery, Ideal Cocoa and Chocolate Co., Electric Light, Heat and Power Co., Wellington Starch Co., two National Banks, Eby Shoe Co., Lititz Planing Mill, Lititz Steam Laundry, Lititz Lithographing Co., Lititz Dairy Co., Consumers Box Board and Paper Co., Animal Trap Co., Thomas Wagon Co., Lititz Hosiery Co.



LINDEN HALL SEMINARY

Of the important unincorporated business activities of the town the tobacco business was, and has continued to be, by far the most important, there being as early as 1883 thirteen firms extensively engaged in manufacturing cigars and packing tobacco. This industry, while its importance has been overshadowed somewhat by the larger industrial concerns of today, supports as many, if not more people than these larger concerns.

The first incorporated industrial concern was the Lititz Plow Com-

POINTS OF NOTE

Among the noteworthy characteristics of Lititz past and present may be mentioned the following: its spring of purest water of sufficient volume to furnish power for seven mills in the course of five miles, its being one of the distinctive American Moravian communities: its strong missionary spirit that has led many of its sons and daughters as messengers to the neglected spots of heathen countries; Linden Hall, founded 1794 a school for young ladies that has had

over 4000 students in its care and has a national reputation; Beck's Boys' Select School, also of national reputation; the building of church organs early in the 18th century; musical culture; as a place of publication of the first Pharmacopeia in America (the work of Dr. William Brown), its chip hat and bonnet factory carried on by Mr. Tshudy, the only person

in the United States that understood the art of manufacturing them; its pretzels, the manufacture of which dates back to the year 1810, the invention of the screw point to augers by John H. Rauch; as the birthplace of Edward H. Rauch, known as "Pete Schwefflbrenner," as the final resting place of General John A. Sutter, famous in connection with the discovery of gold in California.

An Account of the Manners of the German Inhabitants of Pennsylvania in 1789

FROM THE COLUMBIAN MAGAZINE, VOL. III, PP. 22, ETC., 1789

(CONCLUDED FROM APRIL NUMBER)



LL the different sects among them are particularly attentive to the religious education of their children, and to the establishment and support of the Christian religion.

For this purpose they settle as much as possible together and make the erection of a school house and a place of worship the first objects of their care. They commit the education and instruction of their children in a peculiar manner to the ministers and officers of their churches; hence they grow up with prejudices (biases) in favor of public worship, and of the obligations of Christianity. Such has been the influence of a pious education among the German Lutherans in Pennsylvania, that in the course of nineteen years, only one of them has been brought to a place of public shame or punishment.

As members of a civil government, the Germans are peaceable, and exact in the payment of their taxes. Since they have participated in the power of the state, many of them become sensible and enlightened in the science of Legislation. Pennsylvania has had the

speaker's chair of her Assembly, and the Vice-President's office of her council, filled with dignity by gentlemen of German families. The same gentlemen have since been advanced to seats in the House of Representatives under the new Constitution of the the United States. In the great controversy about the national government, a large majority of the Germans in Pennsylvania decided in favor of its adoption, notwithstanding the most popular arts were used to prejudice them against it.

The Germans are but little addicted to convivial pleasures. They seldom meet for the simple purpose of eating and drinking in what are justly called "feeding parties;" but they are not strangers to the virtue of hospitality. The hungry or benighted traveller is always sure to find a hearty welcome under their roofs. A gentleman of Irish extraction, who lost his way in travelling through Lancaster county, called late at night, at the door of a German farmer; he was kindly received and entertained with the very best of everything the house could afford. The next morning he offered to pay his host for his lodging and other accomodations: "No," said the friend-

ly German, in broken English, "I will take nothing from you, I was once lost and entertained as you have been, at the house of a stranger, who would take no pay from me for his trouble I am, therefore, now only discharging that debt; do you pay your debts to me, in the same way to somebody else."

They are extremely kind and friendly neighbors. They often assist each other by loans of money, for a short time, without interest—when the purchase of a plantation makes a larger sum necessary than is commonly possessed by a single farmer. To secure their confidence, it is necessary to be punctual. They never lend money a second time to a man who has once disappointed them in paying what he had borrowed, agreeably to his promise or obligation. It was remarked during the late war, that there were very few instances of any of them discharging a bond or debt, with depreciated paper currency.

It has been said, that the Germans are deficient in learning, and that in consequence of their want of a more general and extensive education, they are much addicted to superstition, and are frequently imposed upon in the management of their affairs. Many of them have lost valuable estates by being unacquainted with the common forms of law, in the most simple transaction; and many more of them have lost their lives, by applying to quacks in sickness. But this objection to the Germans will soon cease to have any foundation in Pennsylvania. Several young men, born of German parents, have been educated in law, physic and divinity, who have demonstrated by their abilities and knowledge, that the German genius for literature has not depreciated in America. A college has lately been founded by the State in Lancaster, and committed to the care of Germans of all sects, for the purpose of diffusing learning among their children. In this college they are to be taught the

German and English languages, and all the branches of literature which are usually taught in the Colleges of Europe and America. The Principal of this College is a native of Pennsylvania German parentage. His extensive knowledge and taste in the arts and sciences, joined with his industry in the discharge of the duties of his station, have afforded to the friends of learning in Pennsylvania, the most flattering prospect of the future importance of this institution.

Both sexes of the Germans discover a strong propensity to vocal and instrumental music. They excel in psalmody all the other religious societies in the State.

The freedom of toleration of the Government has produced a great variety of sects, among Germans in Pennsylvania. The Lutherans compose a great proportion of the German citizens of the State. Many of their churches are large and splendid. The German Presbyterians (Reformed) are next to them in numbers. Their churches are likewise large, and furnished, in many places, with organs, The clergy belonging to these churches, have moderate salaries; but they are punctually and justly paid. In the country they have glebes, which are stocked and occasionally worked by the congregation; by this means the discipline and general interests of their churches are preserved and promoted. The German Lutherans and Presbyterians (Reformed) live in great harmony with each other; insomuch that they often preach in each other's churches, and, in some instances, unite in building a church in which they both worship at different times. This harmony between two sects, one so much opposed to the other, is owing to the relaxation of the Presbyterians (Reformed) in some of the peculiar doctrines of Calvinism. I have called them (German Reformed) Presbyterians because most of them object to be designated by the name of Calvinists. The Men-

nonites, the Moravians, the Schwenkfelders and the Catholics compose the other sects of the German inhabitants of Pennsylvania. The Mennonites hold war and oaths to be unlawful. They administer the sacraments of baptism by sprinkling (pouring) and the supper. From them a sect has arisen who hold with the above principles and ceremonies, the necessity of immersion in baptism; hence they are called Dunkards, or Baptists (German Brethren). Previously to their partaking of the sacrament of the supper, they wash each other's feet, and sit down to a love-feast. They practice these ceremonies of their religion with great humility and solemnity. They moreover, hold the doctrine of universal salvation. From this sect there have been several seceders, some of whom devoted themselves to perpetual celibacy. They have exhibited, for many years, a curious spectacle of pious mortification, at a village called Ephrata, in Lancaster county. They are at present reduced to fourteen or fifteen members. The Separatists, who likewise dissented from the Dunkards, reject the ordinance of baptism and the sacrament; and hold to the doctrine of the Friends concerning internal revelation of the gospel. They hold, with the Dunkards, the doctrine of universal salvation. The singular piety and exemplary morality of these sects, have been urged, by the advocates for the salvation of all mankind, as a proof that the belief of that doctrine, is not unfriendly to morals, and the order of society, as has been supposed. The Dunkards and the Separatists agree in taking no interest upon money and not applying to law to recover their debts.

The German Moravians are a numerous and respectable body of Christians in Pennsylvania. In their village of Bethlehem, there are two large stone buildings, in which the different sexes are educated in habits of industry and in useful manufactures. The sisters—for by this epithet the women

are called, all sleep in two large and neat apartments. Two of them watch over the rest, in turns, every night, to afford relief from those sudden indispositions which sometimes occur in the most healthy persons, in the hours of sleep. It is impossible to record this fact, without pausing a moment to do homage to that religion, which produces so much union and kindness in human souls. The number of women who belong to this sequestered society, amounts sometimes to one hundred and twenty, and seldom less than one hundred. It is remarkable that notwithstanding they lead a sedentary life, and sit in close stove rooms in winter, that not more than one of them upon an average, dies in a year. The disease which generally produces the annual death, is consumption. The conditions and ages of the villagers, as well as the society that has been mentioned, are distinguished by ribbands of a peculiar kind which they wear on their caps; the widows by white; the married by blue; the single women above eighteen, by pink, and those under that age, by a ribband of cinnamon colour.

Formerly this body of Moravians held all their property in common, in imitation of the primitive Christians, in the year 1760, a division of the whole of it took place, except a tanyard, 2000 acres near Bethlehem, and 5000 acres near Nazareth, a village in the neighborhood of Bethlehem. The profits of these estates are appropriated to the support and propagation of the gospel. There are many valuable manufactures carried on at Bethlehem. The inhabitants possess a gentleness in their manners, which is peculiarly agreeable to strangers. They inure their children, of five and six years old, to habits of early industry. By this means they are not only taught those kinds of labour which are suited to their strength and capacities, but are preserved from many hurtful vices and accidents to which children are exposed.

The Schwenkfelders are a small society. They hold the same principles as the Friends, but they differ from them in using psalmody in worship.

The German Catholics are numerous in Philadelphia, and have several small chapels in other parts of the state.

There is an incorporated charitable society of Germans in Philadelphia, whose objects are the relief of their poor or distressed countrymen. There is likewise a German society of laborers and journeymen mechanics, who contribute two shillings and six pence eight times a year, towards a fund, out of which they allow thirty shillings a week to each other's families when the head is unable to work; and seven pounds and ten shillings to his widow as soon as he is taken from his family by death.

The Germans of Pennsylvania, including all the sects that have been mentioned, compose nearly one-third of the whole inhabitants of the State.

The intercourse of the Germans with each other, is kept up chiefly in their own language; but most of their men who visit the capital, or towns of the State speak the English language. A certain number of the laws are now printed in German, for the benefit of those who cannot read English. A large number of German newspapers are likewise circulated through the State, by which knowledge and intelligence have been diffused, much to the advantage of the Government. There is scarcely an instance of a German, of either sex, in Pennsylvania, that cannot read, but many of the wives and daughters of the German farmers cannot write. The present state of society among them renders this accomplishment of little consequence to their improvement or happiness.

If it were possible to determine the amount of all the property brought into Pennsylvania by the German inhabitants of the State and their ancestors, and then compare it with the

present amount of their property, the contrast would form such a monument of human industry and economy as has seldom been contemplated in any age or country.

I have been informed that there was an ancient prophecy which foretold that: "God would bless the Germans in foreign Countries." This prediction has been faithfully verified in Pennsylvania. They enjoy here every blessing that liberty, toleration, independence, affluence, virtue and reputation can confer upon them.

How different is their situation here from what it was in Germany? Could the subjects of the princes of Germany, who now groan away their lives in slavery and unprofitable labour, view from an eminence, in the month of June, the German settlements of Strasburg or Manheim, in Lancaster county, or of Lebanon, or Bethlehem in the counties of Dauphin and Northampton; could they be accompanied on this eminence by a venerable German farmer, and be told by him that many of those extensive fields of grain, full-fed herds, luxuriant meadows, or orchards promising loads of fruit, together with the spacious barns and commodious stone dwelling-houses, which compose the prospects that have been mentioned, were all the product of the labor of a single family, and of one generation, and that they were all secured to the owners of them by certain laws; I am persuaded that no chains would be able to detain them from sharing in the freedom of their Pennsylvania friends and former fellow subjects. "We will assert our dignity," (would be their language) "we will be men—we will be free—we will enjoy the fruits of our own labors we will no longer be bought and sold to fight the battles in which we have neither interest nor resentment—we will inherit a portion of that blessing which God has promised to the Germans in foreign countries—we will be Pennsylvanians."

I shall conclude this account of the manners of the German inhabitants of Pennsylvania by remarking, that if I have failed in doing them justice, it has not been the fault of my subject. The German character once employed the pen of one of the first historians of antiquity. I mean the elegant and enlightened Tacitus. It is very remarkable that the Germans in Pennsylvania retain in a great degree the virtues which this author (Tacitus) ascribes to their ancestor in his treatise, "De moribus Germanorum." They inherit their integrity, fidelity, and chastity—but Christianity has banished from them, their drunkenness, idleness and love of military glory. There is a singular trait in the features of the German character in Pennsylvania, which shows how long the most trifling custom may exist among a people who have not been mixed with other nations. Tacitus describes the manner in which the ancient Germans build their villages, in the following words: "Suam quisque domum spatio circumdat sive adversus casus ignis remedium, sive incitit aedificandi." Many of the German villages in Pennsylvania are constructed in the same manner; the small houses are composed of a mixture of wood, brick, and clay, neatly united together; the large houses are built of stone, and many of them after the English fashion. Very few of the houses in Germantown are connected together. Where the Germans connect their houses in their villages, they appear to have deviated from one of the customs imported from Germany.

Citizens of the United States learn from the wealth and independence of the German inhabitants of Pennsylvania, to encourage by your example and laws, the republican virtues of industry and economy. They are the only pillars which can support the present Constitution of the United States.

Legislators of Pennsylvania! learn from the history of your German fel-

low citizens, that you possess an inexhaustible treasure in the bosom of the State, in their manners and arts. Continue to patronize their new established Seminary of learning, and spare no expense in supporting their public free schools. The vices which follow the want of religious instruction among the children of the poor people lay the foundation of most of the jails, and places of public punishment in the State. Do not contend with their prejudices in favor of their language: It will be the channel through which the knowledge and discoveries of one of the wisest nations of Europe, may be conveyed into the country. In proportion as they are instructed and enlightened in their own language, they will become acquainted with the language of the United States. Invite them to share in the power and offices of government; it will be the means of producing an union in principle and conduct between them, and those of their enlightened fellow citizens who are descended from other nations. Above all, cherish with peculiar tenderness, those sects among them who hold war to be unlawful. Relieve them from oppression of absurd and unnecessary militia laws. Protect them as the repositories of a truth of the gospel, which has existed in every age of the church, and which must spread hereafter over every part of the world.

The opinions respecting commerce and slavery of the Africans, which have heartily produced a revolution in their favor, in some of the European governments, were transplanted from a sect of Christians in Pennsylvania. Perhaps those German sects of Christians among us, who refuse to bear arms for the purpose of shedding human blood, may be preserved by Divine Providence, as the centre of a circle, which shall gradually embrace all the nations of the earth in a perpetual treaty of friendship and peace.

Historic Places in Philadelphia, Pa.

NOTE—The following is the list of landmarks which were marked with appropriate signs during Philadelphia's historical celebration last Fall giving historical facts connected with them. The work of locating these old places and marking them was completed after many weeks' work by William L. Campbell, of 1008 Walnut street:

University of Pennsylvania, west side of Ninth street, between Market and Chestnut.

Home of Elias Boudinet, 200 Pine street.

British Military Hospital, and home of the Rev. Jacob Duché, northwest corner Third and Pine.

St. Peter's Church, southwest corner Third and Pine.

Grave of Commodore Decatur, St. Peter's Churchyard.

Old Pine Street Presbyterian Church, 1768, southwest corner Fourth and Pine.

Site of residence of Benjamin Franklin, about 1749, 267 Race.

Birthplace of Henry George, 1839, 413 South Tenth.

George Washington's residence, 1790-95, 526-530 Market.

Joseph Galloway's residence, southeast corner Sixth and Market sts.

House where Jefferson wrote Declaration of Independence, Penn National Bank, 700 Market.

Residence Thomas Jefferson, 1791, about 808 Market.

Office Thomas Jefferson, Secretary of State, 801 Market.

Grave of David Rittenhouse, astronomer, graveyard of Old Pine Street Presbyterian Church, southwest corner Fourth and Pine.

Musical Fund Hall, 1824 Locust street, south side, above Eighth St.

United States Sanitary Fair, 1864, Eighteenth street entrance to Logan Square.

London Coffee House, 1754, southwest corner Front and Market streets.

Robert Grace's house and meetings of Junto Club, 131 Market.

Market Street Prison, 1695-1753, middle of Market street, between Front and Second.

Letitia House (removed to Park in 1883), west side of Letitia street, between Market and Chestnut.

Friends' First Meeting House, 1695-1808, southwest corner Second and Market.

Old Courthouse, 1710-1837, Second and Market, facing east in center of street.

Prison, 1732, southwest corner Third and Market.

Home of Benjamin Franklin, 1764-1790, in court in rear of Orianna street, at 316 Market.

Mercantile Library Building, 1844-1809.

Oldest dispensary in the United States, 1786, 127 South Fifth.

Site of Free Quaker Cemetery, 1786, 244-254 South Fifth.

The Academy, 1749 Fourth street, west side, a little below Arch.

Zion Lutheran Church, 1769, 127 South Fourth.

St. George's Methodist Church (oldest in America), 229 N. Fourth.

St. Augustine's Catholic Church, built in 1796, destroyed in riot 1844, rebuilt 1846, Fourth street, opposite New street.

Friends' Meeting House, 1701, southeast corner Fourth and Chestnut.

Oldest Insurance company in America, 1752, Philadelphia Contributionship, 212 South Fourth.

Shippen Mansion: Benedict Arnold married Peggy Shippen, 1779, 218-220 South Fourth street.

St. Joseph's Church, built about 1734 (oldest Catholic church in the city), Willing's alley, below fourth.

St. Mary's Catholic Church, erected 1763, 244-250 South Fourth.

Grave of John Barry, in St. Mary's graveyard.

Former residence of Dr. Joseph Leidy, America's greatest naturalist, 1302 Filbert street.

Hibernia engine house, 223 Locust.
First site Central High School,
Juniper street, side of Wanamaker
Building.

State Arsenal, 1785, Chestnut and
Juniper streets.

United States Mint, Mint Arcade
Building.

Rush Mansion, Aldine Hotel.

Blue Anchor Tavern, 1690, north-
west corner Front and Dock.

Merchants' Exchange, 1834, now
Stock Exchange, Walnut, Third and
Dock.

Morris Mansion, built 1787, 225 S.
Eighth.

American Philosophical Society,
erected 1787, west side of Fifth, be-
low Chestnut.

Philadelphia Library, 1790-1880,
rear portion of Fifth street, front of
Drexel Building.

Robert Atkin's printing office, 1782,
108 Market.

Mickve Israel Synagogue, 1747, 117
North Seventh.

Franklin Institute, founded 1824, 15
South Seventh.

Old Almshouse, 1731, and Philadel-
phia Hospital, Spruce to Pine, Third
to Fourth.

Holy Trinity Church, built 1789,
northwest corner Sixth and Spruce.

Jewish Cemetery, 1738, northwest
corner Spruce and Darien.

Bettering House, south side of
Spruce, Tenth to Eleventh.

Philadelphia College of Pharmacy
(oldest in the world), 1831, 139 South
Tenth.

United States Postoffice, 1799, S.
Third.

Girard Bank, 1812 (formerly Bank
of the United States, 1795), Third, be-
low Chestnut.

Betsy Ross House, 239 Arch street.

Grave of Benjamin Franklin, south-
east corner Fifth and Arch.

Free Quaker Meeting House, erect-
ed 1783, southwest corner Fifth and
Arch.

Arch street prison, 1809-36, south
side of Arch street, from Broad to
Fifteenth.

St. George and the Dragon Inn, 200
Arch street.

Barbadoes store, 1695, 201 Chestnut.

Residence of Governor Thomas
Lloyd, 1684, 243 Chestnut.

Treasury Department, 1798, 250
Chestnut.

First Bank founded by Congress,
1781, Bank of North America, 305
Chestnut street.

WHERE THE NATION WAS FOUNDED

Independence Hall, Chestnut, be-
tween Fifth and Sixth.

Congress Hall, Washington inaugu-
rated 1793. Adams inaugurated 1797,
southeast corner Sixth and Chestnut
streets.

Carpenter mansion, built about 1738
517 Chestnut street.

Wain mansion, 632 Chestnut street.

Masonic Temple, 1809, 717 Chest-
nut street.

Robert Morris mansion about 720
Chestnut.

Chinese Museum, Ninth, below
Chestnut.

Cook's circus, Chestnut street, front
of Continental Hotel.

Markoe mansion, 917 Chestnut St.

Academy of Fine Arts, 1025 Chest-
nut.

First Moravian Church in Philadel-
phia, 1742-1856, 226 Race street.

Academy of Natural Sciences, north-
west corner Broad and Sansom Sts.

Christ Church, built 1727. Second
above Market.

Residence of William Logan, 1750-
60, northwest corner Sansom and Sec-
ond streets.

Slate roof house, 1698-1867, south-
east corner Sansom and Second Sts.

Traditional Indian reservation,
back of 145-7 South Second street.

City Tavern, 1773, below southwest
corner of Moravian and Second Sts.

Birthplace of General George B.
McClellan, 254 South Second street.

Second street market, built 1745,
Second and Pine streets.

First United States Mint, erected
1792, 37-39 North Seventh street.

First Bank chartered by Congress, First National Bank, 315 Chestnut street.

Carpenter's Hall, meeting place of First Continental Congress.

Norris mansion, 1750, 400 Chestnut street.

United States Bank, 1824-45, the Custom House since 1845, south side of Chestnut, between Fourth and Fifth streets.

United States Hotel, 419-21 Chestnut street.

Laurence mansion, Howe's headquarters, 1777-78, 427 Chestnut street.

United States postoffice, 1863-84, Drexel Building, lower portion, Chestnut streets, below Fifth street.

Mayor's office, 1791-1891, southwest corner Fifth and Chestnut Sts.

Residence of Alexander Hamilton, 1791, southeast corner Walnut and Third streets.

St. Paul's Episcopal Church, built 1761, 231 South Third street.

Willing mansion, built 1746- 228 S. Third street.

"Fort Wilson," home of James Wilson, southeast corner Third and Walnut streets.

Home of Benjamin Rush, 1791, 301 Walnut street.

Mansion of Judge Richard Peters, 307 Walnut street.

Friends' Almshouse, 1713-1841, back of Walnut court, between 314 and 318 Walnut street.

Walnut street prison, 1775-1836, southeast corner Sixth and Walnut streets.

Potter's Field, 1704-95, Washington Square.

Ebenezer Church, 1819, north side of Christian, west of Third street.

Penrose mansion, 1777-1866,, southeast corner Bainbridge and Water streets.

Gloria Dei Church, 1700, and Swedish blockhouse, 1669, east side of Swanson street, below Christian.

Grave of Alexander Wilson, ornithologist, in graveyard of Gloria Dei Church.

Hill's shipyard Queen street wharf. Commissioners' Hall, Southwark, 1810-82, east side of Second, above Christian.

Residence of Henry George, 814 S. Third.

Original Swedish house, on both sides of Queen street, below Front.

Sparks' shot tower, erected 1808, Carpenter, between Front and Second streets.

British redoubt, 1777-78, Reed and Swanson streets.

Wharton mansion and the Meschianza, west side of Fifth, below Wharton.

Association Battery, Humphrey's shipyard and United States Navy yard, between Front and the river, and between Prime and Wharton.

Cooper shop, refreshment saloon, 1861-65, Water street fifty yards south of Washington avenue.

Union volunteer refreshment saloon 1861-65, Delaware and Washington avenues.

First china factory in the United States, China street, at Front and Prime.

112 Federal street, Thomas D. Grover, philanthropist, died here 1849.

Fifth street and Washington avenue, Southwark Foundry, 1856.

Christian street, below Tenth, site of Moyamensing Commissioners' Hall.

732 South Third street, birthplace of James Campbell, attorney general of the United States.

730 South Swanson street, birthplace of William Clifton, poet.

Old Scots' Presbyterian Church, Bainbridge street, east of Fourth.

328 Bainbridge street, Margaret Duncan burying ground.

West sire Leithgow street, below South, side of Apollo Street Theater, 1811.

Second street, below South, Southwark Bank.

611 South Front-street, site of residence of Stephen Decatur.

American street, below South, in this street resided Edwin Forrest (his

birthplace). Commodore Joseph Cassin, Alexander Wilson, Joel Sutherland and Bishop William O'Hara.

30 South street, site of the Plumstead house. Mason and Dixon observatory was near this spot.

Southwest corner Leithgow and S. street, site of the South Street Theater 1766-1821.

Southwest corner South and Hancock streets, site of the old South St. Theater.

Southwest corner Tenth and South streets, site of Lebanon Gardens.

Northwest corner Third and Lombard streets, former residence of Chas. Wilson Peale.

410 South Fifth street, Lewis Hallam, father of the American stage, died here in 1808.

224 Pine street, residence of Mayor John Stamper, 1750.

Northwest corner Third and Pine streets, site of residence of Colonel John Nixon.

Southwest corner Second and Little Dock streets, Loxley house, built about 1720. Lydia Darrach is supposed to have lived here.

237 Union street, Horace Binney's residence.

260 South Third street, site of the Bingham Mansion, 1790 to 1806, afterward Mansion House Hotel.

Southeast corner Third and Chancellor streets. Robert Bell's book store and printing office.

217 South Fifth street, St. Paul's Episcopal Church, built 1761.

338 Spruce street, residence of Joseph Hopinkson, author of "Hail! Columbia," and the "The Battle of the Kegs," born 1770, died 1842.

Northwest corner Fifth and Locust streets, Lailson's circus, 1797-1798: McPherson Blues, Lancaster's Model School, Malzell's chess automaton.

South side Locust, below Sixth, Prune street Theater, "Home, Sweet Home" was sung here for the first time in America.

Northwest corner Sixth and Spruce streets, site of Holy Trinity Catholic Church, built 1789.

Southeast corner Sixth and Adelphi streets, former residence of Nicholas Biddle, erected about 1820, now occupied by the American Catholic Historical Society.

Southwest corner Locust street and Washington square, residence of Howard Horace Furness, Shakespearean scholar.

260 South Ninth street, residence of Joseph Bonaparte, built 1812.

Southeast corner Sixth and Walnut streets, site of the old Walnut Street Prison.

Northeast corner Broad and Walnut streets, site of the Vauxhall Theater and garden, lately the Dundas mansion.

130 South Sixth street, residence of Thomas J. Wharton; birthplace of the Historical Society of Pennsylvania in 1824.

124 South Front street. This house was built early in the eighteenth century.

Southeast corner Twelfth and Sansom streets, site of the Church of the New Jerusalem, 1816-1826; Academy of Natural Sciences, 1826-1840

Sansom street, above Second, formerly Lodge alley, where Baldwin built his first locomotive.

Southwest corner Ionic and American streets, supposed to be the oldest house in Philadelphia.

119 South Fourth street, site of the First Free School founded by the Society of Friends. Robert Proud taught here.

422 Walnut street, John Marshall, chief justice of the United States, died here July 6, 1835.

West side Third, below Chestnut, site of Jay Cooke's banking house.

314-318 Walnut street, site of the old Friends' Almshouse, where according to legend, "Evangeline" was buried.

309 Walnut street, former residence of Bishop White.

Ninth and Walnut streets, oldest theater in America, the Walnut Street Theater.

121 South Second street, site of the house in which Robert Fulton lived.

123 South Second street, site of Captain Anton's house. The Assembly met here in 1728 to 1729.

Northeast corner Fourth and Walnut streets, former residence of General Stephen Moylan, military secretary to Washington.

Northeast corner Second and Walnut streets, site of the house in which was born 1680 John Drinker, the first European child born in Philadelphia.

Southeast corner Dock and Moravian streets, formerly the publication office of Burton's Gentlemen's Magazine, of which Poe was editor.

120 South Third street, Girard's office at the time of his death. Now the site of the Girard National Bank.

Southeast corner Fourth and Chestnut streets, site of Mathew Carey's bookstore.

517 Chestnut street, site of the Coach and Horse Inn, built 1745.

North side Chestnut street, below Eighth, east part of Green Hotel, site of the residence of Thomas Fitzsimons, signer of the constitution.

1025 Chestnut street, Academy of Fine Arts, designed by Benjamin H. Latrobe, 1806-72.

Southeast corner Second street and Blackhorse alley, site of the Bradford House, used as a postoffice, 1728.

Southeast corner Seventh and Chestnut streets, site of the residence of George Clymer, signer of the Declaration of Independence.

708 Chestnut street, site of the residence of Jared Ingersoll, signer of the constitution; afterward occupied by George M. Dallas.

135 Market street, site of Franklin's printing office.

West side of Fourth, below Arch, site of the Academy, the beginning of the University of Pennsylvania, 1749.

35 North Second street, site of the office of Peter Porcupine's Gazette edited by William Cobbett.

Eighth and Seventeenth and Filbert to Arch streets. This block was the site of McAran's garden.

325 Market street, Franklin's residence where the first lightning rod was erected about 1749-50.

Christ Church yard, graves of James Wilson, Robert Morris and Michael Hillegas.

Northeast corner Fourth and Arch streets, house built for Provost William Smith before 1762. James Russell Lowell lived here in 1845.

Southwest corner Sixth and Haines streets, site of Pennsylvania Hall, the meeting place of the Abolition Society destroyed by a mob in 1838; rebuilt as an Odd Fellow's temple.

515 Cherry street, home of Bass Otis artist, 1819, who made the first American lithograph.

Arch street, between Twelfth and Twenty-first, site of the Labyrinth Garden.

Northwest corner Seventh and Arch streets, site of the house of David Ritzenhouse.

221 North Water street, residence of Stephen Girard at the time of his death.

West side of Vine, near Ninth St., site of the Mars Iron Works, founded by Oliver Ivins, 1804.

West side of the Seventeenth street, south of Spring Garden, site of the Bush Hill mansion, erected by Alexander Hamilton, in 1740; burned 1806.

Twenty-second and Hamilton Sts., site of the Springettsbury manor, the home of the Penns. Part of the site is now occupied by the Preston Retreat.

Callowhill street and the Schuylkill river, site of the Upper Ferry bridge, 1812-1838; wire bridge, 1842-1874.

462 North Second street, residence of John Fitch, the inventor.

530 North Seventh street, residence of Edgar Allen Poe from 1843 to 1844.

—North American.

Grace Leinberger, or the White Rose

A TALE OF FRONTIER LIFE

By J. Fred Bachman, Danielsville, Pa.

PART II



HE signal gun on the fort was heard before the conversation with Pat Magrah had ended.

"Attention men! March," said the Colonel in a commanding tone.

The men seized their guns and fell in line. They marched a short distance when the signal gun was heard again.

"Men, be very careful!" said the Colonel, we might run into an ambuscade."

Little Gracie was a hindrance to the soldiers in their hurried march, but not one of them made a complaint.

Soon it came to Pat's turn to carry the child.

"Now, sir!" said the Colonel as he handed her to him, it is your turn to carry Grace. You will take good care of her. The other men will carry your rifle by turns. Be very——"

"Shall I give up me gun when I am carrying the baby. How can I protect the child and meself if I have no gun. A foine thing, what will I do when the heathen Indian comes? No beggobs I will not give up me gun nor the baby, not as long as me name is Pat Magrah."

The Colonel could not suppress a smile.

"Will I defend her? Sure I will," said Pat in answer to the Colonel's smile.

These words were spoken hurriedly as the men were marching rapidly along.

The signal gun was heard again and the men broke into a run. They waded the river and reached the fort in time to assist the noble defenders

against the last onset of the Indians, who fled leaving several of their number lying dead on the ground.

The soldiers followed them some distance but could not overtake them. On their return to the fort they were not a little surprised to see Pat standing inside the fort offering the child for sale.

The occupants of the fort were poor. They had their own children to care for and did not wish to adopt the child.

"Dear me!" said the Colonel as he saw Pat and the people standing around him, "are you offering the poor child for sale?"

"An' what else should I do?" said Pat. "The child has no parents an' we must do the best we can with it."

"You must not sell human beings, Pat," said the Colonel, who was very much annoyed by the actions of Pat. "What would you say if some one would offer your child for sale?"

"An' what would I say?" said the jolly Irishman, "I don't think I would say anything if I was dead like this little girl's parents."

The Colonel took the little girl in his brawny arms and lifting her up offered her to any one of the occupants of the fort who would raise her as becomes Christian parents.

But they all shook their heads. They were poor and their supply of food and clothing was scanty.

"Is there no one here that will take this dear little baby?" said the Colonel as he wiped the tears from his cheeks.

Fredericka Miska, the pious old missionary, stood near the gate of the fort and hearing all the conversation was overcome with grief. She too was frequently in want of food but she

never failed to share her scanty store with those in need—even with the natives.

“I will take the child. It is a God-send. My store is scanty but God will provide for us. The dear Lord will not forget us in all our trouble. He has a purpose in saving this child,” So saying she took the child in her arms and lovingly embracing it, walked to her cabin.

The hearty pioneers gazed at the pious Fredericka Miska in astonishment while tears of joy rolled down their cheeks. Then and there they made a solemn vow that Little Grace and Fredericka Miska should never want for food and clothing.

Grace, as she was called, was well cared for by the pioneers and her foster mother. She grew up to be a beautiful young maiden loved and respected by all who knew her. She frequently accompanied Fredericka Miska during her wanderings to the Moravian settlements in the beautiful Lehigh valley. They finally made their home in Bethlehem where they rendered assistance to the sick and needy.

In due time Grace entered school. She succeeded well in all her studies. Her mind was very active. She had a fondness for the study of nature. When others were amusing themselves in playing games and romping around, she wandered through the groves and fields, admiring the flowers, trees, shrubs and other plants.

Frequently during her rambles she met John Hibsich, a young theological student, who had arrived from Germany several years before, and made America his home, and was preparing himself for missionary work among the natives.

He was a friend of nature. He liked to ramble along the streams, fields, hills, and mountains. He watched the birds as they flitted among the branches of the trees, the squirrels as they leaped from tree to tree, and the

fish as they darted swiftly from place to place in the silvery streams.

The natives considered him their friend. He slept with them in their rude huts, and they would have sacrificed their lives for him.

One day while he was rambling at the foot of a beautiful hill along the Lehigh River, he espied Grace sitting at the foot of an oak tree with several natives. She was reading the Bible and praying with them.

The young missionary looked on in astonishment. He had frequently heard the story of Grace and her parents, and it seemed almost impossible that she would befriend these natives. He drew nearer and nearer without interrupting them in their devotions. At last he spoke to her “I can not refrain from speaking to you. I know your history well, and it seems almost impossible to me that you would teach these natives,” he said.

Grace looked at him in astonishment.

“Why should I not teach them the word of God. They did me no harm. They are not responsible for the death of my parents.”

“That is true, but——”

She interrupted him. “Why should I not be a friend to them all? The murderers of my parents were no more responsible for their cruel deeds than these would be in their present state.”

“Grace, you are moved by the spirit of God,” said the young missionary.

The day was now drawing to a close, the bright sun sinking in the west. Grace and the missionary spent a short time viewing the beautiful Lehigh river as its silvery waters reflected the light of the golden rays of the sun. They then ascended the low hill and passed the old graveyard on their way home. They frequently turned and looked at the scenery as it lay before them.

“Grace, I will leave in a few days for the far west—the abode of the Indians,” said the missionary in slow,

measured tones as he turned his eyes softly on her.

She looked on him sorrowfully.

"Are you really going to leave?" she said as she gazed on the ground.

"Yes! It will be only a short time and I will be forgotten here."

"Perhaps."

"No one will mourn for me when I am gone."

She could not suppress a sigh. They walked along slowly.

"Grace! It will be very lonely for me out there without a comrade."

"Then why do you go alone?" she said without thinking.

"Will you accompany me!" was his modest reply.

The question came so suddenly that Grace could not think but merely stared at him.

"I mean what I say," he added.

"I have no objections if you think me a suitable companion and that it is God's will, but you know the rules of our church," she said.

They walked home together and she imparted the news to her foster mother.

"I have no objections, I believe you will be a suitable companion for him. I am old and will miss you very much, but it is God's will. Do as you think best."

John Hibsich was a true lover. He would not run the risk of losing the fair Grace for whom so many hearts were longing. He immediately called on one of the officers of the church to whom he made known his errand.

The God-fearing Grace took her Bible and prayer-book and went to her silent room.

The Mournful Ballad of Susanna Cox

NOTE.—One hundred years ago, in 1809, Susanna Cox was executed in Reading for infanticide. Her melancholy fate awakened great sympathy, and some unknown poet wrote a German ballad which is not yet entirely forgotten. It was, we believe, never translated; but a correspondent sends us the following original English version of which the peculiarities of the German ballad are carefully preserved.

Come listen now, ye people all,
And to my words give heed!
A maiden's fate I will relate—
A mournful tale, indeed.

At Jacob Gehr's in Oley, she
Had been a servant good;
Her name it was Susanna Cox,
As I have understood.

Instructions she had ne'er received
In her neglected youth;
She had not learned the will of God,
And did not love his truth.

It is a fact we all should know,
For this the Scriptures say,
That those who fail God's word to read
Will surely go astray.

It was a neighbor we are told—
And Mertz that was his name—
Who wickedly misled this maid
Away to sin and shame.

From dark temptation sin was born,
As well the Scriptures show;
So through this man Susanna Cox
Was brought to pain and woe.

The word of God he did not heed,
Its laws he did not fear;
And what the seventh commandment says
He met with scoff and jeer.

His marriage vow he boldly scorned,
As all his actions show;
Too late he will repent, I fear,
When death has laid him low.

Though sore oppressed by sin and shame
The maid ne'er told her grief;
That no one knew her sorrow then
Is quite beyond belief.

The second month and fourteenth day
Of eighteen hundred and nine,
A child was born at half past four,
Ere yet the sun did shine.

Then blinded sorely by her sin,
And in her sorrow wild,
This wicked mother raised her hand
And slew her new born child.

Soon as the dreadful crime was known
They placed her in arrest;
And that she did this awful deed
She speedily confessed.

A jury was convened full soon
 By whom she should be tried;
 And on this sinner's punishment
 They wisely did decide.

For tender mercy at their hands
 She made an earnest plea;
 But murder was the verdict found,
 And in the first degree.

Then to the courthouse she was led—
 The judge's name was Spayd—
 With tears she heard her sentence read,
 For she was sore afraid.

Her agony, ah! who can tell?
 She knew the end was nigh,
 And that upon the scaffold she
 A shameful death must die.

A warrant for her death they wrote,
 And all her shame set down;
 Then bore it to the Governor
 Unto Lancaster town.

A man who was most merciful
 Then thither took his way;
 And for her to the Governor
 Most earnestly did pray.

Alas! no pardon could be given;
 The end it came full soon;
 'Twas ordered that she should be hanged
 Upon the tenth of June.

The warrant for her death was brought,
 And in the prison read;
 "Have mercy on my soul," she prayed
 "O Lord, when I am dead."

The clergy came to visit her,
 And brought her words of cheer;
 Her penitence, as all could see,
 Was thoroughly sincere.

Forth from the prison she was brought
 At eleven o'clock one day;

And to the scaffold she was led,
 A pitiable way.

A solemn warning she addressed
 Unto the people all:
 "Take an example now," she said,
 "By this my dreadful fall."

Then while upon the earth she knelt,
 Her prayer rose up to heaven,
 That for the sins that she had done
 Her soul might be forgiven.

The people knew her depth of woe,
 The sharpness of her pain,
 And while she knelt upon the earth
 Their tears fell down like rain.

She said: "In one brief instant now
 I from this life must part:
 Take me, O Father, if Thou wilt,
 To Thy own loving heart."

And now, alas! the dreadful hour
 Of death had come at last;
 In seventeen minutes, we are told,
 The agony was past.

The learned doctors tried to bring
 Her back to life again;
 But soon they found it was too late,
 And all their toil was vain.

The man who wrote this little song
 And set it all in rhyme,
 And who described the awful scene,
 Was present at the time.

Ye people that on earth do dwell
 Unto my words give heed,
 And think how far the ways of sin
 And ignorance may lead.

The fleeting pleasures of her life
 Were blotted out with tears,
 And all the time she spent on earth
 Was four and twenty years.

Origin of the Names of the Counties of Pennsylvania

Adams, in honor of John Adams.
 Allegheny, from the Allegheny river.
 Armstrong, in honor of General John Armstrong who marched against the Indians of Kittanning in 1756.
 Beaver, from the Beaver river, in which beavers formerly abounded.
 Bedford, in honor of the Duke of Bedford.
 Berks, from Berkshire in England where the Penns had property.

Blair, in honor of John Blair, who was a man of public spirit.
 Bradford, in honor of Wm. Bradford, Attorney General of the U. S.
 Bucks, so named by Penn from Bucks or Buckingham in England.
 Butler, in honor of Gen. Richard Butler, who fell in the defeat at St. Clair.
 Cambria, from Cambria in Wales, whence the early settlers came.
 Cameron, in honor of Hon. S. Cameron.

Carbon, from its carboniferous deposits.

Centre, from its location.

Chester, from Chester in England.

Clarion, from Clarion river, a beautiful clear stream.

Clearfield, from a large clear space or field in the forest.

Clinton, from Dewitt Clinton of Erie Canal fame.

Columbia, probably in honor of Columbus.

Crawford, after Gen. Wm. Crawford.

Cumberland, from the English county which comes from the English Kimbriland.

Dauphin, in honor of the oldest son of the king of France, who bore the title Dauphin.

Delaware, from the Delaware river, in honor of De La Ware.

Elk, from the deer and elk which formerly roamed in this region.

Erie from the Erie Indians.

Fayette, in honor of Lafayette.

Forest, from the "old Forest."

Franklin, from Benjamin Franklin.

Fulton, in honor of Robt. Fulton, inventor of the steamboat.

Greene, in honor of Gen. Nathaniel Greene, the trusted counselor of Washington.

Huntingdon, after Selina, the godly countess of Huntingdon, who did so much for the advancement of Christianity.

Indiana, from the Indians.

Jefferson, in honor of Thos. Jefferson.

Juniata, from the Juniata river.

Lackawanna, from Lackawanna river.

Lancaster, from Lancashire, England.

Lawrence, from Perry's flag-ship, at the battle of Lake Erie.

Lebanon, a Scripture name.

Lehigh, from the Lehigh river.

Luzerne, in honor of Chevalier de la Luzerne, minister of France to the U. S.

Lycoming, from Lycoming creek.

McKean, in honor of Gov. McKean.

Mercer, in honor of Gen. Hugh

Mercer, a surgeon, in the army of Washington.

Mifflin, in honor of Gov. Mifflin.

Monroe, in honor of President Monroe.

Montgomery, in honor of Gen. Montgomery.

Montour, from an Indian chief.

Northampton, from Northampton in England.

Northumberland, from the English Northumberland.

Perry, from Com. Oliver Hazard Perry, of Lake Erie fame.

Philadelphia, brotherly love.

Pike, from Gen. Zebulon Pike.

Potter, in honor of Gen. James Potter, a Revolutionary officer.

Schuylkill, from the Schuylkill river.

Snyder, in honor of Gov. Simon Snyder.

Somerset, perhaps from Somerset in England. (?)

Sullivan, in honor of Gen. Sullivan.

Susquehanna, from the Susquehanna river.

Tioga, from the river of that name.

Union, from U. S.

Venango, from the Indian name Innan-gu-eh, a figure found cut on a tree.

Warren, in honor of Gen. Joseph Warren, of Bunker Hill fame.

Washington, in honor of George Washington.

Wayne, in honor of Gen. Anthony Wayne of Chester County.

Westmoreland, from Westmoreland in England.

Wyoming, an Indian name made famous by Campbell.

York, from York in England.

What Pennsylvania reader can locate all these counties and name their county towns? This is a good exercise in common sense home geography.

By the late Dr. A. R. Horne, in his National Educator.

LITERARY DEPARTMENT

THE SPELLING OF OUR DIALECT



IN the issue of THE PENNSYLVANIA GERMAN for January, 1906 there was published an article on "The Spelling of our Dialect," prepared by the editor H. A. Schuler. After briefly discussing the origin of dialects and the different methods of spelling the Pennsylvania German dialect, the author went on to say:

"We think it (the Pennsylvania-German dialect) should be spelled according to German sounds, primarily because, as shown above, it is still a German dialect. As Dr. Croll has said: 'We should remember the rock from which we were hewn.' We surely have no reason to be ashamed of our German ancestors or the language they bequeathed to us, and why should we disguise it by dressing it in an English coat that fits it so ill? German sounds answer best for all its German words, such as still form the basis thereof and should be used in preference to English terms whenever they render the thought and spirit equally well. * * *

"The writer is convinced that his mode of spelling is preferable for all dialect words of German origin. It is only fair, however, to admit that English words are not so easily adjusted to this rule; yet English words must be used in quite respectable numbers if we want to write Pennsylvania-German, "as she is spoke." For example, our people do not nowadays say **Juli** but **July**. Shall we write **Dschulei**, or **Tschulei** as uneducated people would be apt to say, or **July**? Shall we write **Dschodsch**, **dschodsch**, **gedschodsch** or judge, judgea, gejudged? We must confess that we do not fancy dressing up English words in German clothes any more than the reverse process, and that our sense of fitness in matters orthographical, or etymological rather inclines us to favor the latter forms. English words used unchanged in sound had better, we think as a general rule, be left unchanged in form; when modified by the addition of prefixes or suffixes, the spelling also may be modified, if the change required be not too great. In this matter, as in the choice of words, some latitude must be left to individual taste."

It has seemed to us desirable to call renewed attention to and reaffirm the position there taken; hence these lines. We propose hereafter to adhere closely to the general rule enunciated in editing dialect matter for the pages of THE PENNSYLVANIA-GERMAN.

This method doubtless has its unavoidable practical difficulties, which are however not much more formidable than those met in the use of the German and English languages themselves and certainly less serious than would be involved in applying a phonetic notation to the dialect. Dr. Wilhelm Viëtor in his **German Pronunciation** says:

"When Luther began to write there was no generally acknowledged national German language.....Every province and so far as the spoken language was concerned, every town or village presented its own variety of idiom and language.....In middle and south Germany the language of Luther was universally recognized as standard only after the year 1750; and a great number of spoken High German dialects are still flourishing by the side of the more or less closely allied language of literature.

"It is only natural that whenever modern High German the common language of the country, is employed orally, all the local peculiarities of dialectal utterance should be faithfully reflected in its pronunciation, in so far as they are not clearly interdicted by the spelling. As a matter of fact it requires but little practice to distinguish not only a North German from a South German, but a Hanoverian from a Westphalian, or a Bavarian from a Suabian by hearing them read a single sentence from a book or newspaper."

The determination of what is the best usage is highly desirable but hardly possible as yet. Here Dr. Viëtor's words are also applicable. "I would call him the best speaker who most effectually baffles all efforts to discover from what town or district he comes." We look with fond antic-

ipations to the work being carried on by Professors M. D. Learned and E. M. Fogel of the University of Pennsylvania in the field of Pennsylvania German literature for a solution of the problem. We heartily welcome the publication of their dialect dictionary.

What Dr. Viëtor affirms respecting local peculiarities of dialect utterance in Germany is applicable to the use of the Pennsylvania German dialect.

We can not forbear quoting in this connection Dr. Stahr's words in Miller's "Pennsylvania German":

It is a pity that the dialect has not received more scientific attention; and it is especially unfortunate that its orthography has not been determined from the standpoint of the grammatical German, so as to secure uniformity in the modes of writing, where hitherto the greatest confusion has prevailed. The Pennsylvania-German Society has put itself on record as opposed to the writing of Pennsylvania German by means of English letters and sounds. As a form of German speech the letters ought to represent German sounds; but even when this principle is accepted we find that there is great diversity of practice. The dialect itself varies in different parts of the State, because settlers of these parts came from different portions of Germany. In any collection of Pennsylvania-German poems, etc. it is easy to pick out in a general way the writers that come from particular sections. But even within these limits there is great diversity of practice; because, as there is no standard the writers represent words and sounds as their own ears have apprehended them; and in all such cases the ear is apt to be misled.

In the meantime we shall contend ourselves with the following simple

and comprehensive rule of spelling, easily understood and easily applicable:

Write German and English words according to the sounds of the respective languages from which the words have been derived and do not depart from the established mode of spelling more than the difference of pronunciation requires.

As an aid to a clearer discrimination between the various sounds of letters and words we have adopted for our standard **German Pronunciation: Practice and Theory** by Wilhelm Viëtor Ph. D., M. A., Marburg University, Germany, the first edition of which appeared in 1884, the third in 1903. The phonetic notation used is that of the **Association Phonétique Internationale** as employed in **Le Maître Phonétique** and in **Chrestomathie Française** by Passy and Rambeau. Contributors are requested to use this notation in case they wish to indicate the exact sounds of words.

By adopting this system we provide a standard medium for the exact indication of sounds and avoid the offensive forms created by spelling words phonetically as for example **dschodsch** for **judge**, **tsvetdar** for **zwitter** (zweiter). The fact must not be overlooked that High German and English word-forms are pretty well fixed and that we read by the word method and not by the illogical manner of past district schools where for instance the child reads by spelling **c-a-t** **cat** where logically the pronunciation should have been **sate**.

THE LETTERS OF THE ALPHABET AND THEIR PHONETIC VALUES

a:—da, paar, nah, shawl. That (far, not care English).
 a—warten, Isaak.
 ai—Kaiser, Bayern, Seil, Meyer (high English).
 ā:—Chance, Trente,
 au—Au (how English).
 b—bahn, Ebbe.
 ç—solch, regsam (or k), (not an English sound, resembles hue).
 ū—du, Kladde.

d5—Gentleman, Arpeggio, Jury (or J).
 e:—Palais, Essay, säem, mähen, Dessert. (fare English).
 ē:—Train, Pleinpouvoir-Bassin).
 e—Hände, fest (met English).
 e:—schwer, Beet, Carré, stehlen (dead English).
 o—Vogel (about, English).
 ēi—Conseil (day, English).
 f—Fall, Schiff, Sappho, viel, philosophie (if English).

g—gut, Berge, (or J), Flagge, guinea, Dro-
gue.
i:ə—Marie.
iə—Linie or (jə).
i:—Beefsteak, Igel, Liebe, vieh, ihm,
Schwyz, (machine, English).
i—Kiste, Viertel, Hyrtl. (sit English).
i—Spanien (or J), Detail.
ie—Diego.
ie:—Karriers.
ie—speziell.
yes, English).
j—Berge (or g), Spanien (or i)—ja.
jə—Linie (or iə).
k—Cognac, Accord, Achse, dick, flugs.
regsam (or g), Tag (or X), Brigg-kahl,
Bouquet.
ks—Axt.
kts—Accent.
kv—Acquisition, Quelle.
l—lahm, voll.
lj—medaillon.
m—mir, Lamm.
n—nie, Mann.
n—singen (sing English).
n—Ingo.
n—Sinken.
n—singen (sing English).
n—Magnat.
o:—Adieu, Coeur, Höhle (not an English
sound; form lips to pronounce o: but
pronounce e:).
o:—Sauce, Plateau, Rose, Toast, Soest,
Ohr, Voigt, Boot, Bülow.
o—Gott.
oÿ—gläubig, Hen, Lieutenant, ahoi, (boy
English).

oa:—Boudoir.
œ:—schön (not an English sound).
œ—Mörder.
öe:—Parfum.
p—paar, Trupp, ab.
r—rauh, Rhabarber, Narr, Katarrh.
s—Annonce, Façon, Fuss, hals.
sk—Scherzo.
f—Cello, Chaise, stehen, mischen, Shawl.
Quixote (shoe English).
t—Hand, Stadt, Tan, Thal, fett.
ts—eis, Nation, sitzen. zu Skizze. (wits,
English).
tj—Cicerone, Capriccio, Guttapercha.
u:—Route, du, Kuh.
ui—pfui.
u—Douche, Mutter.
v—Aeguisition, Vase, wohl.
x—Bacehus, rauchen.
y:—Aperçu, kühn, Mythe. für. (not an
English sound).
Y:—Müde.
Y—Budget, Hütte, Mystle (not an English
sound).
z—Rose, Gaze, (Zeal, English).
ÿ—Adagio, sergeant, Don Juan (leisure
English).
z—Glottal stop, produced by closing and
reopening the glottis with an explosion
of breath not used in English, in
German regularly precedes every in-
tial vowel.
a—(parson, part English).
θ—(thought, English).
w—(we, English).

PENNSYLVANIA-GERMAN POETRY

NOTE.—The following poems appear as contributed by the authors. To prepare the way for a discussion we wish to raise the question why the spelling of the words we give below is not preferable to that adopted by the writers? The contributors themselves will probably not agree with us. We shall be pleased to hear from them. Why not conform the spelling of the dialect as closely as possible to the orthography of the language from which the dialect words are derived?

In "Leera Bumpa"

Schöne (2), Städtel (3), quält (7), steht (10), dere (13), viele Mensche (14) frendlich nice (15), nächster (17), Feuer (20), leere (26), drückt, Unglück (27).

In "Mei Mutterschprooch"

Schwätze (1), deutlich (5), gute, deutsche (6), Lüge, Heuchlerel, Streit (13), könnt (14), steigt (15), sprochen (17), deut-

sche (18), Sünde (20), schwer, bedrückt (23), ernstlich (24), Vater (26), Sproch (27), höre (28), gelernt (30), brav, grad (34).

In "Die Kinner Yoehr"

Johr, schöne (1) erst (2), Zeite, Hever (3), ewig, vorbei (4), Jugend (6), heult, sägt (7) schön (9), schönste, gantze (11), Gäul (12) Zuflucht (15), liebe (16), g'glagt (20), grösser (25), zum (27), versäumt (31), Händ (32) verzählt (33), Dhür (39), vun (41), g'ühlt (43), süsz (53), zwanzig (67), wünscht (75).



Leera Bumpa

By Charles C. Moore, Philadelphia, Pa.

In Nudletown do schteht en Bump
Mit ma scheena Schtock un Schwengel
dra
Un jeder as in's Schtettel kommt

Guckt mit Blesier un Darscht sie a.
 En Mancher nehmt am Schwengel halt 5
 Un bumpst as es im Schtettel schallt
 Doch gweelt da Darscht ihn noch so
 schwer,
 Die Bump die gebt kee wasser her,
 Sie gebt kee wasser wie sie set;
 Sie schteht juscht do
 Un duht juscht so
 Awer bumpst net, awer bumpst net,

So is doch uf dera welt
 Bei viela Menscha ah beschellt;
 Sei gucka freindlich, neis un fei
 Un gut genug for Grischta sei,
 Doch sehnt mer sie mol negschter a
 Do findt mer nix von all dem dra,
 Sie sin en Licht, as eem juscht blennt,
 En Feier, as ohna Werning brennt; 20
 Sie lossa ihra Guck in Schtich
 Un denka inner juscht an sich.
 Bei ihna geht die Hoffung fehl,
 Sie sin en Grab forn dodti Seel,
 En Drum mit juscht 'ma hola Schall,
 En leeri Schaal un sel is all.
 Dann drickt en Unglick noch so schwer,
 So'n Mensch der gebt kee Mitleid her;
 Er gebt kee Mitleid wie er set,
 Er schteht juscht do
 Un guckt juscht so.
 Awer helft net, awer helft net.



Mei Mutterschprooch

By C. C. Ziegler, St. Louis, Mo.

Will ich recht ve'schtännig schwetze—
 Eppes auseannanner setze—
 A, B, C un eens, zwee, drei,—
 So dass jeder commoner Mann
 Klar un deutlich sehne kann 5
 Wel 'as Gold is un wel Blei,—
 Nem ich guti deitschi Warte,
 Weis un schwarzi, weech un harte,
 Noh vollbringt die Sach sich glei. 10
 Bin ich an de Wohret suche
 Un fin Ungerechtigkeit,
 Lüge, Heichlerei un Schtreit
 Bis ich alles kennt vefluche;
 Scheigt mei Zarn wie rothe Flamme 15
 Un will alles noh ve'damme,—
 Use ich net 'n Schprooch polite:
 Nee! ich nem mei deitsche Warte
 Beissig scharf wie hickory Garte
 Hack dewedder dass es batt;
 Schlack druf los un fluch mich satt!

Wann ich war die Sinde ladig,
 Schwaer bedrickt vun meinre Schuld,
 Arnschlich noh un ehrlich bet ich
 Um Vergebung, Gnad un Huld: 25
 Kann dar Vatter unser, meen ich,
 In de Mutterschprooch allee
 Mich recht haere un ve'schteh.
 Far in deitsche Warte leenig

Hot die Mammi mich gelarnt 30
 Wie ze bete, mich bereit
 Ze mache far die Ewigkeit;
 Hot dar Daadi mich gewarnt
 Un gerothe braav un graad
 Ze wandle uf 'em Lewespaad.
 Grosser Gott, O schteh mar bei!
 Helf mar doch en Grischt ze sei!



Die Kinneryohr

By Rev. A. C. Wuchter, Gilbert, Pa.

Die Kinneryohr, die schehna yohr,
 M'r sehnt's now aerscht recht ei;
 Sel wara tzeita, liehwer droscht,
 Uff ewich now ferbei. 5
 S'is wohr un bleibt aw immer so,
 Die yugend die is blind;
 Sie glawbt's net wom'r heilt un secht:—
 Dei Paradies, O Kind!
 Ken platz so scheh wie's war d'reem,
 M'r het net g'schwapp, O mei! 10
 Fer's schenschta haus im gonsa dahl
 Mit geil un bauerei,
 Bei'm Dawdy un der Mommy war's,
 Was hut m'r meh g'wut!
 So'n tzufucht is now kennie meh 15
 Except bei'm liehwa Gott.

Won's ehlich ebbes gevva hut
 Wie oft g'nunk so war,
 Noh is m'r yuscht der Mommy noh,
 G'klawgt un g'heilt sogar. 20
 Die hut em noh g'droescht un oft
 Die draehna weck g'busst;
 S'war'n bess'rie medizin g'west
 Os ehlicher dokter lust.

Die welt die war net grehser fiel 25
 Os wie un haus un schtall:
 Fum Donatskop bis tzum Bloberg
 War's weitscht—un noh war's all.
 Was drivver drous war meh wie'n drahm—
 Ken awfang un ken end;
 M'r hut g'wunnert, sich ferseimt,
 Es schpielsach in d' hend.

War b'such im haus un hut fertzaehlt
 Fun lang-har un fun weit,
 Was hut m'r net die ohra g'schpitzt 35
 Un g'hor'cht die lieb lang tzeit.
 Hut ebber fun d' Inscha g'schwetzt,
 Fum g'schpook an's Longa fens!
 M'r waer net övets fer die diehr
 Fer'n hunnert dausend bens. 40

War als der Dawdy nachts fun heom,
 Die Mommy gons a'leh,
 Was hut m'r so artlich g'fiehlt.
 So bang—um's hertz rum weh. 25
 Hut ebbes aryets sich g'regt 45
 Hut's hertz em schun g'klopt;
 S'war alles foll fun—wehs net was,
 S'hut on d'hohr g'ruppt.

Ach! het m'r net die Mommy g'hot Was het m'r don g'duh?	50	Is ehns os sich's er'inn'ra kan Wie'n kind die tzeit fertreibt?	65
Sie hut am bett noh mit g'beht, Glei war m'r in der ruh.		Was! Fuftzich yohr! sawg: tzwonsich, don, Ken buch os sel em b'schreibt?	
Wie siess war seller schlofe g'west, So schlofte m'r nimmie ei;		Neh! Neh! die welt wuh's kind drin lebt: Sei awschlaeg, denka, sinn—	70
Wer winscht net alsamohl er kennt So'n kind mohl widder sei?	55	Ach! wer dert driver drous mohl is Wehs net wie's hargert drin.	
Un wom'r kennt waer's besser noh? M'r wisst wie gute m'r's het?		Die Kinneryohr, die schehna yohr Sin ewich now ferbei,	
Ach neh! M'r wisst net meh d'fun Wie's kind dert uff'm bett.	60	Un doch wer winscht net alsamohl Er mocht 'n kind noch sei?	75
Dehl dinga gebt der Herr uns oft, Dehl gebt'r yuscht amohl;		S'is net die aelt, s'is net ferdruss Os winscht, gaern hovva wut,—	
Die schenscha dawg gehn fornaweck Os wie bei'm miller dohl.		Es fehl em ebbes—ach! m'r wehs Os yuscht die kindheit's hut.	80

REVIEWS AND NOTES

The Third Generation by Elsie Singmaster in Scribner's for March has its scene laid "way down East." Seemingly it is an application of the Biblical expression concerning the third generation. A woman is anxious to get back the money which her husband's ancestors gave to Braddock College—wherever that may be—because the said institution does not offer a course of instruction in accordance with the stipulations laid down in the charter. The president of the college was to be a minister, and all the students were to study Hebrew. And because this was not done she thought the family could get back the five hundred thousand dollars. The ending of the story may be just a little hazy and indefinite.

JOE'S SIGNAL CODE: By W. Reiff Hesser. Illustrated; cloth; 380 pp. Lothrop, Lee & Shepherd Co., Boston.

This is an interesting story of a more or less dangerous voyage from New York to Hong Kong by way of the Cape of Good Hope. The voyage was made in the ship Katherine which was overtaken by a terrible thunder storm in the Indian Ocean. The captain was struck senseless by lightning, and the ship caught fire. After they have outened the fire the crew sails into a bay and lands on an island where they lead a Robinson Crusoe life for a year. They were finally rescued by means of Joe's Signal Code. Joe had constructed this code half playfully and half in earnest with a party they met at the Cape of Good Hope.

The story is an interesting one and abounds with incidents of thrilling and wholesome adventure. The crew is a merry and lively one; the incidents whether grave or grotesque are frequently thrown into relief by the blunt remarks of "Andy Speigelmier who during the storm thought

it blew "gar avech;" he comes from the Blue Mountain region of Pennsylvania; hence his broken English.

The story has more plotting to it than many books of adventure frequently have. The interest is sustained throughout the book; it never lags. It is a book of adventure that can with safety be placed in the hands of all young people.

MAD ANTHONY'S YOUNG SCOUT: A story of the Winter of 1777-1778—By Everett T. Tomlinson, Author of "The Campfire of Mad Anthony. Cloth; illustrated; 385 pp. Price \$1.50. Houghton, Mifflin & Co., Boston and New York. 1908.

This is one of the many books that have been written of late with the narrative based on some incident of the American Revolution. The history of the American Revolution is the one story of American life that will never grow old, and the tales whose incidents are interwoven with the struggles of the colonists will always be sought after by the eternal American boy.

The scene of this story is laid in Valley Forge; the time is the memorable winter of 1777-1778, the darkest and gloomiest period of the Revolution. The book has to do mainly with the Quakers, some of whom were not loyal to the colonies and others not to the king, while non-resistance was a marked characteristic of them all.

The book is not very strong in technique; there is really no plot; there are a number of episodes, and Mad Anthony's young scout, Noah Dare, figures in nearly all of them. It seems the chapters are a little arbitrarily divided. One can hardly see any reason for making two chapters out of the incident contained in chapters six and seven.

It is of course necessary to remember that the book was written with the boy reader in view; but one is inclined to believe that even he relishes a little sterner stuff; some of these episodes border almost on the absurd and ridiculous. Chapters like the twenty-eighth and twenty-ninth are not likely to add much to strength of character and manliness.

We must admire, on the other hand, the author's endeavor to leave out of the story as much of the "blood and thunder" element as possible. But one believes that a little more strenuousness and a little more of the clang of war would have been a wholesome element in its makeup. The book affords exciting and interesting reading with its moments of suspense and daring ventures; it is safe for any boy to read.

**DER MENSCHLICHE KOERPER IN SAGE
BRAUCH UND SPRICHWORT:** Von Professor Karl Knortz, North Tarrytown, N. Y. Paper, 240 pp. Price 80 cents. A Stuber's Verlag, Würzburg, Germany, 1909.

This book is a unique collection of sayings, proverbs and customs into which the different parts of the body enter—head; to go to loggerheads; hand; if your hand itches you will have riches; teeth; if a child in Canada suffers from toothache and it chews at a breadcrust at which a mouse nibbled, it will be freed from its suffering. These few extracts may possibly indicate the nature and the contents of the book. It contains a lot of interesting adages, maxims and customs which Prof. Knortz has really collected from the folklore of the world in his usual scholarly manner.

**THE TRUE STORY OF THE AMERICAN
FLAG:** by John H. Fow. Handsomely illustrated with eight full page plates in color. Cloth, 75 cents; paper, 50 cents.; 54 pp. William J. Campbell Philadelphia, 1908.

The story of Betsy Ross as the designer of the first American flag is one of the mock-pearls of history that has been severely shattered by Mr. Fow in his little book of some 50 odd pages. The writer must have examined all the official records here and abroad that have to do with the

making of the first national standard. He has given an accurate and concise account of the evolution of the first flag and has very likely put an end to the Betsy Ross controversy. The Betsy Ross tradition is held up by Mr. Canby, her champion and descendant. Mr. Fow shows that designs for different flags were in use long before the time of Betsy Ross. The book is handsomely gotten up and illustrated; the color plate with flags are little works of art.

Bible Texts and Religious Terms Explained

By R. K. Buehrle, A. M., Ph. D., Supt. Public Schools, Lancaster, Pa.

This is a 36 page paper cover booklet (price 10 cents) in simplified spelling, explaining a number of words and phrases like Angels, Barbarian, from Dan to Beer-sheba, Carriages, Chancel, Charity, The Kingdom of Heaven, etc. The explanations are interesting, instructive and to the point. The spelling confuses. A good many long steps forward will have to be taken to make the spelling of English words logical and consistent. The worthy doctor is a staunch advocate of a more reasonable orthography. Will not the spelling reformers eventually make English orthography as uncertain as that of the Pennsylvania-German dialect?

Honored Guests is the title of a short story by George Schock (pseudonym) in Harper's for February. It is a narrative of a young lawyer who becomes entangled with the accounts in settling up an estate and lastly with Cassey Brecht, the daughter of the deceased. One is inclined to believe that the author has written better and plainer stories than this one. The whole story seems just a little shrouded in mystery; the end is rather indefinite and incomplete. One might also wonder why Asher Gehris, the young lawyer, handles a revolver, he at no time seems to threaten the life of anyone nor his own.

Professor F. T. Pattee, Head of the English Department in State College, and author of "A History of American Literature," has been granted a year's leave of absence to study in Europe.

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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Address, THE EXPRESS PRINTING CO., LITITZ, PA.

—It affords us great pleasure to acknowledge the receipt of many helpful answers to the circular letter sent out in January. The recommendations will be duly considered; we regret our inability to respond to each reply separately.

—Do not overlook our offer to reprint the back volumes of THE PENNSYLVANIA - GERMAN. If you wish to see the magazine grow in value, help us to place complete sets in public and private libraries.

—To such as miss The Home Department we wish to say that while we are not setting apart a definite space for The Home we will not overlook it. Suggestions, contributions, questions, are invited.

—The editor is now located in the heart of Historic Lititz, his editorial home is in the building of The Express Printing Company, a local company incorporated under the laws of the state, his chair and desk are so located that he can see the operator thumping the keyboard of the Mergenthaler Linotype and hear the Huber-Hodgman press delivering its neatly printed 16-page sheet of the

magazine. He feels happy in being so favorably situated for expeditious editorial supervision. How are you pleased with the first fruits of the new arrangement? Suggestions aimed at the betterment of the magazine are always appreciated.

—A. H. Rothermel, Esq., of Reading, Pa., recently related how on a trans-Atlantic steamer a linguist after trying to determine the place of his birth by the peculiarities of the dialect he spoke concluded that he must be a Bavarian because he used the word, "gella." The inference was almost correct, the only fault being that the linguist failed to discover that the Rothermel family had been in America 200 years. The editor has heard of quite a number of cases where similarity or sameness of dialect misled and even experienced it himself. These call attention to a most interesting and instructive field for linguistic study. Who will take it up for the benefit of our readers?

—The article on Lancaster County history may seem unduly long and to some uninteresting, but length and quality in this case go together and earn praise for the author for packing

so many good things in so limited a space. In the last sentence "Electric railways connect Lancaster (the city) with all the leading towns of the county" such an excellent opportunity is hinted at for seeing the county that we have decided to give all our readers and their friends a free ride over the various lines in July. We will take you from place to place, point out historic spots, show interesting sights and chat with you about the county. To give all an equal chance we will give you "absent" treatment (not however as is practiced by some today) through the pages of the magazine. We hope you will all enjoy the trip. In addition we wish to say that the latch string of the editorial sanctum is always open, for friends to call on us. As time allows we shall be pleased to go with you in body to

points of historic and scenic interest in the county.

—"Gottlieb Boonastiel" has caught us napping. The following communication from him is self-explanatory. We take pleasure in making acknowledgment of his inadvertence and shall endeavor to avoid giving Gottlieb occasion for another such reminder.

"I desire to call attention to the P. G. selection sent you from York, Pa., and which was printed in your last issue. The selection was stolen by some one from Boonastiel—"Der Butcher Dawg" and disfigured so as to render it unrecognizable, printed, and passed off as original by some literary thief, when it fell into the hands of your contributor who was innocent of intended wrong doing."

Clippings from Current News

—A child richly endowed with great-grandparents is the child of R. M. Hartzel, proprietor of a bakery in Chalfont who has four great grandmothers, three great grandfathers, two grandmothers and two grandfathers.

—"Experiments on the Resolution of Dibenzlethylpropylisobutylsilicane Sulphonic Acid" is the title of one of the papers mentioned in the agenda for the Chemical Society's meeting at Burlington House, London. The Germans evidently are not the only people to make large words.

—German companies seeking franchises and concessions in South America are looked upon with favor, for their courteous treatment of the people wins for them the support of public opinion. German capital, in consequence, is making serious inroads into a field which was at one time exclusively British.—North American Review.

—In the State of Washington are more than 6000 former residents of Pennsylvania who are going to pull together to make Pennsylvania Day at the Alaska-Yukon-Pacific Exposition at Seattle this summer an event at the fair long to be remembered. It is true that Pennsylvania is

some distance from Seattle, but the members of the Pennsylvania Society, an organization with 1200 members, hope to make a fine showing August 16, and arrangements are now being made to bring some man, prominent in the home State, to Seattle to deliver an address on Pennsylvania Day.

—Beginning April 1, Muhlenberg College, at Allentown, will be registered by the Educational Department of the State of New York as meeting the standards of New York State. Such registration is only possible, according to the standards of New York State, where institutions have a value in buildings and endowment reaching a half million of dollars; where the corps of professors is adequate to the number of students, and where the standard maintained is excellent. The fact that Muhlenberg college has been registered, is a distinct endorsement of her place among colleges and her work.

—The Philadelphia Press will print in serial form in the Sunday edition beginning May 16 a new story entitled "Gentle Knight of Old Brandenburg" dealing with love and German history written by Charles Major.

—Members of the C. E. Societies recently studied Heroes of African Missions. Of one of these the following was stated by a writer on the topic: George Schmidt was the first Protestant missionary to South Africa. He was a Moravian and reached Cape Town in 1737. A few crosses were seen here and there, the remains of Catholic missions begun over 200 years before Schmidt's arrival. When Schmidt reached Africa he found that the inhabitants had been badly treated by white settlers and that their need of the gospel was very great. Meeting with some success at Cape Town, he was bitterly hated and transferred to a more inland tribe. But here also he appealed to the people and was making progress in the establishment of a church. This still further enraged his enemies, and they demanded that he be refused the use of the rite of baptism. Thus obstructed, he returned to Europe in 1744 with the hope of receiving justice, but it was denied him by the government of Holland. He again became a common day laborer, but never ceased to believe that missions would prevail in Africa nor to pray for his beloved Hottentots. While on his knees in prayer his Master called him to his heavenly home.

—Gorge M. Wambaugh, one of the best known newspaper men in Pennsylvania, died April 22 in Harrisburg. Mr. Wambaugh was a native of Columbia, and went to Harrisburg about twenty years ago, his first connection being with the Harrisburg Patriot, of which he later became managing editor. For years Mr. Wambaugh was the representative of The Associated Press at Pennsylvania's capital and correspondent for a number of the most prominent newspapers of the state.

Few newspaper men in Pennsylvania had a larger acquaintance with public men or wider scope of political affairs. He was one of the men who developed news gathering and his writings were read with much interest by many people.

—Delta, Pa., April 10.—Mrs. Margaret Hess, an aged and prominent woman of Peachbottom township, has aroused amazement among her lifelong friends since she has lost her English speech and uses the Pennsylvania-German of her youth. This is all due to a very long illness, it is declared, and since she has become much improved she speaks Pennsylvania German as she has not done for many years. Mrs. Hess was seized with illness a long time ago. Her friends were mystified when they noticed her symptoms, the feature, however, being that the comparatively

good English which had accumulated in the course of years of earnest effort, was disappearing. Finally she could speak English no more.

Their surprise was, however, mild as compared with that which they experienced when Mrs. Hess began to converse in German. When she was a young woman she could speak Pennsylvania-German fluently. In fact it was her own language. Now she talks German to them and the reversion has caused not only amazement, but some difficulty in discoursing with her friends who are not familiar with the German language. The case is regarded as one of the most remarkable to come under observation in this country.

York Gazette.

—Peter Keck, of Berwick, celebrated his hundredth birthday February 16, 1909. Not only did he do that, but he cast his vote on his hundredth birthday, voting the straight Republican ticket. He also took his first ride in an automobile. He is in full possession of his faculties and has a remarkably retentive memory.

His birthday was made the occasion of a big celebration, in which all Berwick joined and into which he entered heartily. His eldest daughter is 80 years of age, and there are living seven children, 24 grandchildren, 30 great-grandchildren and 4 great-great-grandchildren.

—The Patriot, published at Kutztown, the native town of Dr. N. C. Shaeffer, in speaking of his recent reappointment as Superintendent of Public Instruction says editorially among other things: "But he is known far and wide throughout the nation. Even across the ocean he is recognized as one of the ablest educationists of America. Honors have been most worthily bestowed upon him and these honors have been so quietly accepted and so gracefully worn that, in some cases, except among close friends, the fact that he had received them was scarcely known. Honored with the degree of Doctor of Laws by various great institutions of learning, Catholic as well as Protestant and undenominational, president for three successive years of the National Educational Association, perhaps the greatest honor that has come to him is one which even educators in the town of his present residence were not for quite awhile aware. Reference is here made to the fact that the World's Fair at St. Louis, bestowing two gold medals upon the two most eminent educators of America, gave one to the Hon. Nathan C. Schaeffer, of Pennsylvania.

—In connection with a notice of the production of "Kassa" by John Luther Long before a York, Pa., audience by Mrs. Leslie Carter, the following sketch of the author appeared:

"John Luther Long, lawyer, author and dramatist, was born in Hanover, York county, in 1856. After leaving school he studied law and was admitted to the bar at York. He then removed to Philadelphia and became a member of the bar of that city. Soon after he entered his profession he turned his attention to literature and became a contributor to the Century magazine and other leading periodicals of this country. His stories on Japanese life and customs attracted wide attention. This caused an increased demand for his contributions. Mr. Long has written a series of studies, portraying the characteristics of the Pennsylvania-Germans. His stories are attractive in style and are original in conception. He has written and published several volumes, including 'Madame Butterfly,' 'Miss Cherry Blossom of Tokyo,' 'The Fox Woman,' 'The Prince of Illusion,' 'Naughty Nan,' 'Heimweh' and other stories. Within recent years a number of his stories have been dramatized and put on the stage, both in America and in Europe. His play, "The Darling of the Gods," has been produced in all the leading cities of the United States as well as in Paris and London."

—This advertisement appeared in London in 1777:

"Haunted Houses.—Whereas there are mansions and castles in England and Wales which for many years have been inhabited and are now falling into decay by their being haunted and visited by evil spirits or the spirits of those who for unknown reasons are rendered miserable even in the grave, a gentleman who has made the tour of Europe, of a particular turn of mind and deeply skilled in the abstruse and sacred science of exorcism, hereby offers his assistance to any owner or proprietor of such premises and undertakes to render the same free from the visitation of such spirits, be their cause what it may, and render them tenable and useful to the proprietors. Letters addressed to the Rev. John Jones, 30 St. Martin's lane, duly answered and interview given if required. N. B.—Rooms rendered habitable in six days."

Evidently the Germans were not the only people whom "ghosts" troubled a hundred and thirty years ago.

—Next to "The Old Trappe Church," where Muhlenberg lies buried, the oldest church edifice in the country, still in pos-

session of Lutherans, is the Salzburger Church at Ebenezer, Ga. Since 1769, this solemn reminder of by-gone days, built of brick the Salzburgers themselves made, has weathered storms and earthquakes, passed through the Revolutionary War, playing the role of hospital, stable, and commissary for the British in successive stages, and is still standing solid and strong as the house of worship of a large congregation. As March 12th marked the day of the 175th anniversary of the congregation and the 140th of the church building, it was fittingly celebrated. The present pastor, Rev. Y. Von. A. Riser, had secured as speakers, Rev. J. Austin, of Leesville, S. C., who had served the congregation forty-three years as pastor, and Rev. Dr. Rahn, of Jacksonville, Fla., a descendant of the Salzbergers.—The Lutheran.

—Dr. William Edgar Geil, F. R. G. S., Lafayette, '90, who explored the Pigmy Forest in Africa and has circled the globe several times, arrived recently at his home in Doylestown, after an expedition tracing the Great Wall for 1800 miles to the northern border of Tibet. By this exploration, Dr. Geil, who is a native of Doylestown, found that about 200 miles of the Wall had never been mapped, and that there were at least 10 great walls besides the famous one. He also discovered a race of Chinese pigmies in the mountains of the north of China and reports that he was amazed to find preparations for war in the interior provinces, where small groups of Chinamen are drilling daily.

—The friends of Rev. Dr. J. R. Dimm, of Susquehanna University held congratulatory exercises in Leibert Hall, Selinsgrove, Pa., Friday, April 16, 1909, at 7 P. M., to celebrate the fiftieth anniversary of his entrance into the Gospel ministry. Speeches were made by former pupils, members of confirmation classes and representatives of various religious and educational bodies. The fruits gave evidence of a long life well spent.

—Dr. J. H. Redsecker, who was prominently identified with the National and State Pharmaceutical associations, died at Lebanon, Pa., April 20, after a three years' illness. He was the donor of the Maische prize of \$20 in gold, awarded annually by the Philadelphia College of Pharmacy, from which institution he had received the honorary degree of Ph. M.

—A drover rapped at a farmer's door: the wife answered the summons. The drover said, "Have you any heifers to sell" to which the good housewife replied, "Na, mer hän ken heffe. Sie sin all voll Latwerg." The husband was called to whom

the question was put, by the drover, "Have you any heifers to sell." The head of the family showed his superior wisdom by saying, "Ihr dumme Esel. Hät ihr net gewisst was er will. Er will en Hoffe mit a wenig Schmutz sei Waga zu sochmiere."

—It is related that once a German-American, growing more and more afflicted with extreme nervousness, got the impression that he was forgetting English. The impression got so strong that he refused to talk anything but German. Then he became convinced that he was forgetting that, closed up like an oyster and was led away to a sanitarium, where he spent his days in complete silence.

A course of treatment was prescribed for him in which baths played an impor-

tant part. Every morning the dumb German-American was thrown bodily into a tub filled with very hot water, allowed to remain there awhile and then hauled out and set to cool on the piazza.

But once the sanitarium acquired a new attendant who got his signals mixed. He was told to bathe the German-American. Filling the tub with ice cold water, he threw the patient into it.

"You——! You confounded ——!" roared the dumb man, beside himself with fury. "You——!" Then he switched to German. "Du verfluchter Esel! Du——!"

The doctors pronounced him cured, and he left the sanitarium the next day.

—Philadelphia Ledger.

The Forum

MEANING OF NAMES

By LEONARD FELIX FULD, M.A., LL.M.

EDITORIAL NOTE—Mr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any subscriber who sends twenty five cents to the Editor of THE PENNSYLVANIA-GERMAN for that purpose.

4. BRUNER

The surname BRUNER has three separate derivations. Some individuals were so called because they were of a dark or swarthy complexion. Our English word "brunette" comes from the same root. Others were called BRUNER because they were brave men dressed in armor which was called in German BRUNNE or BRUENNE. Still others were called BRUNER because they lived near a spring or BRUNNEN.

5. GRUBER

The surname GRUBER is derived from the middle English GRUBBEN, the low German GRUBBELN, the old High German GRUEBELEN, the Modern German GRUEBELN and the Swedish GRUBBLA. Originally it meant one who grubs up trees or digs them up by the roots. Subsequently it came to mean one who was engaged in research work from the secondary sense of the word "to ponder or ruminate as a student or scholar. Thus the phrase SICH ZU TODE GRUEBELN, to kill oneself by racking one's brains. A second derivation of the surname GRUBER is found in GRUBEN a suffix denoting a mine, as it

occurs in GRUBENARBEITER meaning an underground worker. Thus GRUBER came to mean "miner."

LEONARD FELIX FULD.



The First University

Old Penn Weekly Review supplemented our article in the March issue on "Philadelphia's Many Firsts" in these words—"Among other 'firsts' might have been mentioned the Wharton School of Finance and Commerce, the first school of its kind to be connected with any university. The most important omission, however, is that the University of Pennsylvania was the first institution in the United States to be known as a university, having been founded in 1740 and organized according to its charter under 'The Trustees of the University of Pennsylvania.'"



Hesse Kreutz

The editor in a recent conversation for the first time heard the expression "Hesse-Kreutz." We are anxious to know whether any of our subscribers have heard the expression and what the words meant to them. What is a Hesse Kreutz?



Family Sketches in Preparation

Mrs. Annie Plummer Johnson, of Memphis, Tennessee, a descendant of Captain George Schall who moved from York, Pa., to Hagerstown, Md., between 1760 and 1770

expects to publish this summer or fall a volume of genealogical sketches of her own and her husband's families and their allied branches, the Vance, Gamble, Glass, Bowen, Plummer and Kemp lines among others.



Patriotism

Mr. H. W. Kriebel,
Editor, Penna.-German,

Dear Sir: In a recent conversation with a friend who was relating reminiscences of his youth, the following very interesting incident was told of an old time minister of North Codorus township, York County, whom we shall call K. for convenience and out of respect for the old preacher. The Rev. K. was very much wrought up during the Civil War for the safety of his country, and so one day he met brother Shue, one of his staunchest members, and said: Bruder Shue, ich meen es wär dei Pflicht dei Flint nemme un helfe den Grieg zum End bringe.

Ja, ich dächt grad, sagt, Shue, aver ich gleich des schiesse net. Ich will leve so lang das der Herr mich losst.

"Freilich Bruder Shue, aver wann du gehst uns Unglück widerfaht dir dann is die himmlische Herrlichkeit nur so veil Jünger zu dir—un uf die anner hand, wann du in die Höll gehst, macht es net viel aus öbs en wenig früher oder später is.

G———, York, Pa.



A Few Epitaphs

Years ago its was the custom to have an appropriate verse on the tombstone which was furnished by the tombstone cutter. Here is an original one thus furnished to a man by the name of Ochs whose son died and this artist did his proud work in the following:

Hier liegt Johannes Oechselein,
Dem grossen Ochs sein Söhnelein.
Der liebe Gott hat nicht gewollt
Das er ein grosser Ochs werden sollt.

On May 26, 1904, I visited Bingen on the Rhine, and in my wanderings around I visited a cemetery and on a certain tombstone I found the following verse which a loving husband had inscribed for his beloved wife who was buried there:

Wohl auch die stille Häuslichkeit
Ist eines Denkmahls werth;—
Ihr sey es hier von mir geweiht,
Und wer die Tugend ehrt,—
Auch in dem einfachen Gewand,
Mir, meinem Schmerz ist er verwand.

My knowledge of the pure German is limited and I am not sure that I grasped the sentiment of this bereaved husband, unless I discovered it in reading down the first word of each line, thus

"Wohl ist Ihr und auch Mir."

(Rev.) D. B. SHUEY,
Sugar Grove, Ohio.



A War Song

NOTE—A subscriber has sent the following fragment of a war song which he learned from his father a good many years ago. Can any subscriber supply information about the hymn, evidently composed soon after the return from the great invasion of Russia by Napoleon in 1812?

Brüder thut euch wohl besinnen,
Denn das Frühjahr rückt heran
Da wird man zusammen bringen
Mehr als hundert tausend Mann,
Da wird man ins Felde ziehen
Viele fremde Länder sehen,
Rückt die Waffen zu der Hand
Streitet für das Vaterland.

Siehet kommen alle Morgen,
Viel Rekruten ohne Zahl.
Dabei ist es zu bemerken
Das der Krieg noch mehr gethan.
All die Handwerksleute schaffen,
An des Kaisers Krieges Waffen
Sieht der Feldzug ist bereit
Auf die schöne Sommerszeit,

Was für Unglück, was fuer Schrecken
War bei Moscow uns bekannt,
Da die Stadt in heller Flammen
Gänzlich schon ist abgebrannt,
Diese war ja ganz verheert,
Von den Russen selbst verstört
Da der Feind in dieser Stadt
Nichts als Noth gefunden hat.

Da wir nun den Winter erwarten
Plötzlich war die Kälte gross
Dieses freuet die Kosacken
Reuten auf die Feinde los,
Treiben sie ins weite Felde.
Wo sie müssen Hungers sterben,
Und verfrieren in dem Schnee.
Oh! für Deutschland grosses Weh.

Was hat Deutschland zu erwarte
Frankreich war die Schuld daran.
Baden, Württemberg und Sachsen
Stellen hundert tausend Mann
Diese sind zu grund gegangen,
Theils verfahren theils gefangen,
Mehr als hundert tausend Mann,
In dem Feldzug noch Russland.

E. K. S., Ringtown, Pa.

Information Wanted

Mr. S. S. Flory, Bangor, Pa., being engaged in collecting material for a history of the Flory or Fleury family invites correspondence from any persons in position to give information about the family.

Prof. Martin D. Grill, Mohnton, Pa., is interested in the Grill and Dewees families and desires to correspond with parties in position to give information.



Clendenen Family

1. John Clendenen of Lancaster county, Pa., born 1748 (Easton), died 1814 Grays Run, Pa., buried, Newberry, Pa. (no head stone), enlisted in Revolutionary War Feb., 11, 1776 (Pa. Archives), served two years (Roll of honor D. A. R.), was Corporal, Sergeant and was made Captain by brevet in 1784. Many years after his death, his wife Rebecca DeFrance, Clendenen (a Huguenot) procured a pension.

WANTED, Names of parents of above and tombstone record.

2. In "Notes and Queries (Egle) 1 Series," Page 165, under "Crawfords of Hanover" we read, "One Robert C. married Elizabeth, d. of Michael Quigley."

QUERY, Did the latter belong to Quickel Family? Was he son of Christian Quickel or (Rev. War) Quiggle?

WANTED, Name of wife, (likely Katharine Kline, d. of Jacob Kline), also, names, birth and death record of parents of both. (By first census of Pa. Michael Quigle lived in Northumberland Co., Pa.)

Montgomery Family

John Montgomery (of Ireland or Scotland) Married Martha _____ (born on ocean, tradition). Their children were

1. Robert married _____
2. Rev. Joseph, b. Sept. 23, 1733, d. Oct. 14, 1794, in Revolutionary War, m. Elizabeth Reed and Rachel Rush Boyce.
3. William, in Revolutionary War, m. Anna Reed of New Jersey.
4. John M_____.
5. Jane (?) m. _____ Strain.
6. _____ m. Samuel McCorkle (Rev. S. Eusebius McCorkle a son).

Robert Montgomery (sf. John) b. in Lancaster county, Pa., (a witness on Joseph Sherer's will) m. _____ dauf. Martha _____ (brothers and sisters lived in Salisbury and Mecklinburg, n. Carolina 1797). The children were:

1. James b. 1774, d. 1844, m. Susan and Catharine Fedder.
2. Sherer, b. 1779 (named for Joseph Sherer) m. Mary Karr.
3. Martha Patty, m. Hugh Shaw.
4. Elizabeth, b. 1776, d. 1843, m. Wm. Quiggle (Quickel) d. 1840.
5. John, m. _____.
6. Samuel, m. _____.
7. Josepr, d. unmarried.

These families lived in Dauphin and Clinton Counties, married and intermarried Pennsylvania-Germans from York and Lancaster counties.

WANTED: Information about John and Martha Montogomery and the blanks filled.

Historical Societies

The Susquehanna County Historical Society

The 19th annual meeting of the Susquehanna County Historical Society and Free Library Association was held at the Library, January 16th, 1909.

The morning session was taken with the report of the Committees and election of officers, which are as follows: Francis R. Cope, Jr., President; F. A. Davies, First Vice President; Geo. A. Stearns, Second Vice President; W. W. Aitken, Recording Secretary; W. H. Warner, Treasurer, and H. A. Denney, Librarian and Corresponding Secretary.

The afternoon session was called to order by Chairman, F. R. Cope, Jr., who fittingly called attention to the pride all feel in having the Society so well housed

and cared for, and for the achievements of the year. A number of relics of historical value have been given, and we hope to add much to our collection during the coming year. A cane made from a tree growing on the first homestead under the U. S. homestead law and presented to G. A. Grow at the close of his Congressional life, was presented to the Society by the executor of the Grow estate.

We also have a section devoted to books on Local History, already there are about thirty volumes in it and as considerable interest is shown in the matter, the prospect is the volumes will grow in number, and become a much visited section by those who care to learn more of the early residents and conditions in this portion of Pennsylvania. There are several good books on the Wyoming Valley, parts of

northeastern Pennsylvania and the County, which are very interesting and instructive.

President Cope appointed a lecture Committee to arrange for several lectures to take place during the coming winter.

Three prize essays on local history were read by members of the Montrose High School, and prizes awarded by Pres. Cope, First prize five dollars, two second prizes of two dollars and fifty cents each.

Miss Eliza Brewster, for several years our efficient historian, was unable to act farther in this capacity, and the same was prepared and read this year by Miss Amelia Pickett, who was reappointed for the ensuing year.

The meeting was a success from every standpoint, and more enthusiasm was shown than ever before, and while time decrees that the work should fall upon younger members we trust that they will perform it as worthily as those who made a beginning.

Librarian and Cor. Secretary.



Montgomery County Historical Society

The Montgomery County Historical Society held a regular meeting April 24, 1909 in the rooms of the society.

Mr. Henry C. Mercer, of Doylestown, Pa., delivered an address upon "Early Pottery of the Pennsylvania-Germans."

Mr. William Keller, of Norristown, explained the process employed by the early potters in the manufacture of the ware known as "Tulip," or "Slip" ware.

From 10 A. M. there were on exhibition a number of pieces of this ware, courteously loaned by friends and members of the society.

Worth Imitating

"The Companion" has spoken its words of commendation of trade-schools for girls which have been springing up in the cities. There can hardly be too many of them, and the endowment of money and of interest which they call for will be well invested.

Americans pride themselves on being leaders in all movements for the enlargement of the life of women; but Berlin, in Germany, is far in advance of us in this one department—in teaching girls how to use their hands for profitable and desirable ends. The Lette Verein in Berlin is the largest industrial school for girls in the world, and is teaching hundreds of girls skill in occupations, ranging from stenography to cooking, and from bookbinding to marketing and darning.

The school has two great boarding-houses, in one of which live a hundred girls who are studying in the household school. They

The Presbyterian Historical Society

Vol. V., No. 1 (March, 1909) of the Journal of this society contains a frontispiece portrait of John Calvin, articles on "John Calvin and the Psalmody of the Reformed Churches." The Reformed Church of South Africa., "The Corporate Seal of the Trustees of the Presbyterian Church of Monmouth County and reports of the Annual Meeting, January, 1909. From the reports we glean that this society of about 250 members is active and doing good work through its various committees, completing files of church periodicals, issuing the *Journal* enriching its museum and gallery and strengthening its financial resources. The Executive Committee says: "We trust that something will be done looking to an increase in the membership. Instead of about 250 members, we should have at least 500." We hope the society may soon have a thousand members.



The New England Historic Genealogical Society

The April issue of the *Register* published by this society contains a supplement giving the proceedings of the annual meeting of the society held January 27, 1909. We note the following items for the year ending December 31, 1908. Volumes and pamphlets in library 34,815 and 34,741 respectively. The report of the Treasurer shows total receipts of cash for the year, to have been \$48,060.06, total disbursements \$49,916.69. The balance sheet gives assets \$357,403.50, liabilities \$300,709.82 and a balance of \$56,702.68. The financial needs of the society are indicated in an estimate asking for \$239,000 to be expended for various items given in the estimate.

do all the work in their own family, and learn in the three-year course every detail of housekeeping. The course is by no means confined to so-called "bread work," but has fine courses of lectures on the chemistry of food, on home sanitation, and on kindred subjects.

The dressmaking department graduates two or three hundred expert dressmakers every year. The bookbinding department is very popular, and hair-dressing rivals book-keeping as a money-making occupation.

Women are the teachers in the school, with a single exception; there is a man at the head of the photography department. Any one who wishes to see what teaching can achieve in trades which have been too often the victims of unskilled labor has only to visit the big, airy, well-situated, busy and popular Lette Verein, looking out upon the beautiful Viktoria Luise Platz, in Berlin.—Youths' Companion.

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No. 6

Johann Arndt and His "True Christianity"

By Lucy Forney Bittinger, Sewickley, Pa.

In Professor John Bach McMasters' "History of the People of the United States" (Vol. II, pp. 556-7) he says: speaking of the German settlers of rural Pennsylvania:

"His ancestor might perhaps have left a home in Alsace or Swabia, Saxony or the Palatinate, a well-to-do man. But he was sure, ere he reached Philadelphia, to be reduced to beggary and want. Ship-captains and ship-owners, sailors and passengers rifled his chests and robbed him of his money and his goods. Then with no more worldly possessions than the clothes he had on his back, and the few coins and the copy of the Heidelberg Catechism, or Luther's Catechism or Arndt's Wahres Christenthum, he had in his pockets, he was at liberty to earn the best living he could, save a few pounds, buy ten or twenty acres of forest land, and begin to farm."

That this a true picture, the records, the traditions, and the book-shelves of many families of German descent can testify, even after the lapse of two centuries. But what was this "True Christianity" to which these poor plundered folk clung? Who was Arndt, and when and where did he write his "Wahres Christenthum?" The following pages aim to answer the questions and to tell the history of the author and the book.

A TROUBLED AND DISTRACTED WORLD

On the day of St. John the Evangelist, the 27th of December, 1555, there was born to the town-preacher of Ballenstadt in Anhalt, Jacobus Arndt, and Anna his wife, a little son to whom—perhaps in honor of the saint on whose day the child entered the world—his parents gave the name of John. It was a troubled and distracted world upon which the baby opened his eyes. The ardors and heroisms of that great social, intellectual and religious change which we call the Reformation had passed; Luther had been dead for eleven years, departing in thankfulness to be taken from the evils of war and conflict which he prophetically foresaw. Melancthon with his latest breath rejoiced in being delivered from "the hatred of theologians." An infinite variety of quarrels raged throughout Protestantism; it is difficult to give them a more dignified name than quarrels, for although they concerned the highest and holiest mysteries of the faith, they were debated in a spirit no better than to deserve this title. Church histories of

the period are filled with accounts of theologians and heresiarchs whose names and doctrines, or heresies, are alike unknown and unregarded at the present time. Krummacher, the powerful and eloquent German preacher, says in his biographical introduction to Arndt's works, published in 1842:

"The conflicts which raged in the young church were not about unimportant things—not infrequently they concerned the most important fundamentals of Biblical Christianity. But these controversies were not always conducted in the right spirit. Men fought for themselves and their own reputations instead of the cause of truth. Instead of allowing, in humble submission, the disputed points to be decided by the Word, system was opposed to system in dogmatizing stubbornness, and men, before surrendering a private opinion, did not hesitate, if victory was to be obtained in no other way, to put Holy Writ upon the rack of the most dishonest exegesis in order to extract from it the exact opposite of that which it really taught. And it was often forgotten that Scripture was given for the life and not to open the lists to a carnal dialectic for its ambiguous arts. Instead of approaching the tree of life in the garden of Revelation, they ended by using it to cut therefrom arrows to use against their adversaries. They grew accustomed to regard God's Word only from the point of view of what foundations for syllogisms it might offer whose brilliant defense would redound to their honor as theologians and at best, the truth which should make men free and raise their thoughts to God were transformed in the dusty workshops of a self-seeking speculation to dry party-formulas and fanatically emphasized catch-words—sermons lost almost entirely their edifying character and became theological disputations—The poor congregations heard indeed the most learned explanations of the substance and accidents of sin; but that they were sinners to whom nothing was so needful as an earnest repentance and a living faith in Jesus Christ—this they no longer heard. The most subtle discourses were given them upon the limitations of free will, the possibilities of their co-operation toward their own salvation; but that in order to be saved, it was necessary to offer up their own will and to give themselves to the Lord Jesus in weal and woe—of this, not a syllable. The healthful bread of life was scarce in the land; instead of manna, every Sunday there rained down upon the poor hearers, musty theories and abstract formulas, borrowed from the Aristotelian phil-

osophy. Salvation became, at least in the notions of those bewildered folk, independent of regeneration "by water and the Word" and was made to consist in the acceptance of some confessional shibboleth as the sole condition. A new papacy, changed in form only arose again in the Protestant church which instead of the Romish salvation by works substituted another dead thing, the acceptance of the letter as the ground of salvation. Adhesion to this or that conception of a church dogma sufficed as an evidence of true Christian character. Of religious experience and the inner life was no longer any question; it was concerning shibboleths of creed and the watchwords of the schools.

"No wonder, then, that people awakened to deeper needs and more earnestly concerned about the salvation of their souls, sought better nourishment than these churchmen of formula and the letter could offer. If in the writings of Tauler, Kempis, or some other mystic of the Roman church, the full light of justification by faith had not broken through the clouds, yet these writings breathed a savor of life and their instructions for practical godliness appeared by contrast to the reigning orthodoxy like the green pastures of Paradise beside a dry, famine-stricken steppe. Indeed the deep spiritual poverty of the age is betrayed anew by the fact that the queer theosophy of Paracelsus or the cloudy mysticism of Valentin Weigel could find such a numerous following as they really had. Leaving out of the question the former's alchemistic mystifications,—his philosopher's stone, his panacea, his fountain of youth—the reader is powerfully attracted by the freedom of thought as well as the zeal of this gifted man against dead scholasticism and his fiery insistence on living union with God, on prayer and faith. And although in Weigel's teaching the fanatical element cannot be denied, and neither the extravagant declamation against creeds, nor his one-sided insistence upon sanctification be excused, yet we thank God that once more a witness has gained insight and freedom enough to proclaim to the world that what is needful is not churches of stone but human hearts and to insist anew upon the truth that 'the letter killeth, but the Spirit giveth life.'"

HISTORICAL EVENTS

This gloomy picture of German theological and religious life, painted by a German theologian, may be framed by the mention of a few historical events in Arndt's times. In the year of his birth was held the Diet of

Augsburg, a treaty of peace (or more accurately an armistice) between the warring creeds, Catholic and Lutheran—the Calvinists were not even mentioned in it; but partial as it was, it gave some measure of liberty to Protestantism and temporary peace to Germany. In the next year died Loyola, the founder of the most powerful and efficient instrument of the Catholic Counter-Reformation. When the town-preacher's son was four years old, the Inquisition was introduced into Spain; a few years later the Council of Trent, that body which gave to Roman Catholicism its present form, was holding its third and last session. And, to turn to the other side, Calvin died supreme in Geneva, about the same time. When Arndt was the village pastor in Badeborn, the Massacre of St. Bartholomew occurred. Through most of his life, the gallant revolt of the Netherlands against Alva and Philip II was going on. The Counter-Reformation was showing its strength, divided Protestantism its weakness, particularly in the Lutheran hatred of Calvinism and all its works. Austria, under Ferdinand and Rudolf, was relentlessly persecuting Protestantism out of existence in its dominions. In 1618 took place, a few years before Arndt's death, the mad and reckless action which opened the horrible history of the Thirty Years' War—the "Fenster-Sturz" of Prague, when the Catholic commissioners were flung from the Stadt-Haus window by their opponents. Arndt's lifework was done in the little squalid towns of 16th-Century Germany, amid grand old Gothic architecture, where pestilence raged again and again, slaying its thousands, where civil war—between prince and people, patrician and plebeian—raged also. The literary activities of this era naturally spent themselves mainly in polemic treatises, in sermons, hymns, and a few chronicles scarcely more than annals; for belles-lettres—poems, romances, and the like—the

times were too serious-minded; men's thoughts were pre-occupied with theological and religious matters.

ARNDT'S EARLY LIFE

When Johann Arndt was ten years old, his father died; but kind friends relieved the widowed mother of all care about her son's education. The boy already showed those characteristics which marked him as worthy of, and repaying the most careful training. He was bright, lovable and full of childish piety. His inclination toward chemical and scientific pursuits (as "science" was understood in that age of alchemy) was so strong that he at first intended to be a physician; but a severe illness led him to make a vow that in case of recovery he would devote himself to the ministry and this vow he kept. Following the German custom, he attended successively several universities—first Helmstadt, then Wittenbreg, where the Elctor had just given the university a "Lutheran cleansing," removing those professors who were suspected of Crypto-Calvinism. The spirit of the time showed itself in Arndt's especial friend, the theologian Polycarp Leyser, who wrote a work bearing the pleasant title: "Why is it Better to keep Company with Papists than with Calvinists?" Another friend of Arndt and his spiritual son, Johann Gerhard, must have been endeared to him by the striking similarity of their lives and works—for Gerhard, too, had been diverted from the study of medicine to that of theology by a vow made in apparently mortal illness; he came to be (1) "among scholars of his age unquestionably the most learned and certainly the most amiable," and his Sacred Meditations, in their Latin, German and English form are still useful and beloved, although not to the same extent as his friend's devotional work.

After Wittenberg, Arndt visited the universities of Strasburg and Basel. At what period of his life he first made

the acquaintance of the mystical writers—Bernard of Clairvaux, Tauler, Kempis and the unknown author of the *Theologia Germanica*—we cannot tell, but it was a friendship which continued through his whole life and powerfully colored his writings. At Basel, Arndt left being a student and became a teacher, giving lectures upon ethics, rhetoric and physics—the last mentioned subject showing the strong bent which he always retained for scientific pursuits as then understood. At twenty-seven years of age, he was ordained and returning to his little and dearly-beloved fatherland of Anhalt, he became pastor of the village church in Badeborn, not far from his birth-place. Here he married Anna Wagner and settled down to a happy and successful pastorate for seven years. Then evil times came upon the Duchy of Anhalt and its Lutheran pastors. The Duke, already inclining toward the Calvinistic belief which, a few years after, he embraced, ordered that pastors should omit Luther's formula of exorcism in baptizing children. To modern ears the exorcism sounds medieval and repulsive, and it has now been abrogated by most, if not all, Lutherans; but to pastor Arndt and in his times, it was a matter of conscience which he could not surrender at the command of any worldly potentate. The other pastors bowed to the ducal will "aus Sorge um's liebe Brod"; (2) one only was "faithful found among the faithless"—the pastor of Badeborn. In words which recall Luther's at the Diet of Worms, Arndt meekly but firmly told his prince that he "would humbly submit to any sentence the Duke might pronounce, but must abide by the decision of his own conscience." The inevitable result of this conscientious resistance was that he was dismissed from his pastorate at Badeborn and banished from his country.

PASTORAL LABORS

But before Arndt had actually quitted his fatherland not knowing whither he should go, he received several calls to other fields and accepted one to the little Saxon city of Quedlinburg as assistant to the dying pastor, whom, in two years, he succeeded. The town was under the combined rule of a princess-abbess—at that time Anna II of Stolberg—and the *schirm-vogtei* (protection) of the Saxon Elector. Here Arndt spent nine useful years and here he and his people went through one of those frightful visitations of pestilence which often harried the crowded, foul cities of the times; the sickness lasted for a year, during which 3000 inhabitants of Quedlinburg died, including three clergymen. Arndt was unwearied in preaching "daily from Trinity until after Michaelmas" in visiting the sick, and, after exhausting labors, in prayers far into the night for his dying parishioners. As he could not visit all of the stricken, he prepared a little book which he sent them and this is probably the "tractätlein," the "Spiritual Medicine against the Pestilence," which is included in the "Paradise-Gaertlein."

In spite of Arndt's devotion and although many of his Badeborn parishioners and fellow-countrymen, undeterred by distance, came in crowds to attend his preaching, dissensions in his charge forced him to desire another field of labor and in 1599 he joyfully accepted a call to the pastorate of St. Martin's church in Brunswick. The Princess-Abbess Anna put annoying hindrances in the way of Arndt's accepting of this post and it was at some pecuniary loss that he finally escaped the noble lady's clutches; he wrote her a farewell letter full of charity and forgiveness, wishing her and all his enemies "for every reproach, honor a thousand-fold, and for every kindness shown him, thousand-fold reward."

Escaping from pestilence, slander and extortion at Quedlinburg, the new pastor of St. Martin's found himself precipitated into the midst of civil war, siege and tumults in Brunswick. The town had desired to be a free city subject immediately to the Emperor; they had fought for and conquered, this freedom from their Duke, Heinrich Julius of Brunswick, when it pleased them to fall out among themselves. This new war was a strife between the patricians, who had previously ruled the city, and the plebians, hitherto almost unrepresented in the town-council but now led by the eloquent and learned jurist Brabant. The struggle and the fall of this tribune of the people throw a lurid light on the ways and thoughts of the dawning 17th century. In the hour of Brabant's triumph, when he had filled the council with his own democratic partisans in the teeth of aristocratic opposition and the revilings and even excommunications of the clergy, a raven which followed the people's leader from the church to his home and would not be driven away convinced the superstitious populace that Brabant was in league with the devil. Accused by a drunken blackguard under torture, of seditious speeches, Brabant tried to escape from the city and from his doom, but was dragged back—his leg broken in his flight—and racked until he cried that "he would confess anything if they but released him from the rack." On the confession thus wrung from him, Brabant was executed—under circumstances whose barbarity cannot be dwelt upon—murmuring "with feeble but audible voice" the last verse of Luther's hymn:

"Du höchster Tröster in aller Noth,
Hilf, dass wir nicht fürchten Schand' noch
Tod,
Dass in uns die Sinnen nicht verzagen,
Wenn der Feind wird das Leben verklagen.
Kyrieleis!"

Arndt came to his new charge during this frightful episode and his preaching may have helped to calm

the panic-stricken folk of Brunswick. In a few years a new trial was to fall upon the turbulent, high-spirited town, when Duke Heinrich Julius besieged and bombarded it for twenty-one weeks and flooded the rebellious city by damming a stream, in vain endeavor to bring it to terms. It was in the midst of these tumults and troubles, fighting without and foes within, (for the other members of the Brunswick ministerium were far from brotherly in their conduct toward Arndt, their youngest colleague) that the pastor of St. Martin's published, at the instance of his friend Gerhard, a little collection of sermons delivered on weekdays, prayer-meeting talks we might call them now—which was the first of his "Six Books concerning True Christianity." It was no case of an ardent, inexperienced youth, disheartened at the corruptions of a world with which he had just made acquaintance and rushing into print to correct them; Arndt was fifty years old when he published, at Jena in 1605 his book which was to become so famous and—what would have rejoiced this modest, godly man infinitely more—so useful. "He had long lamented," says Dr. Schaeffer, his latest American translator, "that owing to the endless doctrinal controversies of the times, the attention of many persons was diverted from the practical duties of the Christian life and directed exclusively to controversies on points of doctrine. "The book was instantly popular;" it found in court and cabin (an Hofen und in Hütten) most grateful recognition," says Tholuck.

But Arndt's colleagues—perhaps from a pedantic zeal for orthodoxy, perhaps from professional jealousy—soon made the German theological world vocal with their controversies and even with personal abuse. Very much of this, however occurred after the saintly writer had passed to "where beyond these voices there is peace."

HOPES AND AMBITIONS

Arndt's own hopes and intentions in the publication of the True Christianity are well expressed in a letter which he addressed, in the last year of his life, to the Duke of Brunswick:

"In the first place, I wished to withdraw the minds of students and preachers from an inordinately controversial and polemic theology, which has well nigh assumed the form of the earlier scholasticism. Secondly, I proposed to conduct Christian believers from lifeless faith to that which brings forth fruit. Thirdly, I wished to guide them from mere science and theory, to the actual practice of faith and godliness; and fourthly, to show them wherein consists a truly Christian life which accords with the true faith, as well as to explain the apostle's meaning when he says: 'I live; yet not I, but Christ liveth in me!'"

The preface to the First Book has become classic:

"Many of those that nowadays apply themselves to the Study of Divinity, suppose it to be a mere notional and speculative science, or some piece of polite Learning so much in vogue among Scholars: whereas it is rather a living Experience and practical Exercise of the Soul. Almost every one, alas, that goeth about this Study doth it with no other Prospect than to get the Applause of Men and to become great and famous in the World: But how few are there that will answer the true Design of Divinity, which is that people should be made thereby thoroughly good and holy and have their own Will rendered conformable to the Will of God—Hardly is there one to be met with that covets to learn of the True ONE and Only Teacher and Master, that great Lesson of Meekness and Humility of Heart: There are not wanting now everywhere such Men as would be thought Ministers of the Gospel and of Christ, but there are exceedingly few that are willing to be His Followers also, or Imitators of His Life: at this Rate, hath the Lord many Ministers, but few Followers notwithstanding it be utterly impossible for any one to be truly a Minister and Lover of Christ unless he be at the same Time a Follower of His Life also, according to that: If any Man serve me, let him FOLLOW me." (3)

Life in Brunswick was becoming more and more bitter to Arndt; the siege of the city added outward suffering to the inward one from the opposition of his jealous colleagues, of which he says, in a pathetic letter to

the burgermeister Kalem: "I must acknowledge that not even the persecution and exile from my beloved fatherland of Anhalt has given me such pain as this. "Gladly, then, did Arndt heed a call "which freed him," says Tholuck, "from his fiery furnace" to Eisleben, the birth-place, (and death-place), of Luther. The blessing of Arndt's presence brightened as it took its flight; Superintendent Wagner wrote in the minutes of the Brunswick ministerium: "On November 1st, 1608 Master Johann Arndt left St. Martin's church on account of the calumnies of his colleagues; a peaceable, pious, upright and learned man—May God bless him and his labors!"

In the quiet little town of Eisleben, under the protection of the Counts of Mansfield to whose house Luther had ever shown such a loving loyalty, things went better with this much-enduring man. Krummacher says: "He saw no reason why he should not yield to the entreaties of his friends and publish the Second, Third and Fourth Books of the 'True Christianity,'"—as if indeed he proposed a dark and dangerous thing in giving to the world a devotional work. As with the "First Book," so it was through the instrumentality of his life-long friend Gerhard that the remainder of the work appeared; subsequently there were added two other Books; the Fifth, an explanation and recapitulation of the first Four, and the Sixth, a defense, containing also letters to leading theologians of the time, prefaces to editions of the Theologia Germanica and other matter; but the Four Books are the kernel of the famous work. The completed book was received with manifestation of almost extravagant delight by multitudes

An outbreak of pestilence occurred during Arndt's stay in Eisleben and again, as in Quedlinburg, he confronted it with calm courage, made his will and then, though constant in his ministrations to the dying, came unharmed through the danger. In the

following year, 1611, the heroic minister was called to a high post—that of General Superintendent (answering in position and duties to the office of bishop in episcopally-organized churches)—at the city of Zelle in Brunswick. His present and prospective princes disputed over the clergyman as though he was a serf, but finally the Count of Mansfield gave him up, reluctantly, to the Duke of Brunswick and Arndt entered upon his duties, which he discharged with an energy and practical efficiency at variance with the traditional character of a mystic. The new Superintendent made frequent visitations through his bishopric; he gave wise and kindly advice to the humblest of his clergy whenever it was sought; to the poor and needy he was so generous that he was suspected of possessing the philosopher's stone; he interested himself in the schools—for Arndt, though himself childless, was very fond of children—and especially in the German schools for the peoples' children. He gave great care to church discipline, a point in which the Lutherans had been weak in comparison to the sterner Calvinists and he administered this delicate function at once with wisdom and kindness. He wrote much, though little has achieved the enduring popularity of his great work; among these writings were his "Postils" or sermons on the gospels and his exposition of the Psalter, concerning which he said: "What the heart is to man, that is the Psalter in the Bible."

A few years before Arndt's death, an especially bitter attack was made upon his book by a Danzig theologian named Corvinus, whom Tholuck calls "Raven by name and by nature," one of those to whom the Holy Spirit appears in the form of a raven and not of a dove." In this attack Corvinus declared that he did not wish to go to the same place in the next world as would Arndt—probably a quite unnecessary apprehension.

DEATH OF ARNDT

In spite of the fact that he was "one of the best-hated men of his orthodox and disputatious times"—of his other harassments, and the dangers of plague, pestilence, war, privy conspiracy and rebellion which Arndt had experienced, his bodily strength endured almost to the end of his calm and useful life. "A cheerful spirit, a sense of fervent joyful gratitude to God, a heavenly calm" (4) ever pervaded his heart. But in the last months of the year 1620 he felt a strange weakness. Although convinced that the end of his labors approached, Arndt did not remit his diligence, made a visitation of his diocese and preached as frequently as ever. But on the 3rd of May, 1621, returning from the church where he had preached upon the words: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing shall doubtless come again rejoicing, bringing his sheaves with him," he said to his wife: "Today I have preached my own funeral sermon." His sickness increased; the fervent prayers of his people were unavailing, even those of his beloved school children who cried, "Ah, dear Lord, make our dear Superintendent well again!" When his end approached he confessed and received the sacrament from a friend and brother, who asked him—as Justin Jonas had asked the dying Luther—if he would maintain and confess to the end those doctrines which he had taught throughout his life, to which Arndt, in a weak but clear voice, replied: "Yes, yes, that I will, even to the end." On the 11th of May he began to sing rapidly, though he continued to murmur favorite texts: "Enter not into judgment with thy servant, for in thy sight shall no man living be justified;" "He that heareth my word and believeth him that sent me hath eternal life and cometh not into judgment, but hath passed out of death into life." Presently, waking from a sleep, he said in

a loud voice: "We behold his glory, the glory of the only begotten of the Father, full of grace and truth." His wife asked him when he had seen that glory; he answered, "I saw it just now! Oh what a glory it is! The glory which eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive—this glory I have seen!" He repeatedly asked the hour; at nine in the evening he said, "Now I have overcome," and these were his last words. He died quietly just before the midnight of May 11th; there had been that day an eclipse of the sun, "which appeared to many a portent." (5)

When Arndt was interred, four days later, in the church at Zelle, amid the tears of a mourning multitude, his people and his prince, the text of the memorial sermon was the beautifully appropriate one: "Now am I ready to be offered and the time of my departure is at hand, I have fought a good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

ARNDT'S DEVOTIONAL BOOKS

Tholuck in his article on Arndt in Herzog's Real-Encyclopedie, says: "Next to a Kempis there is no devotional book so frequently re-printed and so often translated as these Six Books concerning True Christianity which Arndt gave to the bookseller without pay save in a number of author's copies." And McClintock & Strong's Cyclopaedia of Biblical Literature asserts that "no book of practical religion has been more widely circulated, not even Bunyan's Pilgrim or Baxter's Saints' Rest."

The original Four Books consist of the first, called the Book of Scripture; it seeks to show the way of the inward and spiritual life and that the old Adam should die daily more and more in the heart of a Christian and Christ should gain the ascendance there. The second is the Book of Life; the author

proposes in it to direct the Christian to a higher degree of perfection, to give him a relish for the cross, to recommend to him the example of his Saviour. The third is the Book of Conscience; in this Arndt discovers to the Christian the kingdom of God in his heart. The fourth, the Book of Nature, is in two parts of which the first, a series of meditations on the six days of creation, contains many striking and beautiful thoughts intermixed with others almost ludicrous on account of Arndt's antiquated views of natural science, (6) the second part of this book has for its thesis that all creatures lead men to knowledge of his Creator. The contents of the added Fifth and Sixth Books have already been given. The "Paradise of the Christian Soul," a collection of very beautiful prayers or meditations largely in the language of Scripture, has been bound with the True Christianity in most editions; it appeared in 1612; it has four parts: the first contains prayers for the virtues inculcated by the Decalogue; the second, thanksgivings; the third, prayers of consolation in troubles—the 'spiritual medicine against pestilence' is in this portion—and the fourth division contains prayers of praise and adoration; here is found one of the earliest German translations of the "Jubilee Rhythm" of Bernard of Clairvaux, although it is not certain that the translation is by Arndt.

This is "An Evening Prayer" from Boehm's translation:

"Merciful and gracious God, Heavenly Father! I thank and praise thee for having created both Day and Night, and for having divided the Light from the Darkness: appointing the Day for Labour and the Night for Rest, that both Man and Beast may be refreshed. I praise and glorify thee for all the marvelous Works of thy Love. I thank thee for bringing me in Safety to the Conclusion of the Day past, through thy divine Grace and Protection: and for enabling me to bear the Burden, and to pass through the Evil thereof. For, O loving Father, we have Trouble and Sorrow enough to contend with every Day of our Life: But thou helpst us first to

bear, and then to lay aside one Burden after another, till at last we come to that Rest, and to that eternal Day, wherein all Labour and Sorrow, Pain and Affliction, forever shall cease. Bless my Sleep as thou didst that of the Patriarch Jacob, when he, beholding in his Dream the Ladder that reached up into Heaven, received the Blessing, and saw the Holy Angels ascending and descending thereon. Let me speak of thee when I lie down to Rest, and think of thee when I awake; that so thy name and Remembrance may continually abide in my Heart, whether I wake or sleep. Let me not be afraid of the Terrors of the Night; Let no sudden Horror seize upon me; Let neither evil Spirits nor wicked Men disturb me; but let me enjoy a sweet Sleep, and a healthful repose. Keep me from frightful Dreams, from Spirits of Darkness, and Confusion of Mind; from the Violence of Enemies, from the Rage of Fire and the overflowing of Water. Behold! he that keepeth us, sleepeth not; Behold, the Keeper of Israel doth neither slumber nor sleep. Be thou, O Lord, the Shade upon my right Hand, that the Sun may not smite me by Day nor the Moon by Night. Let thy holy Watchmen protect me, and let thy Angels encamp around me, and deliver me. Let thy good Angel awaken me in due Time, as he did Elijah and Peter, and others of thy Servants of old, who enjoyed a near communion with thee and they heavenly Host. Let good Angels commune with me in my sleep, as they did with Joseph and the wise Men of the East, when they lay asleep; that hereby I may know I have also Fellowship with those Ministering Spirits. And when my last Hour approacheth, grant that I may happily sleep and rest in my Lord and Saviour JESUS CHRIST, the Hope of Glory, and the Author of our Salvation. Amen.

Throughout both works are passages taken from many mystical writers: besides Bernard, Tauler and Thomas a Kempis, a considerable number of chapters in the Second Book are from the "Theology of the Cross" (1309) by Blessed Angela of Foligno, one of the earlier followers of St. Francis, who from a busy and frivolous woman of the world became in old age after the loss of husband and sons, a saintly person sometimes called Theologorum Magistra. Another little-known source from which Arndt took some things, was the writings of Staupitz, Luther's friend and Superior in the Augustinian convent at Erfurt, whose preach-

ing was to the great Reformer "as a voice from heaven;" Staupitz wrote "Concerning the Imitation of Christ's Voluntary Death," and "Of the Precious Love of God." From the Theologia Germanica, that beautiful little book once ascribed to Tauler, Arndt took much; one of his latest tasks was to republish, with a preface of his own, this tract which, in spite of Luther's republication and recommendation, had fallen into obscurity.

A source of some of his work which brought the Brunswick Superintendent into undeserved condemnation was Weigel's little tract on prayer which in ignorance of its authorship Arndt included as the 34th chapter of his Second Book. Valentin Weigel was a pastor in Saxony during the sixteenth century; holding mystical tenets not unlike those afterwards taught by Jakob Boehme, he, "frightened by the terrorism of the reigning orthodoxy published nothing and possibly very few of his parishoners noticed his heterodoxies," (7) but after his death, friends began to promulgate his views and the tract on prayer was sent to Arndt who, all unsuspecting, included it in his own book. He was speedily made responsible for all Weigel's heresies of which he had known nothing and much of the defense in the Sixth Book is given to refuting this accusation.

A few years after Arndt's death, Osiander, a Tübingen professor and member of a distinguished family of Lutheran theologians, published a furious polemic against the "book of hell," as he called the True Christianity and against Arndt, "whom he was utterly incapable of understanding." (8) It is a melancholy fact that Gerhard, Arndt's life-long friend at whose urency he had given his books to the public, was terrorized by this aspersion of his dead friend's memory and showed himself very lukewarm in its defense.

Another contemporary, Johann Valentin Anderae, valued Arndt highly

writing the author an enthusiastically grateful letter on the first appearance of his book and dedicating to him one of his own works, "Christianopolis," in 1619. Anderae is now best known as the author of that pious mystification which purported to give an account of the weird and wonderful Rosicrucian Order and its founder, the crusader Christian Rosencreutz—it is said that Andreae acknowledged, in answer to a letter of inquiry from Arndt, that the whole tale was but a pious romance.

Glassius, Superintendent of the principality of Gotha in 1640, said quaintly: "He who does not like (schmeckt nicht) Arndt, has lost his spiritual appetite." It was noticeable that about this period, during the agonies of the Thirty Years' War, the love of Arndt's writings greatly increased: pious people quoted Luther's mistranslation of Isaiah xxviii:19 "Die Anfechtung lehret auf's Wort merken" as fulfilled in this. And Duke August of Brunswick, Arndt's master and Andreae's friend and correspondent, said that Germany's woes were a judgment upon her for the errors and scholastic disputes of theologians who had dared to accuse of heresy even so saintly a man as Arndt. (9)

WIDE-SPREAD USE OF ARNDT'S BOOKS

When at the end of the seventeenth century the new reformation of the Protestant Church arose, in the form of Pietism, it was natural that its sympathizers should make much of Arndt's writings. Spener, often called the founder of Pietism, had had them recommended to him by his morbidly pious godmother, the Countess of Rappoltstein; and when half a century after Arndt's death, Spener inaugurated the movement by the publication of his "Pia Desideria," the epoch-making book first appeared as a preface to a new edition of Arndt's postils. In later years Spener said: "I consider Luther greater because God permitted him to do a greater,

more noticeable work, yet in other respects he had no pre-eminence; nevertheless Arndt comes very near to him and I know not but by his writings, God called him to equally honorable work." (10) The founder of the famous schools, orphan-houses and other benevolences of the Pietists at Halle—Francke—was an enthusiastic admirer of Arndt, as was the devout, deep and learned commentator Bengel, author of that treasure-house of exposition, the "Gnomon."

When visiting in 1687 the Jesuit library at Madrid, Prof. Anton of Halle incidentally inquired of the librarian what ascetic writer they regarded as the best and was shown a book without title-page or cover which the monk said was esteemed as the best and most edifying work in their possession; to the astonishment of the German Pietist, this proved to be a copy of the "True Christianity!" In 1734 an edition of the work under a disguised form of the author's name was published by a Catholic physician at Kempten.

Of course the circumstance that Arndt's writings were beloved by the Pietists involved these writings in the controversies of which Pietism was the storm-center and early in the eighteenth century, Scharff collected writings in defense of Arndt into the Supplementum Historiae litisquae Arndtianae, an addition to the heretic Breller's Apologetica Arndtiana (1625). Both are said to be valuable sources of information though they must be, like all theological controversy, depressing reading.

One of the missionaries sent out by the Halle Institution, Schultz, who had more talent for translation than for anything else, put Arndt's work into the Tamil dialect of India. The Halle press published (under the editorship of Rambach the hymn-writer) an edition of Arndt's works in three volumes as early as 1734. Latin translations were made soon after the original appearance of the "True Chris-

tianity,' in 1625, 1628 and again in 1704; the book was translated into Dutch in 1642 and 1647; into French at an unknown date by Samuel Bagnage de Beauval, a member of the learned Huguenot family of that name—pastors, writers and exiles for their faith. The writings of this "Fenelon of Protestantism," "the Spener or Wesley of his time," as he has been variously called, have been translated also into Danish, Swedish, Bohemian, Polish, Turkish, Russian and the speech of Malabar.

A Latin translation appeared in England in 1704, made by the Court Chaplain, Anton Wilhelm Boehm and dedicated to his patron Prince George of Denmark who, as a Lutheran was permitted to retain his religion and its services at the Anglican court of his consort Queen Anne. (11) Chaplain Boehm had been a pupil of Francke at Halle, was made chaplain at the English court in 1705 and was a prolific and quite able writer: Rambach edited his complete works also. Boehm had been taught the Halle spirit of benevolence and the love to one's neighbor so frequently insisted upon by Arndt and so, when in 1709 the Great Exodus of poor Palatine Germans occurred, he interested himself to have them settled in some part of Queen Anne's dominions and to provide them with food for the body and the soul. So he gave them copies of Arndt's work in German along with Bibles, hymn-books and so on. Boehm made the Latin translation of 1704 and then proceeded to furnish the English people with a translation (London, 1712) into their own tongue of the work he so much valued. This translation—though inaccurate, redundant, and careless in its Scripture citations, with a style characterized as "antiquated, heavy, sometimes even quaint"—has appealed to many other readers as the best rendering of the Brunswick Superintendent's sixteenth century diction. (12)

The work by a process of accretion had gathered to itself many miscellaneous writings not only by Arndt but of others and the freedom with which the author took, without indication of its source, whatever appealed to him as edifying, has been used by later editors toward Arndt himself; thus to the Paradise-Gaertlein are often appended morning and evening prayers credited to Arndt but which really originated with Johann Habermann "of Eger erstwhile preacher and Superintendent in Zeitz." (13)

When, in 1749, John Wesley began the publication of his "Christian Library, consisting of Extracts and Abridgments of the choicest Pieces of Practical Divinity which have been published in the English tongue," he included in the first volume "An Extract of John Arndt's True Christianity."

The London edition came to America and when Cotton Mather's "lovely daughter Katherine"—her father's dear, good, wise and lovely Katy"—lay dying, the father read to her from their favorite book, John Arndt's "True Christianity" which she was never tired of hearing. Her cousin Thomas Walter said that had they followed the Egyptian custom and buried her chief treasure with her, the two volumes of Arndt would have been laid on her breast. And this same cousin shows why the "True Christianity" was Katherine Mather's favorite reading, in describing the type of her piety: "It lay in a will wholly dead as to self and anything here below and wholly resigned to God and swallowed up in his will. It lay in a sacrificing soul, that was ready to sacrifice all enjoyments, the dearest and sweetest, for God; a soul willing to be all that God would have it be and ready to suffer all that God would have it undergo and do all God should require of it to be done." (14) Do we not read in this, across the ages, the words upon the century-yellowed pages of the *Theologia Germanica*,

copied by Arndt in his study at Zelle, for his treatise on practical religion?

Another appearance of Arndt's writings in German religious history is less edifying though perhaps more essentially pathetic. In 1730 there came to this country in response to the call of the German settlers in Pennsylvania who were destitute of church privileges, a young clergyman of the Reformed (or Calvinistic) church, John Peter Miller by name. He was ordained by the Presbytery of Philadelphia after passing a brilliant examination and the Rev. Jedidiah Andrews, writing to a correspondent in Boston, pronounced Miller "an extraordinary person for sense and learning" and spoke of "the very notable manner" in which the young graduate of Heidelberg has answered "a question about justification." Sent to what was then the frontier, in the Conestoga valley, the learned, modest and genial young clergyman came in contact with some strange sectaries, led by a certain Conrad Beissel, a baker's apprentice who kept the seventh day as Sunday, practised baptism by immersion and lived in a celibate semi-monastic community. Beissel visited Miller, labored with him and to borrow the expression used in the chronicle of this monastic establishment, "Wisdom finally drew him into her net." Miller himself says: "My inward conductor brought me into that critical dilemma, either to be a member of this new institution or consent to my own damnation. . . . When we were conducted to the water (for immersion) I did not much differ from a poor criminal under sentence of death." The day after Miller's reception among the hermits of Conestoga, Beissel is said to have required him to burn all his theological and devotional books, and in this Pennsylvanian auto-de-fe, a copy of Arndt's *Paradies-Gaertlein* was included. The next day, a neighbor passing the pyre found amid the ashes the little prayer

book preserved miraculously, as it was deemed and this instance of providential interposition was added to the fourteen others of which an account is often appended to modern editions of Arndt's works. (15) Miller remained in the Ephrata cloister to the end of a long life, finally becoming the prior of the establishment, the "strong delusion" which beset him under Beissel's influence, continued to the end.

The first American edition of the *True Christianity* was in German and proceeded from the press of no less a man than Benjamin Franklin. He was assisted by the German Reformed pastor Boehm and the title-page bears their names as partners, probably only in this particular enterprise. Boehm was to secure 500 subscribers which he did among the German settlers of Pennsylvania and Hartwig, an eccentric but useful pioneer pastor ministering to the Palatines of the Mohawk Valley, collected subscriptions there and supplied the work with a preface. The book was adorned by sixty-five imported copper plates of religious designs and "emblems," contained 1388 pages, was the largest book printed in Philadelphia during the eighteenth century and even with this, did not contain the *Paradise of the Christian Soul*. The latter was published fourteen years after by Christopher Saur, the Germantown publisher so prominent among the Dunkers or German Baptist Brethren; Saur's imprint was a 16mo of 563 pages. Both books are now very rare.

Nearly half a century later, in 1809, the Reverend Calvin Chaddock of Hanover, Massachusetts, became acquainted "accidentally" as he says, with Chaplain Böhme's English translation of the *True Christianity* and being impressed, as are most of its readers, with its quaint charm and piety, republished it.

Both Arndt's original and Böhme's translation have been revised—the

German by a successor of the author in one of his pastoral charges, the "somewhat ancient" English of Böhme by Jacques; and Schaeffer's translation of 1868 was made from this latest English revision.

The enthusiasm for Arndt's writings, of the modern German divines Krummacher and Tholuck, has been mentioned; but the *Paradies-Gaertlein*, translated by J. M. Horst under the title of "The Paradise of the Christian Soul" excited attention and approbation from a remote and unlikely English source—the Reverend Bouverie Pusey. In the preface of his "Spiritual Letters" we are told by the editors (p. XII) "as regards his books of private devotion, his favorite book for many years was "The Paradise of the Christian Soul," which he had with great care adapted for the use of members of the English church."

In Mrs. Pryor's "Reminiscences of Peace and War," describing Washington society on the eve of the Civil War the author speaks of Lady Napier, the wife of the British Ambassador at the capital in those troubled times, as follows: (16)

"People were wont to remark upon the atmosphere the lovely Lady Napier seemed to bring with her everywhere. Those who were admitted to her sanctum sanctorum, her little boudoir, fancied they could explain it. Upon her table was a rosewood bookcase containing half-a-dozen volumes—a Bible, *Paradise of the Christian Soul*. . . .etc. These were the pure waters from which Lady Napier drank daily."

So now the centuries we see very various people, and of many and widely separated countries and languages drawing from the writings of Arndt their spiritual sustenance and refreshing: theologian and commentator, Huguenot and Tamil Christian of India, the chaplain at Queen Anne's court, the poor Palatine refugee on Blackheath and the hermit in the wilds of Conestoga; "dear, wise, good and lovely" Katy Mather on her death-bed and John Wesley in the midst of his labors, the ascetic ritual-

ist and the brilliant loveable Ambassador. The book is compassed about by a great cloud of witnesses to its worth and beauty. Selections from its lovely and devout, if too-numerous, pages would not be unprofitable for readers of the present time.

- (1) Schaff-Herzog Cyclopedia, art. Gerhard.
- (2) Krummacher's preface to his edition of Arndt's works, p. IX
- (3) Boehm's translation, London, 1712.
- (4) Schaeffer, Introduction to translation of True Christianity, p. 26.
- (5) Krummacher, biographical sketch preceding his edition of True Christianity and Paradise of Christian Soul, Leipzig, 1842.
- (6) Boehm, the 18th century translation of the True Christianity, says in his "advertisement" to his second volume: "It is possible that some nevertheless will be offended at several Passages in the 4th Book which are by no means reconcilable to certain principles now generally received among our virtuosi. But whatsoever shall calmly and without prejudice consider the present State of Philosophy and compare it with what it was about an hundred years ago, when this Treatise was first published in Germany, will not be overhasty in condemning those Reflexions and Observations upon Principles then and there commonly allowed, which he will herein meet with. It is possible that in less than one hundred years hence, there will be as great Alterations in the state of Natural Philosophy as there have been in the last Century. . . . And as for the common Readers, there is enough said for their Capacities; and perhaps with more it may not be convenient to trouble their Heads."
- (7) McClintock & Strong's Cyclopedia, art. Weigel.
- (8) Schaff; Religious Encyclopedia, art. Osiander.
- (9) He himself, in a spirit of prophecy, had said: "How many dreadful Mischiefs, and tragical Events, how many Wars, Butcheries, Plagues, and Famines, shall waste the unhappy World in the last Days? Such, and so great, as no good Christian would wish to see or endure." Bk. II, c, 57.
- (10) Quoted by Tholuck in his article on Arndt, before cited.
- (11) Most people remember the anecdote of Prince George going tearfully into the lobby to vote against a bill permitting the exercise of Dissenting religions in England and murmuring in his broken English to the promoters of the bill: "My heart is vit you!"
- (12) An account of the help given by Boehm and the Halle institutions generally to the poor Palatines during many years will be found in Part XI of the proceedings of the Pennsylvania-German Society, Dr. Schmauk's Lutheran Church in Penna., p. 183, and opposite p. 184 a portrait of Boehm, showing a handsome, prosperous, amiable man.
- (13) The "Prayers from Arndt" which is one of the earliest imprints of the Ephrata press may be not his but Habermann's; but I have had no opportunity to examine the book.
- (14) Cotton Mather's Daughter, by Kate M. Cone; Outlook, Aug. 1905.
- (15) Another instance is mentioned by Swedenborg's father, whose house burned down in 1712: "The fire broke out in my study, which was all ablaze when we got to it, with my library and MSS., but, strange to say, the Garden of Paradise by J. Arndt, and my own catechism, were found in the ashes with only the covers singed." (White's Life of Swedenborg, Vol. I, p. 33, quoted in Kuhn's German and Swiss Settlements of Pennsylvania, p. 132, foot-note.)
- (16) P. 60.

On Bruin's Swing

[A Tulpehocken Bear Story]

By Rev. Adam Stump, York, Pa.



AMES FRANKE came to America from Germany, by way of England, in 1710, in one of the three historic ships which Queen Anne provided for the Palatine pilgrims. With his fellow countrymen he first settled in the state of New York, but afterwards (1723) followed the exodus of these people on rafts down the Susquehanna to Swatara Creek, in Pennsylvania, and thence into the beautiful valley which the Indians called Tulpewihacki, the "Land of Turtles." To this day it still is known by the name of Tulpehocken. Here he built his cabin and took up his occupation as a farmer, but so strong was the hunter's instinct in him, that often between seasons of necessary work he would betake himself away from his family to the mountains for game. Besides, during the first years the pioneers of that region were compelled to depend upon the forest for meat. The following incident concerning him has been handed down by tradition to the eighth generation of his descendants.

At one time, after the corn shucking in the fall was over, he went into the Blue Mountains for deer. For such excursions he had built himself a rough shack in the woods, in which he slept at night, stored the trophies of his gun, and on the outside of which he prepared his meals at an improvised stone hearth. The wolves frequently would fight about the premises after dark, while munching the bones which he had thrown away. They did not disturb his slumbers by their snarling. He was accustomed to them. Nor did he molest them, because he did not wish to waste his precious powder and balls upon their useless

carcasses. But one night there was another story. He had left his frying-pan at the out-door cooking place. He was aroused from deep sleep by a low growl. He tried to peep out of the loop-hole between the chinks of two logs, but it was too dark to see anything. He did not think of Indians, because the red men of Penn's Woods, at this time, were friendly. But he heard the scraping of his pan and by the peculiar sound knew that some animal was licking it. Another deep guttural growl convinced him that it was a bear. He immediately made up his mind to risk a shot. He aimed toward the center of the confusion, and pulled the trigger. The gun flashed, the report rang through the forest, a howl of rage greeted his ear, there was a scampering of heavy feet for a moment, and then all was still and silent. He supposed he had missed and, being too prudent to venture out into the inky darkness, he laid himself down again on his bed of leaves to finish his nap. At earliest dawn he emerged out of his den to find his pan well cleaned by a fleshy rasp and to see blood-tracks leading over toward a rocky ridge, that formed a wall on one side of a swollen stream of water.

Having already had reloaded his gun, he instantly followed the trail. It was not more than five hundred yards to the ridge. There he found that the animal, after limping along about a quarter-mile, had gone down between the rocks to lap water. But it had returned on its own tracks and lunged toward a thicket of underbrush. Not yet having had breakfast, the hunter hesitated. "If I go in there and a wounded bear attacks me, there is little chance for me. I might not be able to take aim. Besides, the briars might catch the trigger and set my

piece off. I believe I'll return and wait for a better opportunity." Thus he soliloquized. But this seemed somewhat cowardly. Moreover, he had promised his wife not to expose himself unnecessarily and her jocular behest, "Don't come home dead, as Frau Kolp said," now came into his mind. He smiled at the remembrance, at the same time stooping and peering into the path that led through the dense brush. He discovered that it was not far to a small glade. Cautiously threading his way through the ground oaks and thorn-trees, he soon discovered a rock with a mass of boulders scattered about its base and a cave-like opening on one of its sides, and there, basking in the sun, was a large bear! He was not sleeping, but seemed to be restively dozing in pain, sometimes appearing to turn to lick the knee of one of his hind legs. The hunter took a few moments to study the situation. If the brute would have been standing, he could easily have dispatched him, but he was rolled on a heap and was so screened by boulders that only a part of his neck and back was visible. To miss him might prove disastrous to the marksman. Even if the ball would strike the spinal column, it might only be slanted. What should he do? Before he could answer the question himself, it was answered by another bear, whom evidently some Indians had chased and who, approaching the rock from the other side, with haste ran into the cavern. It was not deep, and it evidently was not a permanent lair, but only a retreat when these animals were disturbed in their feeding haunts.

The sudden arrival of the second bear aroused the first. He got up on three feet, sniffed the air several times, and, quick as thought, darted toward the hunter whom his sharp nose and eye had detected. He charged unerringly and furiously. However, in quicker time than one can tell it, the woodsman had leveled his gun but, in

lifting it to his shoulder, the powder-pan was opened by a briar which brushed on the priming. He pulled the trigger, the hammer flew forward, slightly touched the steel, the flint-stone emitted a faint spark, but there was no explosion. Nor was any time to be lost in regrets. The luckless man turned and fled, pursued by the angry bear. Although crippled he was gaining on the hunter. The ridge was a half-mile off. For that he aimed, hoping that in some manner, it would afford an avenue of escape. He knew there was no use in climbing a tree. Neither was there time to do so. Nor had he a chance to reprime. During the rush through the brush-path, the bear, who was at home in the labyrinth, and who seemed to have forgotten his wound, gained fast on the man. There now was less than a hundred yards between them. He had his hunting-knife with him, but he had learned from severe experience that it was best not to get into close quarters with a bear. So he ran without more than once looking backward, until he reached the ridge, and by this time he was so winded that knowing he was too nervous to use them, he dropped his gun and powder horn and scaled the ledge on hands and feet. Here he determined to make a stand for his life with his long knife. Sitting down on the apex of the rock, he rested a few moments whilst awaiting the onslaught of the enemy. He did not have long to wait. In a few minutes the bear had reached the hunted man's perch. With lolling tongue, foaming mouth, and wickedly gleaming eyes, the monster had climbed toward the victim. The man now stood up on the creek side of the rock, so that, in case the odds would be against him, he could drop into the water. One paw of the bear was clutching the edge of the rock. He could easily have slashed it, but he knew that would only worse madden the animal.

So he waited for an opportunity to strike a more vital point. This soon

came. Then without longer delaying, with all the force he could muster, he struck his knife into the side of the brute's head. He inflicted only a painful wound. A terrible howl of rage greeted him, and, being in a crouching posture, he received such a lateral blow from the free paw of the bear, that he was hurled from the rock upon the net-work of a grape-vine, which evidently a floating log had torn from its roots in the flood-concealed bank of the stream and which hung suspended from a large black-oak tree. Although he was in a stunned condition, he instinctively clutched at the rope-like vine and clung to it, while he tried to regain his breath and his wits. Happily also he was still grasping his knife. As soon as he had recovered his senses, finding the vine pretty stout and well interlaced with the branches of the tree he began to pull himself up by it, as he had seen the sailors do on Queen Anne's ships. This proved a mistake, for the cunning bear, seeing that the man was making for the tree, sealed it himself, his trickling blood meanwhile reddening the stony floor beneath, and went out on the branch to which the vine was plaited fast. Once more the man's case was desperate. It was tiresome work to cling to the woody rope. To ascend was to approach the jaws of death; to descend was perhaps to sink into a watery grave. To either side no way of escape seemed to open. At any rate, wherever he would go, Bruin was sure to follow. There these two were, glaring at each other. The shouts of an Indian hunting party echoed afar. The white man whooped loudly, but evidently his cry for help was not heard; at least, it was not heeded. After a while he felt sure of smelling burning timber. Again he yelled vigorously, but to no avail. By this time the bear became weary of inertia, and restive with pain, and struck on a new device. With malicious glee he began to rock himself on

the limb, so as to shake off the clinging man from the vine. The trick almost succeeded. Up and down, to and fro, swung the man, until he became nauseously dizzy. Even in his childhood Frank could not endure the motions of a swing. Hence he soon felt pretty sick. By this time also his hands were becoming numb with pain. He became aware of the fact that he could not hold out much longer. He was on the point of letting himself drop into the water but he was twenty feet from it and he could not swim. Hence he was hesitating. His attention was now drawn to another vine within his reach. This he drew to himself. It formed a bow on which he could sit and thus his painful position was somewhat alleviated. What next?

Noon had come an dgone. The sun was beginning to slant his beams through the trees. Hunger began to gnaw at his stomach. He was too weak to stay where he was, yet, as the shadows were lengthening he began to make preparations to spend the night on his swing. But the bear had not given up shaking it, although he did so less frequently and with diminished ardor. The hunter now cut off some vine branchlets and made small ropes with which to fasten himself, so that in case of becoming overcome by drowsiness he could neither fall nor be shaken down. He had once thus slept on a tree, when he was chased by a pack of wolves, "But this time," he said to himself, "my bed will be narrower." Finally, as the sun was about going down, he made up his mind not to let the night yawn fully without making one more break for freedom. "So," as he used to tell his wide-eyed great-grandchildren, "I prayed all the prayers my mother had taught me, and several of my own, and then looked about for a loop-hole. I saw that by swinging and springing, I might leap back on the rock. But I could not start the motion. So I tantalized the poor bear, until he gave

me a start. Then I helped him and though my head soon reeled, I made a spring, but missed the rock with my feet. However, I caught it with my hands and pulled myself to its top. No sooner had I landed, than the bear began to move backwards down the tree. This is just what I had tempted him to do. He was now doing exactly what I wanted him to do. With what strength was left in me I walked to the bole of the tree and once more awaited my enemy. Being now the attacking party, I felt my confidence growing. Rather slowly at first, but faster, as the momentum of his body increased, he descended. The moment the paw of his unwounded leg touched the rocky ground, I put all the energy of my arm into a well-aimed stroke and plunged my knife to the hilt, right behind the bear's shoulder blade. I was not the least excited. Yet I did not loiter to draw it out, but scrambled to the apex of the rock and awaited developments. Below I heard the swishing stream and in my desperation I determined to plunge into its bosom in case the bear would again attack me. Soon the dense woods were dark. I could not see the bear.

Even if it had been light, I could not have seen him, for he had rolled out of my line of vision. My view would have been obstructed by the trunk of the black-oak. But at intervals I would hear groaning and scratching among the stones, as though he was trying to get up. It was an hour of painful suspense. As long as he was alive, it was not safe to venture from my perch. The solitude, broken only by a hooting owl, was dismal. All at once it occurred to me that the moon

would be due before midnight. So I settled down to wait for it. After what seemed an age, I was happy to see the spaces about me flooding with yellow light. Never was I so glad to see the friendly disc emerging above the horizon. All being now perfectly quiet, and being able to discern the outline of everything, I cautiously slid from my coigne of vantage toward the spot where I guessed the bear was lying. I soon saw him. He was still as a tombstone, but I was not sure he was as dead. So I hit him with a stone. He did not move. I felt sure he was dead, but I deemed it too rash to test the case in the night. I was afraid the rascal might only be acting possum. So I turned away, and somewhat stiffly limped toward my shack. When I came near it I again smelled fire and, after hastening to the spot, I found that only an ash-heap remained. The Indians had burnt it down to cover their robbery of everything that was in it—which, of course, was not much. Stirring up a few live embers, I piled on more wood and spent the remainder of the night in sweetest sleep. My first care in the morning was to search for my gun and powder-horn. Having found these, I visited the carcass of my late foe, and there was this good knife where I had put it the night before—in the heart of that bear."

At this point the venerable man would always affectionately draw out his old hunting-knife with, its bone-handle, from its bear-skin sheathe and say, "This must stay in the family," and in his will he bequeathed it, with his deer-skin breeches, to one of his descendants.

The Germans in North Carolina

By Rev. Dr. J. C. Leonard, Lexington, N. C.

NOTE: The following address, taken from the Dispatch, of Lexington, N. C., was delivered by the author before the Lexington graded schools.



WO great historic events in Old World history are to be credited with the emigration of thousands to the New World:

1. The "Thirty Years' War" in Germany.

2. The "Revocation of the Edict of Nantes" in France.

The Thirty Years' War came finally to a close in the year 1648 with the peace of Westphalia. From this time forward Holland and Switzerland were to be independent; religious freedom was to be granted to the Protestant states of Germany; Alsace was to go to France; and a good share of Pomerania was to come into possession of Sweden.

But while peace came to Germany in 1648 after thirty long years of bloody strife and conflict and warfare, peace came too late to save Germany that which was her rightful heritage—a united and loyal population. As Carlyle says: "The whole land had been tortured, torn to pieces, wrecked, and brayed as in a mortar." Two-thirds and more of the population had disappeared through the ravages of a bloody war, and through famine and pestilence as a consequence of war, and through emigration because of the devastation wrought by long continued war. It is said that whole villages were depopulated of all inhabitants except dogs that prowled around deserted homes.

When Henry of Navarre came to the throne of France in 1589 a new era dawned upon that sad and unfortunate country. Under his predecessors the Protestants had been given no privileges, and had been ignominiously

persecuted. His administration of public affairs brought to the whole land a benign calm after these long wars which had continued through so many years. Under the Edict of Nantes he granted toleration to the Huguenots. This edict became for many years the "Magna Charta" of the French Protestants to which they always appeared for protection. If Henry of Navarre had lived indefinitely the Protestants would have fared well. But he was murdered, and his successors set about to take away from the Huguenots the protection guaranteed by the Edict of Nantes. Cardinal Richelieu, the adviser of Louis XIII, turned his unlimited powers against the Protestants. Finally in 1685 the Edict of Nantes was revoked.

Between the two significant dates 1648 (which marks the close of the Thirty Years' War) and 1685 (when the Edict of Nantes was revoked) preparation for the great tide of emigration from France and Germany was being unconsciously made in those two countries. The French Huguenots, on the taking away of their religious liberties by the revocation of the Edict of Nantes, fled to Germany, thinking that they would find an asylum there. France lost much of her best blood through this but the Huguenots were destined to disappointment in Germany, for religious freedom was in fact a thing unknown there.

ENGLAND TO THE RESCUE

England saw in the sad state of these French Huguenots and German Palatines a desirable people with which to settle her great American Colonies. Hence liberal inducements were held out to them to come to England and find an asylum. This offer was cheerfully accepted and thousands went over into England, whence

they afterward came to America. Many of these French and German people fled to Holland and afterward to England on the special invitation of the English people. Holland was an independent country at that time, and took a deep interest in her sadly persecuted neighbors, the Palatine Germans and the French. They afterwards went to England at the invitation of Queen Anne.

It happens that the Protestants of these several countries, viz: France, the Palatinate in Germany and Holland, were nearly all members of the Reformed church. The Huguenots formed the only Protestant church in France at that time, and that was the Reformed church. The Electorate in Germany called the Palatinate was the German Reformed stronghold. And the Holland people (called the Dutch) were almost exclusively Reformed. But among the German emigrants, especially from outside of the Palatinate, were many Lutherans and Moravians as well as Reformed. There were of course other sects represented, but these three denominations predominated.

England encouraged emigration to America for the purpose of settling her provinces in the New World. This explains England's great interest in her persecuted neighbors. I hope there was also a higher element of goodness in English interest. But England wanted colonists for her American provinces, but at the same time she wanted to keep her own population at home. Hence England held out strong inducements to other peoples and nationalities to go to the English colonies in America and become British subjects. There was English selfishness in it; but the hand of God was also in it. "Behind the dim unknown standeth God within the shadow keeping watch above his own."

PENN OFFERS RELIGIOUS FREEDOM

England intended that these first emigrants should go to her own possessions in America, especially New

York and Carolina. Pennsylvania and Delaware was at that time in possession of a private individual, William Penn, by grant of the British government in payment of a debt. But it happened that many of these early emigrants went to Pennsylvania instead of New York or Carolina. The reason of this was that William Penn was very anxious to have his possessions in America also settled, and he offered full religious liberty to all colonists settling in Pennsylvania. The Germans felt that Penn was a near kinsman of theirs, both by blood and religion, because his mother was a Dutch lady of Rotterdam and a member of the Reformed church. Afterwards Pennsylvania came into possession of the British, and they naturally continued to encourage immigration into that province.

The "Colonial Records" of Pennsylvania record the names of more than 30,000 male immigrants from 1727 to 1776. Counting the women and children there must have been fully 125,000 Germans and Huguenots who landed at the port of Philadelphia within that period. All the men above the age of 16 years had to take an oath of allegiance to the British crown by signing their names or making their marks to the following declaration: "We subscribers, natives and late inhabitants of the Palatinate upon the Rhine and places adjacent, having transported ourselves and families into this province of Pennsylvania, a colony subject to the crown of Great Britain, in hopes and expectation of finding a retreat and peaceable settlement therein, do solemnly promise and engage that we will be faithful and bear true allegiance to his present Majesty, King George the Second, and his successors, Kings of Great Britian, and will be faithful to the proprietor of this Province: and that we will demean ourselves peaceably to all his said Majesty's subjects, and strictly observe and conform to the laws of England and this Province, to the utmost

of our power and the best of our understanding."

N. C. DUTCH FROM PENNSYLVANIA

It is from these immigrants who came to Pennsylvania that our German ancestors came to North Carolina. Some of them settled for a while in that state and later came south. Others came directly to this state without having taken up a residence in the former state at all. Still others were the sons and daughters of those who settled in Pennsylvania. The records show that our German ancestors affixed their names to the above declaration on coming to the port of Philadelphia. One of my own personal possessions that I prize most highly is a copy of the signature of my paternal great-great-grandfather in German script to the above paper.

The German immigration into North Carolina was at high tide from 1745 to 1755. The old deeds and grants to individuals and churches recorded in the archives at Raleigh and Columbia and in the old county courthouse form an interesting study. Our German ancestors settled in the most fertile sections, usually the rich creek and river bottoms, of North and South Carolina. They were not slow to gather their people into religious congregations and their children into day schools.

These old deeds and grants give the names of our German ancestors; and these same names are still found in the counties covering the original territory settled by this nationality. The German settlements do not cover a large section of the state. They are embraced within the present counties of Alamance, Guilford, Randolph, Davidson, Forsyth, Davie, Stokes, Rowan, Stanly, Cabarrus, Lincoln, Catawba, Cleveland, Caldwell and Burke. Of course German settlers went to other sections of the state but not in large numbers. However, descendants of the original German settlers are now found in nearly all the

counties of the state and nearly all the states of the Union.

GERMAN FAMILY NAMES

The names of these Germans are themselves an interesting study. The German name is distinctive, and always reveals the origin of its possessor. Some of them have been changed, translated, or anglicised in such a way as almost to take away all resemblance to the original. As a consequence some families do not know their ancestral history and are utterly ignorant of the fact that they are of German descent. They think they are English, when in fact they are as Dutch as saur-kraut itself. Take the common name Carpenter; that looks quite English, when in fact in this section of North Carolina it is not English at all, but pure German. How does that come about? Through translation of the original name of Zimmerman, which means a carpenter. So also Little and Small are translations of the German name Klein, which means small or little. The name Taylor looks so English that its possessors turn up their noses when it is suggested that they are German. But if the Taylors will just stop to see that the name Taylor is a translation of the German Schneider they will acknowledge themselves of German descent. In German a Schneider is a man who makes garments, hence a tailor. In this state it is commonly corrupted into Snider.

A list of names culled from the Pennsylvania archives will be interesting. These are names of early settlers of German descent in North Carolina, and the names are common in the several original German settlements to this day. Some of them are French rather than German for the reason that there were many French Huguenots among the German immigrants. The name Delap for instance, is French, and is properly written De Lap. So also Levan (Le Van,) often pronounced Lev-an. Some of the more common German names found

at the present are Frey, Fritz, Meyer, (Meyers,) Zimmerman, Kuntz (Coouts,) Kuhn (Coon,) Diehl (Deal) Hartman, Hoffman (Huffman,) Klopp (Clapp,) Miller, Syegrist (Sechriest,) Jung (Young,) Arndt, Hage (Hege,) Thar (Darr, Derr,) Sauer (Sowers,) Kratz (Crotts,) Everhart, Lohr, Kress, Christman, Byerly, Wehrle (Whirlow,) Weidner (Whitener,) Friedle, Michael, Frank, Boger, Suther, Ramsauer, Hedrick, Beck (Peck,) Lopp, Rothrock, Leibegood (Liven-good,) Wildfang (Wilfong,) Kern, Zysloop (Sicloff,) Schaaf (Shoaf,) Conradt (Conrad,) Lingle, Berger (Barrier, Berrier, Barger,) Wagner, Grubb, Schneider, Huyet (Hyatt,) Lantz, Zinck (Sink,) Huntsicker, Creim (Grimes,) Haffner, Rauch (Rowe,) Leonardt (Leonard,) Reinhardt, Fischer, Schaeffer, (Shaver,) Wentz (Vance,) Lutz, Waltzer (Walser,) Wahrlick, Jantz (Younts,) Weber (Weaver,) Hoch (Hoke,) Hinkle, Krauss (Crouse) Brinkley.

This list might be multiplied indefinitely. Many of the names of early settlers have entirely disappeared, as is proved by the Raleigh Records, by tombstones in numerous graveyards, and by streams, localities, etc., still bearing these names. For example, in Davidson county is a stream now called "Swearing creek." There are several traditions of later date as to the origin of this name, none of which is correct.

It received its name from a family once living near its head-waters, viz. Swearingen, a name now lost in that community. The name of the stream would still properly be "Swearingen Creek." In the same way another stream is called "Tinker's creek" from the original family name Tinker, though the Tinkers have all disappeared long ago.

The Germans have given to this section of North Carolina distinctive characteristics. They have been a sturdy, religious, liberty-loving people. They have made themselves felt in the

public affairs of the state as have their English and Scotch-Irish neighbors, but they have given a dignity to their counties which is lacking in the other counties.

There are reasons for their modesty in pushing to the front in public affairs, chief among them being their use of the German language. The Germans have always loved their native tongue. It was spoken in all the homes of the first German settlers in North Carolina, and even to this day there are still living those who can speak the German which they learned from the lips of their mothers. The German is a beautiful language, capable of expressing shades of meaning that no other language can begin to express. It is preeminently the language of theology, poetry and science.

Our German ancestors were slow to give up the tongue of the Fatherland. But North Carolina was preeminently an English state. The business of all public offices was conducted in the English language, and hence they were debarred from public office by language.

But the Germans who came to North Carolina were an agricultural people. Their poetic nature led them to love close communion with Nature and with Nature's God. They were by choice and by nature tillers of the soil. They loved the country and their large farms of hundreds and thousands of acres of land.

But they were also a patriotic and liberty-loving people. They always stood ready to heed whatever call their country might make in defense of their adopted land. They even went from the Yadkin and Catawba-valleys to assist the mountain people in their conflicts with the Indians. The Germans took a conspicuous part in the Revolutionary War, most of them fighting bravely as private soldiers. But there were prominent leaders and generals among them; in our own state, Barringer, Forney, and Cortner. Baron Steuben, of Washington's

army, was an elder in the German Reformed church. In the Civil War the names of General Ramsaur and General Hoke stand out prominently.

GERMANS WERE PATRIOTS

It would have been, for one good reason, natural to expect the Germans to be loyal to the British in the Revolution; they had been given homes in a free country by the British, and they had taken oath of allegiance to that country. But they knew by bitter experience what oppression was; and under the eloquence of the German ministers (who for the most part were patriots) they rose up in arms against the British. One of the most thrilling chapters in North Carolina history centers in Rev. Samuel Suther, a German Reformed minister who was pastor of many Reformed and Lutheran congregations at the time of the Revolution. He was an ardent patriot and under his fiery eloquence his people enlisted in the American army. He was the pastor of my own great-great-grandfather, Valentine Leonard, who was in General Greene's army. The last battle in which my ancestor was engaged was that of Guilford Courthouse in March, 1781. Soon afterwards he returned to his home, where in November following he was treacherously and cruelly murdered by Tories in his own home. At the same time another German, Woolrich Fritz, met a like fate. Their bodies lie side by side in the old Leonard's church graveyard; the spot is marked by soapstone slabs placed there one hundred and twenty-seven years ago, and also by a tall marble shaft placed there a dozen years ago by loyal citizens in grateful remembrance.

DEVOTION TO SCHOOL AND CHURCH

Perhaps the most marked characteristic of the Germans was their devotion to religion and education. Well nigh all of these Germans were members of the Lutheran, Reformed or Moravian church. The Moravians established a colony at Salem, Forsyth county, took up many thousands

of acres of valuable land, established church and school and lived in a common fraternity. In this they had an advantage over their German brethren of the Reformed and Lutheran faith. The latter did not colonize the members of their churches, but individuals selected their own places of residence. Being accustomed to good schools and regular church services at home, they were naturally zealous to enjoy the same privileges in this country. Most of the communities had professional school teachers among them, but ministers were very scarce. The Germans brought with them their Bibles, catechisms and hymn-books. They always held religious services, whether they had ministers or not. In the absence of a minister the school teacher was pressed into service to make an address or read a printed sermon. Often the elders of the church conducted the services. But there were some German ministers in those early years who made visits more or less regularly to all the German settlements. The earliest of the German preachers to make his appearance was Rev. Christian Theus. He preached to the German Reformed and Lutherans in the Carolinas from 1739 to 1775. The Rev. Mr. Martin came in 1759, and the Rev. Mr. Dupert in 1764. Following these came Rev. Samuel Suther in 1768. This is the gentleman of whom Governor Tryon spoke in his journal saying he heard him preach. The governor appointed him chaplain of the Rowan and Mecklenburg battalion for the reason that these soldiers were nearly all Germans. All the above named ministers were of the Reformed church, the Reformed being more fortunate in this respect than their Lutheran brethren. The first Lutheran minister who came to the German settlements in North Carolina was Rev. Adolph Nussman who arrived in 1770. Following him came Rev. C. E. Bernhardt in 1787.

These Reformed and Lutheran Christians lived in delightful fellow-

ship. Many of their churches were union, and to this day a few union churches remain. Theus, Martin, Dupert and Suther (Reformed ministers) dispensed the means of grace also to their Lutheran brethren who had no ministers at that time. It is known that Storch (a Lutheran minister) taught theology to Boger, a Reformed student. It is also known that the Rev. Mr. Storch indoctrinated a class of catechumens in the Heidelberg catechism and confirmed them as members of the Reformed church.

With these German settlers religion and education went hand in hand. The school house always stood hard by the church, and in some cases the same building answered the purposes of both church and school house. This is natural with a people who believe in and teach educational religion as do the Reformed, Lutheran and Moravian churches.

The three leading German denominations in the state at an early day established their own institutions of higher education: the Moravians at Salem, the Reformed at Newton and Hickory, and the Lutherans at Mt. Pleasant, Hickory and Charlotte.

A MUSIC-LOVING FOLK

The Germans have always been a music-loving people. To this day the Germans lead the world in the field of sacred composition and musical rendition. One who has never heard the rendition of Christian hymns by a large German congregation has never heard real music.

Just think how many of the world's great musicians have been Germans: Handel, Haydn, Mozart, Beethoven, Wagner, Bach, Gluck, Spohr, Mendelsohn. These are names that stand out bold like stars of the first magnitude, far outshining all others in their magnificent brilliance.

The Germans in North Carolina have always been devoted to music. Sweet music always appeals to the German heart.

A STORY OF MOZART

"Everybody's Magazine" relates a story like the following: Many years ago, in a town of Salzburg, two little children lived in a cottage surrounded by vines, near a pleasant river. They both loved music, and when only six years old Frederica could play on the harpsichord. But from her little brother such strains of melody would resound through the humble cottage as were never heard before from so young a child. Their father was a teacher of music, and his own children were his best pupils. There came times so hard these children had scarcely enough to eat, but loved each other and were happy in the simple enjoyment that fell to their lot. One pleasant day they said: "Let us take a walk in the woods. How sweetly the birds sing, and the sound of the river as it flows is like music." So they went. As they were sitting in the shadow of a tree, the boy said thoughtfully: "Sister, what a beautiful place this would be to pray." Frederica asked wonderingly: "What shall we pray for?" "Why, for father and mother," said her brother. "You see how sad they look. Poor mother hardly ever smiles now, and I know it must be because she has not always bread enough for us. Let us pray to God to help us." "Yes," said Frederica, "we will." So these two sweet children knelt down and prayed, asking the Heavenly Father to bless their parents and make themselves a blessing to them. "But how can we help father and mother?" asked the sister, "Why, don't you know?" replied Wolfgang. "My soul is full of music, and by and by I shall play before great people, and they will give me plenty of money; and we will live in a fine house and be happy." At this a loud laugh astonished the boy, who did not know that any one was near them. Turning, he saw a fine gentleman who had just come from the woods. The stranger made inquiries, which the little girl answered, telling

him: "Wolfgang means to be a great musician; he thinks he can earn money, so that we shall no longer be poor." "He may do that when he has learned to play well enough," replied the stranger. Fredericka answered: "He is only six years old, but plays beautifully, and can compose pieces." "That can not be," replied the gentleman. "Come to see us," said the boy, "and I will play for you." "I will go this evening," answered the stranger. The children went home and told their story, and the parents seemed much pleased and astonished. Soon a loud knock was heard at the door, and on opening it, the little family were surprised to see men bringing in baskets of richly cooked food in variety and abundance. They had an ample feast that evening. Thus God answered the children's prayer. Soon after, while Wolfgang was playing a cantata which he had composed, the stranger entered and stood astonished at the wondrous melody. The father recognized in his guest Francis I., the emperor of Austria. Not long afterward the family were invited by the emperor to Vienna, where Wolfgang astonished the royal family by his wonderful powers. At the age of fifteen years Wolfgang was acknowledged by all eminent composers as a master. This was the great German composer, Wolfgang Mozart. He was a good

Christian as well as a great musician. The simple trust in God which he had learned in childhood never forsook him. In a letter to his father he says: "I never lose sight of God. I acknowledge. His power and dread His wrath; but at the same time I love to admire His goodness and mercy to His creatures. He will never abandon His servant. By the fulfillment of His will mine is satisfied." The simple trusting faith of the young musician was remarkable, and it teaches old and young a lesson.

Of such a race of people—liberty-loving, patriotic, devoted to religion and education, lovers of music and poetry—of such descent as this are the Germans of North Carolina. Blood is thicker than water; blood will tell. The North Carolina Germans have taken their rightful place in these later years in the social, business, educational, political and religious interests of this great state. The Germans of this state love North Carolina. The people of no race, of no nationality, surpass the Germans in their love and devotion to the state of their birth and their choice. Every one of them will heartily give this toast:

Here's to the land of the long leaf pine,
The Summer land where the sun doth
shine,
Where the weak grow strong and the
strong grow great,
Here's to down home, the North State.

Grandmother Home Remedies

By Dr. T. P. Meyer, Lock Haven, Pa.



Considering this subject, we include the time from the early settlements of the valleys of Eastern Centre county about 1774 and the time subsequent, indefinitely; and the reader will do well care-

fully to note how correctly these valuable home remedies were employed by our grandmothers, and in doing

likewise, will "keep the doctor out," nine cases in ten. For the practice of medicine is reputed to be the greatest humbug under the sun today.

The early German settlers of these valleys, were a daring, fearless, persistent, rugged class of people; they were, nevertheless, subject to the general ailments of mankind, in addition to the ailments peculiar to new, heavily timbered, deep valley settle-

ments. The rich, fine scented breeze rolled in health-giving waves, from the mountains, and through the valleys, imparting health, buoyancy of spirit, and a determination to remain, in defiance of Indians, the wild beasts of the forests, and the mysterious malignant fevers, that periodically carried away many of the most rugged of the settlers. Let it be remembered that, at that time, in the "regular" treatment of fever, the fever patients were not allowed a drop of cold water; only tea, and that as hot as it could be taken. In some well known cases, the patients, breaking from their restraints, drank great quantities of cold water, and recovered; while others sick of the same ailment, in the same room, died. No wonder.

Quarantine, in those early days, was to them an unknown word; and to visit the sick, regardless of the malady though contagious and deadly, they considered one of their first Christian duties, and faithfully carried it out.

The maladies that carried off most of the settlers in those days, were small-pox, typhus and typhoid fevers; and even yellow fever, that dreaded West Indian scourge, reached these valleys once or twice and among others, carried off several of the writer's ancestral relatives, but did not become epidemic.

Physiology and the laws of health were then unknown sciences. There was no graduate physician in all that section, for very many years, and the grandmothers with limited, or no education, with shrewd intellect, keenly observant, and with wonderful memories, naturally loomed up and became the doctors and accoucheurs of the country around.

They were herbists; and the garrets of their homes became a hortussiccus (herbarium) of all the available medical herbs, hung in bundles and bags from the rafters, from which teas were made at once for adult or child, immediately upon the development of indisposition. And it is remarkable

with what scientific judgment they diagnosed all minor ailments.

Beside this store of herbs, castor oil, olive oil and epsom salts ("English salts") physic for young and old, were always on hand; and I will never forget my own personal experience with castor oil, one of the most nauseating drugs in the Pharmacopeia.

In speaking of the practice of herbal medicine among our ancestors, it seems quite proper to mention briefly, in connection, the practice of minor surgery, the dressing of wounds, etc. For be it remembered that the work of our ancestors was largely with edged tools; the building of their houses; the making of all their furniture, and all their farming implements.

The cutting of their grass, and all their grain, was done by hand, with scythes and sickles, with which through a little carelessness, the hands were often fearfully cut. Axes rang in the forest continually, so wounds and fractures were frequent and were dressed and attended to at the home; cuts and wounds were generally washed, trimmed and dressed by the men, while the stitching or sewing up was done by the women. Even up to more modern times this custom was maintained. In my father's cabinet shop the men often sustained cuts more or less severe, in which event my sister was called; she promptly came with bandages, needle and silk thread, washed and sewed up small or great gaping cuts without a halt or tremor.

One instance along this line, and then we will leave this topic. About the year 1814 when there was no physician or surgeon for many miles around, the third son of my grandfather, (Henry Meyer) William, then twelve years of age, was terribly gored by a vicious cow; his abdomen was torn open, his bowels protruded; holding them back with his hands, he walked to the house. Grandfather trimmed the edges of the horrible wound with his razor, brought them

together and sewed them. The wound quickly healed. Heroic measures, in those days, were often required, and they prevailed throughout all the early settlements.

Now, coming to the subject proper, Grandmother Remedies, we will note as far as we can, what they were; consider their therapeutical value, as well as their physiological action and uses as then applied, in the light of our modern dispensatories.

In the first place it must be borne in mind, that our grandmothers had, as a rule, good subjects upon which to practice; and in which oftentimes nature alone, with proper food, clothing, heat, cold and care, would of itself have brought about a cure. Nature is in possession of modes and processes of healing, independent of art—for the spontaneous decline and cure of disease.

There is no fact in science more fully established than that the living organism is in itself adequate to the cure of all its curable disorders.

Here let me, parenthetically ask the reader a question. Do you know that the families of our present day doctors are given less medicine than any others?

Our grandmothers employed in their practice, herbs and roots of well known medicinal properties, which were at the same time, harmless, or at least non-toxic; while their practice was both empirical and rational Empirical, because they employed remedial agents or measures in certain cases of disease, for the sole reason that some person had previously, in a case which was apparently identical with the one under treatment.

This was the original method of treatment of disease, and its reign has continued to the present time; it is, by many lauded as the Therapeutics of Experience, founded on observation and experiment. But this theory is unscientific and does not go unchallenged; it is vague, and in its general

acceptance, would be destructive of medical exactness and progress. It would be an elaboration of Mrs. A's advice to Mrs. B., to give her child hot saffron tea for the measles, because Mrs. C's grandmother had brought an entire family safely through the disease with no other medicinal aid. But, from this empirical practice, our grandmothers naturally passed to rational Therapeutics, for they employed remedies with a definite object and for reasons based on the known properties of the remedies, and the tendencies of the disease. They administered certain remedies in certain diseases with a more or less clearly defined idea of the morbid conditions present, and of the modifying action of the remedy upon these conditions; and the result of this procedure was, generally, in the multitude of minor ailments common to the humankind, successful.

The herbs and barks employed by our ancestors as remedial agents for the cure of disease are legion; most of them were native to the primitive American forest. Many of them were known to the Indians, and had been employed by them for the cure of ailments peculiar to aboriginal life, and from whom our ancestors, no doubt, got valuable suggestions as to their remedial properties. Others were brought to America and cultivated in their gardens. The following is a partial list of the herbs, etc., employed by them for the cure of the ordinary ailments; some of which, after having to a large degree, dropped out of use, were, by reason of their well known medical properties, restored to their places as remedial agents of merit; and now, about all of them are kept in stock at the drug store. In order not to prolong this article beyond reasonable limits, we will but briefly mention some of the principal ones, and their uses in the days of long ago, and give an idea of their merits in the light of modern practice, in order that the reader may understand, "do likewise," and keep the doctor out.

The most generally employed were: Elecampane, Black Snakeroot, Dandelion, Catnip, Balm of Gilead, Holy Thistle, (Blessed Thistle) Boneset, Dog-wood, Oakbark, Sumach, Blackberry, Wild Cherry, Thyme, Peppermint, Sage, Horehound, Mustard, Pennyroyal, Pricklyash, Pipsissewa, Slippery Elm, Flax Seed, etc.

HOLY THISTLE—Used as a tea, taken cold, excellent tonic for the relief of dyspepsia and loss of appetite. Also as a remedy in periodics, intermittent fevers. Tea taken cold every hour.

BONESET—Another of the bitter tonics, was said to have been employed by the Indians for all fevers, and was, to some extent, similarly employed by our ancestors, but chiefly and more correctly employed as a tonic in dyspepsia and general debility; taken in infusion in moderation; large doses being emetic.

By the Indians it was known as "Ague weed," and, was with them, as with the whites, a popular remedy in fever and ague. Boneset can not be too highly valued as a medicine.

DOGWOOD—The bark of the tree and roots was used, as well as the flowers and ripe berries; a tea of which was employed as a tonic, more particularly as a remedy for fever and ague it was then, as it is now, a popular remedy among country people, and is the best substitute for quinine that we have.

ELECAMPANE—A tea of the root, usually combined with Cohosh (Black Snakeroot) was used for coughs, lung trouble with a tendency to consumption; for the same, men and boys carried the roots in their pockets, and constantly chewed them, swallowing the juice, till they called themselves cured.

BLACK SNAKEROOT—A decoction of, was employed in rheumatism, dropsy, and various ailments of the lungs, and to relieve coughs and colds.

WHITEOAK BARK—The tea of Whiteoak bark was used by our ancestors as an astringent and styptic, and as such stands high to this day. It is an excellent gargle in sore throat; as a styptic in hemorrhage, especially following the extraction of teeth. They put especial value on the tea of White-Oak bark, or leaves, for the cure of incontinence of urine, (bed wetting)

SUMACH BERRIES—(*Rhus Glabrum*) also known as Pennsylvania Sumach, was, and is yet, by poorly informed people, regarded as a poisonous shrub. This is not the case. Some people in country districts of the olden time, ate the berries with impunity because they liked the sour, astringent taste.

The medical properties of Sumach berries are similar to those of Oak bark; and a tea of the berries, was then, as it is now, used with great benefit as a gargle in sore throat, either simply inflamed and painful, or ulcerated sore throat; it is one of the best remedies for these ailments known. Try it.

BLACKBERRY-DEWBERRY: The medical properties of these are the same. The root of which is the part used, in the form of tea; it is an astringent, and elegant tonic, and from the time of our grandmothers, to the present day, has remained in great favor; it is an elegant remedy in bowel affections, dysentery, diarrhea, for which the berries, and tea of the roots were extensively used with good results, during the war 1861-65 by both Union and Con-

federate troops. The tea may be used frequently and freely.

WILD CHERRY BARK—This bark is used to this day for the same ailments, in regular practice, exactly as it was by our ancestors a hundred years ago; it is one of the most valuable of our indigenous remedies. It possesses remarkable tonic power, uniting with this the property of calming irritation, and diminishing nervous excitability. The continued use of tea of wild cherry bark, three or four times a day, is known to have reduced the pulse from seventy down to fifty strokes per minute. It is an admirable medicine for ailments involving the stomach, in the hectic fever of scrofula; is valuable in general debility in convalescents and for dyspepsia.

A valuable tonic syrup of Wild cherry was made by boiling the tea of the bark down very strong, then adding sugar enough, while boiling, to form a syrup; used three or four times daily, in table spoonful doses.

PEPPERMINT was a great favorite among the Grandmother Remedies and stood high in the list, as a grateful aromatic stimulant, successfully employed in form of tea to allay nausea, relieve pains of the stomach and bowels, to expel flatus, etc. Besides it was a favorite, healthful tea at the supper table.

SAGE—A tea of sage, well sugared, was then, as now in high favor as a remedy for colds, sore throat and for relieving night sweats. A very strong tea of sage was successfully used as a gargle in sore throat.

ELDER—The tea of Elder flowers, highly sweetened, was used for the cure of colds, for which it is a first class home remedy.

COUGH SYRUP—An elegant syrup for coughs and colds they made of the juice of onions and sugar.

HOREHOUND was a great herbal remedy of long ago, and is still prominent in domestic practice; by our ancestors, as now, it was employed with marked benefit in coughs, colds, catarrh and chronic affections of the lungs. It was taken in tea, well sweetened, three or four times a day.

DANDELION was much used as a diuretic, tonic and in lung ailments; also in certain skin affections caused by disordered digestion; the root and leaves were chewed constantly; or tea made of the root, and taken every hour or two, freely.

PIPSISSEWA, found in the forests all over the United States, was much used by the Indians for many ailments.

It is a valuable tonic, and is also used with benefit in scrofula and dropsy. It is used at the present time, with benefit in skin diseases, pimples and facial eruptions. It is used in the form of tea. For pimples and eruptions of the face, the tea is used inwardly, and also as a wash on the eruptions at the same time.

SLIPPERY ELM—The tea of Slippery Elm was extensively used by our ancestors for the relief of dysentery, diarrhea, and especially in diseases of the urinary channels, to relieve and cure painful, burning micturition. If persistently used for the latter, no more mild, nor better remedy is known.

FLAX SEED was similarly employed. It produces an emulcent tea, said to be equally effective in soothing, healing properties, as the Slippery Elm.

PRICKLY ASH—The bark of Prickly Ash was an Indian remedy for jaundice and tooth-ache, and received from them by our ancestors who used it like the Indians, continuously chewed the bark, and swallowed the "proceeds."

THYME—The patch of Thyme was found in almost every garden of the "Olden Days;" was variously employed, but did not stand high as a remedial agent. It was more frequently used as a change in tea at the table.

CATNIP must not be omitted in this list. This herb was brought from Europe by the early immigrants and is now found all over the country, growing wild. Catnip tea is a most valuable remedy and should be used more than it is. It is a good tonic, diuretic, diaphoretic, and anti-dysenteric, a valuable remedy for colic in children and adults; also in fevers, colds, dysentery, hysteria and nervousness.

BALM OF GILEAD, or American Balsam. The buds of this tree were put in whiskey, and the resulting bitters was used with good results in colic and griping pains in the stomach and bowels. This is a rather pleasant tasting bitters and we boys liked it, and now and then we "had a pain" in order to induce father to administer to us a dose of this pleasant, sure cure. When he reached for the castor oil bottle, we forgot we had a pain and ran.

EMMENAGOGS—Our grandmothers were quite familiar with the Emmenagog remedies (or "assistants") but their list did not go much beyond the tea of Rue, Sabina, Tansy and Pennyroyal, with hot, foot, thigh and pelvic baths, which is standard treatment to this day.

ITCH and other skin diseases were cured by the use of a salve made of one part of flour of sulphur to three parts lard, rubbed together cold. This is the standard remedy for the Itch today; it is a specific sure cure and is perfectly harmless, which the later remedies Potash, Sulphur-Acid, Red Precipitate, (Red Ox. of Mercury) etc, etc., are not; these are highly irritant, burning escharotics and are contraindicated in tender-skinned people.

HEALING SALVES and "Sticking Plasters," they made in great variety; probably one of the most popular of the salves was made by melting together, one part bees-wax, one part white turpentine, (white turpentine is the pitch of the pine tree in its natural state) and three parts of lambs tallow.

"**STICKING PLASTER**" was somewhat similar, using pine resin instead of white turpentine, in the makeup. This was often used as an anti-rheumatic in lumbago, and backache; a patch of thin leather was well coated with it, and stuck on the region of the pain.

OLD SORES that resisted other remedies, they healed with grated carrot, applied hot, as a poultice. Poultices of bread and milk, flax seed, corn meal, were made and used as now.

COUNTER IRRITANTS—The benefits of counter irritants were well known to our ancestors for the relief of inward disease and pain; mustard plaster was their general escharotic. While for injuries by rusty nails, etc., the slice of fat bacon was tied on as now, with good results.

The foregoing list of home remedies prescribed and used by our ancestors, is only a partial list of probably about

one third of the entire number; and in the preparation of this article, it was the object of the writer to be somewhat explicit, in order that the reader may not only be interested to note how our ancestors treated and relieved sickness in the absence of doctors;

but, also, to understand how to apply them, cure their minor ailments keep the doctor out, save their money, and perhaps live longer for so doing; for it is well known that the people of the present day are taking too much medicine.

Notes on the Kuntz (Kuhns) and Brown Families of Lancaster County, Pa.

By Prof. Oscar Kuhns, Middletown, Conn.



IT HAS always been a belief with me that a man ought to find out all he can about his ancestors, and if possible to publish the information thus obtained. In so doing he will be serving, it may

be, hundreds of others, who may be ignorant of the facts thus published. It has taken me years of investigation, travel and correspondence to get together the facts of which a summary only is herewith given.

It is not easy to trace one's ancestry across the water, and yet with patience and industry even this may be done.

I think I may, with perfect propriety, call myself a typical "Pennsylvania Dutchman." My name could be found nowhere than in Pennsylvania, for it is the result of influences in that State that have changed it from Kuntz to Kuhns, the h being added to indicate the lengthened pronunciation of the vowel u, just as Tschantz has produced the Pennsylvania German surname Johns. My grandfather's Bible contains the births and baptisms of all his children, and the form Kuntz is written in his own hand in the case of all, except the last, born in 1846, where Kuhns is given. A curious instance of this confusion in spelling of surnames, so characteristic of Pennsylvania Germans a couple of generations ago, is

seen in a paper in the Proceedings of the Lancaster County Historical Society on the introduction of the Pennsylvania Railroad to Lancaster. A committee was formed to discuss the matter of damages, while the Aldermen met to discuss the whole question of the railroad. Of the latter body, the Aldermen, my great grandfather was a member, George Kuntz, as his name is given; my grandfather was a member of the committee on damages, Jacob Kuhns as his name is spelled, though a son of George Kuntz given above.

In another respect I can call myself a typical Pennsylvania German; for nearly 200 years my family, on both father and mother's side, have been born and raised in Lancaster, or the country round about; and moreover the record on both sides are to be found in the First Reformed Church of Lancaster, among whose "Charter Members" were my paternal and maternal ancestors.

On my father's side I have succeeded in tracing the family to the little town of Waldmohr, in the province of Zweibrücken. Some time ago I received a letter from Rev. Christian Schmidt, pastor of the Reformed Church there, stating he had found in an old church register the following record.

On November 15, 1708 Johann Frantz Cuntz, who was the son of Hans Mattheis Cuntz, member of the

Reformed Church parish of Osterbrucken (a small village not far from Waldmohr), married Anna Elisabetha, daughter of Johann Kirsch, member of the Church parish of Waldmohr. They had the following children:

1. Anna Margaretha, born May, 1710.
2. Johann Jacob, born Oct. 7, 1712.
3. Johann Heinrich, born Nov. 9, 1714.
4. Anna Catherine, born March 14, 1716.
5. Maria Barbara, born Sept. 27, 1717.
6. Anna Dorothea, born Nov. 20, 1719.
7. Johann Nicholas, born Nov. 11, 1721.
8. Elisabetha Margaretha, born Dec. 17, 1723.
9. Johann George, born Jan. 13, 1726.
10. Johann Christian Theobald, born Feb. 5, 1728.
- 11-12. Johann Michel, Frantz Kilian, twins, baptized Nov. 8, 1730.

Of the above I have traced in Lancaster the eldest son Jacob, as well as Nicholas and Theobald, sometimes written Dewalt. It was Nicholas who put me on the track of the home of these Kuntzes, for in the Moravian records of Lancaster, I found the record of his marriage, and Waldmohr given as his home in Germany.

As far as I can make it out my own descent comes from Theobald. He was married at Lancaster, Pa., May 23, 1745 to Mary Margaret Fortuné, daughter of Jacob Fortuné. The marriage was performed by Rev. Casper Lewis Schnorr, pastor of the First Reformed church in Lancaster. The Fortuné family was evidently of French origin. The name was afterwards written Forney, and John W. Forney, War Secretary under Lincoln belonged to this family.

The will of Maria Margaret Kuntz was probated in 1802, and gives as her children Michael, George, Peter, Margaret, Barbara, Christina and Mary Smith. George is my great-grandfather.

George Kuntz was born November 26, 1762, baptized March, 1763, and died in 1835. He was married to Susan Hubert, daughter of Casper and Gertrude Hubert; the latter died August 14, 1814, aged 79 years and one month. George Kuntz was in the Revolution and received a pension.

Following is a list of children of George and Susan Kuntz:

1. George, born August 10, 1790, baptized Sept. 5.
2. Jacob, born August 30, 1793, baptized Sept. 15.
3. Elizabeth, born Sept. 3, 1795, baptized Sept. 27.
4. Ann Maria, born, Oct. 27, 1797, baptized Dec. 3.
5. John, born Dec. 11, 1799, baptized Jan. 26, 1800.
6. William, born Nov. 3, 1801, baptized Dec. 25.
7. Margaret, born Jan. 25, 1804, baptized Feb. 26.
8. Sophia, born July 3, 1807, baptized July 13.
9. John, born Dec. 2, 1809, baptized Jan. 15, 1810.

Of the above the following were married:

John Kuntz to ——— Hendel.

Jacob Kuntz to Maria Boss.

William Kuntz to ——— Pickel.

Sophia Kuntz to Henry Gast.

Elizabeth Kuntz to Henry Flick.

Maria Kuntz to George Gundaker.

Margaret Kuntz to Andrew Gump.

Jacob Kuntz (or Kuhns as it was afterwards written) was my grandfather. His wife was Maria Boss, their marriage occurring April 5, 1818. She was the daughter of Henry Boss, whose father was Jacob Boss, who died in York County, Oct. 23, 1798, aged 66 years, leaving, beside Henry, a daughter Regina, married to Philip Steiger. I believe the Bosses came from Switzerland. The name is common in the Emmenthal, Canton Berne, from which so many Lancaster County families came in the early part of the 18th century.

I found the record of these Bosses in Languan, chief town of the Emmenthal, when I visited it some years ago, and could trace them back as far as 1557.

Following are the children of Jacob Kuntz and Maria Boss:

1. Maria, born July 7, 1819.
2. Henry, born Dec. 12, 1820, baptized Dec. 24.
3. William, born Jan. 23, 1823, baptized Feb. 16.
4. Benjamin, born Jan. 26, 1825, baptized Feb. 21.
5. Manuel, born May 31, 1827, baptized July 2.
6. Susanna, born April 4, 1829, baptized May 28.
7. Kathrina, born Sept. 20, 1830, baptized Oct. 17.
8. Anna Louisa, born Nov. 29, 1832, baptized Jan. 6, 1833.
9. Margaret, born Jan. 31, 1835, baptized May 24.
10. Edward, born Nov. 3, 1839, baptized Jan. 28, 1840.
11. Maria Cecilia, born April 11, 1844, baptized June 8.

Of the above the following were married and had children:

Maria (or Mary) married George Ball.

Henry married Rosetta Flint.

William married Rebecca Brown.

Benjamin married Mary Nauman.

Susan married ——— Spindler.

Kathrine married ——— Pascoe.

Margaret married Edward J. Zahm.

Anna married 1st ——— Frain.

" married 2nd Edward J. Zahm.

Edward married Margaret Waing.

Maria married Harry Underwood.

This is a brief outline of the Kuntz (Kuhns) genealogy. The other side of my family is given below.

My father William Kuhns, was married (in the Methodist Church, Columbia, Pa.) to Rebecca Brown, daughter of John Brown of Columbia. I am in some doubt as to where the Browns originally came from. My uncles George Brown and John

Brown declared that the Browns came from the north of Ireland; and the statement seems to be strengthened by the fact that in Strasburg, the little counry town not far from Lancaster, where the Browns lived toward the end of the 18th century, there was a James Brown who kept a tavern, and also in the account book of Susanna Miller, midwife at the end of the 18th century, we find not only the name of Frederick Brown, my great-grandfather, but also a Patrick Brown, both of New Providence township.

And yet Frederick Brown lived in this German, or rather Swiss community and spoke German. A relative, possibly a sister, Barbara Brown, married into the Boehm family of Strasburg, one of whom, Martin, was one of the founders of the United Brethren Church, and another was old "Father" Henry Boehm, the constant friend and companion of Francis Asbury, the first Bishop of the Methodist Church in America.

Frederick Brown was a soldier in the American Revolution, having been at the siege of Quebec at the beginning of the war and serving through practically the whole war. He received a soldier's land grant, but never took it up.

He was married July 17, 1784 to Susanna Groff, of Strasburg, Lancaster County, Pa. They had the following children:

John Brown, born Feb. 27, 1787.

Barbara, born June 14, 1788, baptized May 31, 1789.

Catherine, born March 9, 1790, baptized April 25, 1791.

Henry, born August 14, 1792, baptized April 21, 1794.

The above John Brown was my grandfather. He was a mason (as was Frederick Brown, his father before him) and contractor. He early moved to Columbia, Pa., where his name frequently occurs in the Town Records for various kinds of work, such as road and street building, as well as in polit-

ical affairs. In 1832 he was elected Borough Constable.

John Brown was married March 7, 1813, to Catherine Minnich. She was the daughter of Jacob Münch, a farmer of Hempfield Township, Lancaster County, and of Elizabeth Wolf. The later was the daughter of John Nicholas Wolf, who came to America, Sept. 9, 1738, and settled on a farm in East Hempfield, Lancaster County. On the same ship with him was a John Nicholas Bower, born in 1684. His daughter Anna Maria married the above John Nicholas Wolf, and they had children, Elizabeth, (married Jacob Münch, see above), Daniel, George, Henry, John and Magdalen. The baptismal and other data are all found in the records of the First Reformed Church, Lancaster. For it is an interesting fact that these early members of my family on my mother's side were, together with the Kuntzes, the first members and founders of the Reformed Church in Lancaster, and their names occur on practically the first page of the Church Records.

John Münch and Elizabeth his wife had the following children:

1. Jacob, married ——— Gamber.
2. John.
3. Ann Maria.
4. John, married ——— Klein.
5. Daniel, married ——— Clair.
6. Ann Magdalen.
7. Elizabeth.
8. Catherine, married John Brown.

The dates of birth and baptism are in the Records of the First Reformed Church, Lancaster, which have been published by the Pennsylvania German Society.

John Brown and Catherine his wife had the following children:

Levi Brown, married Mary Ann Rigby Snedeker.

John Groff Brown.

Henry Brown, died young.

Samuel Brown drowned in Susquehanna when a boy.

Rebecca Brown, married William Kuhns.

George Washington Brown, married 1st ——— Dickinson; 2nd Louisa Webb.

Jacob M. Brown, married Josephine Guyon.

Frederick Brown, married 1st ——— Lucas; 2nd Mary Eliza Brown (widow).

William Kuhns was my father; he was married to Rebecca Brown Jan. 1st, 1847, at Columbia, Pa. Besides myself they had children.

George Washington Kuhns.

Walter Brown Kuhns.

Catherine Angeline Kuhns.

(All the above died young).

Henry Clarence Kuhns.

For births and baptisms see Records of Hanson Place M. E. Church, Brooklyn, N. Y., and also the Family Bible.

My father William Kuhns was a man of considerable ability as an inventor. He early learned the trade of blacksmith, but later became prominent in the early history of photography in this country. He manufactured the first albuminized paper made in America.

Having thus brought my ancestry down to the present, it will be well to turn back for a while and trace back to the old world one or two lines I have not yet touched on. This has a certain romantic interest of its own. We have seen that my great-grandfather Frederick Brown married Susanna Groff. Her family was one of that old Swiss Colony which settled along the banks of the Pequea, in 1709, and which came for the most part, from the cantons of Berne and Zurich in Switzerland. In the beautiful valley of the Emmenthal, Berne, we see to-day the well-known Lancaster County names of Aeschliman, Boss, Kindig, Brechbühl, Bauman, Neuschwander, Haldiman, Zürcher, Zoug and many others, while in similar manner we find in Zürich, and the outlying villages along the lake,

whence so many Lancaster families came, the names of Landis, Ehrisman, Brubacher, Wissner, Kägi, Groff, Meili, Widmer, Nüssli, etc.

My own connection with these old Swiss settlers is as follows:

My great-grandmother, Susanna Groff (married Frederick Brown), was daughter of Jacob Groff. He was the son of Michael Groff, who married Elizabeth Herr (or Heer), who was the daughter of the Rev. Christian Herr. The later was one of the five sons of Bishop John Herr, who was (with Martin Kendig) leader of the first white Settlement in Lancaster County, 1709.

Bishop John (or Hans) Herr was born Sept. 17, 1639, and was the son of Hans Herr, who was born in 1608. Bishop John Herr was married in 1660 to Elizabeth Kendig, who was the daughter of John Kendig and Jane Mylin, both of whom were Swiss Baptists (Täufer) of Zürich.

In a copy of the "Ausbund," or hymn book of the Schweitzer-Brüdern, published by Christopher Saur, Philadelphia, 1751, there is an appendix entitled, "Ein Wahrhaftiger Bericht von den Brüdern im Schweitzerland, in dem Zürcher Gebiet, wegen der Trübsalen Welche über Sie

Ergangen seyn, um des Evangelium willen: von dem 1635 sten bis in das 1645 ste Jahr." Among the pathetic and yet heroic incidents there narrated I find frequent mention of the Myli family, one of whom Jane, married my ancestor John Kendig.

It may not be without interest to see how the above typical Pennsylvania German Genealogy has become united with a similarly typical New England Genealogy. My wife is the daughter of R. R. Conn and Elizabeth Harding his wife. The Conn's are of Scotch Irish descent, the original John Conn having come from Ulster County, Ireland, about 1710, and settled in Harvard, Mass. His children and grandchildren married into the Davis, Farwell and Rice families—the latter having been founded by Edmund Rice, born 1594, who lived at Barkhamstead, England, in 1627, and came to America before 1638. His children and grandchildren married into the Wheeler, Allen and other families.

My wife's mother's family is of English descent, and runs back to the early settlements of New England. It includes the Hardings, Barrows, Carpenters, Witherells, Woodwards and Bucklins.

The Reverend Stephen Albion Repass, D. D.

A DESCENDANT OF THE PENNSYLVANIA-GERMAN SETTLERS IN VIRGINIA

By Rev. J. A. Scheffer, M. A., Allentown, Pa.



IN THE January 1909 issue of this magazine is an able and interesting article on the early German and Pennsylvania-German settlers in Virginia by Prof. John W. Wayland Ph. D. Neither the name Repass nor a number of other German and Swiss names of families

that had migrated from Pennsylvania to that section of Virginia extending up the Shenandoah Valley and southwest to Kentucky and Tennessee are given in that historical sketch.

The great-grandfather of Rev. Dr. S. A. Repass, Daniel Repass, went from Northampton County, Pa., to Virginia soon after the Revolutionary War, in which it is thought he was a soldier.



REV. DR. STEPHEN ALBION REPASS, D. D.

The name is variously spelled, but Dr. Wm. Wackernagel, Professor of Modern Languages in Muhlenberg College told the writer that he knows of the name Repass in the German Cantons of Switzerland. It is not known whether his father emigrated to America and Daniel with the family, or after becoming of age.

Daniel Repass became pastor of German Reformed congregations in Wythe County, Va. He is the ancestor of a large and honorable number of descendants, most of whom resided in the aforementioned and adjoining counties. The names of four of his sons were Samuel, Frederick, Daniel, jr., and John. Reverend Daniel Repass is buried in the old cemetery of St. John's Lutheran Church, near Wytheville, Va.

John Repass was the grandfather of the subject of this biography. The grandmother's family name was Harkrader, a German name. They had six daughters and four sons. William was a soldier in the Mexican War. The names of the daughters' husbands were Brown, Fisher, Cassel, Neff and Palmer; the first four originally were according to the German spelled Braun Fischer Kassel, and Neff. As a farmer

John Repass purchased much land and gave his children each several hundred acres. They were farmers and were among the most respected and well-to-do citizens in Southwestern Virginia and their descendants are noble men and women.

Rufus, the third son of John Repass, born 1805, was the father of the Rev. Dr. S. A. Repass. Rufus received the rudimentary education of the country school of that period. He became the possessor of a plantation of 350 acres on the main road from Wytheville to Tazewell Court House. The residence was a large, substantial stone house built by his father, where he lived with his family contented and happy. Rufus and Salome (nee) Brown Repass had ten sons and daughters John C., the eldest was a devout and faithful Lutheran pastor of congregations in Virginia. James A., the second son died at Roanoke College, Salem Va., while preparing for the Christian ministry. The youngest son Granville B. resides on the old homestead.

Rufus Repass had clear convictions as to the true principles of government and was a conscientious citizen. He was modest and never sought office, preferring home to public life, and the peaceful pursuits of agriculture to the "arts of modern politics." He declined the nomination for the Virginia Legislature when "good and true" men were sought. Positive in his convictions, demanding and yielding obedience whether these were due to others or to himself. He was a gentle yet firm head of his household, not overindulgent, nor unjust. No less than three of their six daughters were married to men whose names indicate that they were of German ancestry. He was a member of St. John's Lutheran Church Wytheville, as his parents had been. He was actively identified with all the interests of the congregation and was one of its officers for many years. It was a large and influential Christian congregation. Rufus Repass was frequently a delegate

to Synodical conventions. He was called to his eternal reward in 1878, "leaving to his children and the community the heritage of a truly noble name and character."

His wife, born in 1807, was the daughter of Christopher Brown, (Braun). Her paternal grandfather had migrated from Pennsylvania to Wythe Co., Va., about 1785. Her mother's maiden name was Roeder, which is also the German spelling of the name. Her father was a wealthy land owner and his children of whom there were three daughters and three sons had some educational advantages that others did not have in those times. Christopher Brown was a good citizen and exerted a large influence in the community in which he lived and in the Lutheran congregation of which he was a member. His second son James A., became a "Lutheran clergyman and for many years served congregations in his native county, a man greatly esteemed and beloved by all who knew him." Daniel, the eldest son was a member of the Virginia Legislature, and the youngest was an "intellectual and highly honored citizen."

The mother of Rev. Dr. Stephen A. Repass had more than an average mental and spiritual training. She had a bright mind and kind disposition and imparted something of her activity and energy to her children. She lived to be eighty-four years of age and bequeathed to her daughters and sons a good name and a Christian character.

Stephen Albion Repass, the third son, was born November 25th, 1838. After attending the schools in his native community and using all the opportunities then offered for learning, he in 1858 entered Roanoke College, Salem, Va. Near the close of the college year in 1861 he with others of his schoolmates enlisted for service in the Confederate army.

He was in the battles of the army under General Robert E. Lee. In one

of the disastrous encounters in 1862 he was dangerously wounded, the ball entering the lower part of the body and coming out on the back. And while he was lying on the gory field a bomb-shell exploded above him and a canister shot struck him, which, together with the loss of blood, caused him to become unconscious. Several hours later when he regained consciousness a comrade took him to a nearby village, where he remained for two weeks without a doctor to dress the wounds, and the only remedy he had to apply was an abundance of pure water. Then he received permission to go 200 miles to his home on an empty freight car, where he had the attention of the family physician. As soon as the wounds healed he had to return to the army.

At Gettysburg he was in General Pickett's division, and in the terrible charge of those brigades, July 3d, 1863, in command of a company, he and the seven of his men not killed or wounded were captured, and together with thousands of others made prisoners of war. They were taken to Johnson's Island in Lake Erie, near Sandusky, Ohio and had to remain nearly two years till the close of the war. While prisoners they also suffered for food and clothing and especially during the cold winters.

September, 1865 he returned to Roanoke College, with changed views as to his life work. There were several chaplains or ministers prisoners of war on the Island and they conducted daily religious services. These services influenced Captain S. A. Repass to decide to study for the Gospel ministry, instead of the profession of law as he intended when previously at college. After graduating he went to the Philadelphia Ev. Lutheran Theological Seminary in the autumn of 1866, and was ordained by the Pennsylvania Ministerium early in the summer of 1869 and soon afterwards installed pastor of the College Church in Salem, Va.

June, 1870 Reverend Stephen A. Repass and Miss Frances E. Hancock of Wytheville, were united in holy wedlock. Her father was for many years a merchant in Wythe county and was highly esteemed. He was elected to the Virginia Legislature. Mrs. S. A. Repass' mother's maiden name was Acre, the equivalent of Acker, both in German and Pennsylvania German. Hence on the maternal side of the house she is also a descendant of a Pennsylvania German family.

Mrs. Repass was educated at Wytheville Female College and she was a true helpmate to her husband. She is a kind-hearted mother, with good will to all the people, whatever their condition in life, justly and very highly regarded by all the members of the congregations of which her beloved husband has been the pastor.

The Rev. S. A. Repass resigned the Salem pastorate in 1873 to accept the call to become one of the professors of theology in the newly organized Seminary in that town, where Roanoke College was also located. These two institutions were founded in the interests of Lutheran Synods of the South. Serving ably and faithfully in that position twelve years, he accepted a call to the Lutheran church at Staunton, Va. The next year he was persuaded to accept the call to St. John's Lutheran church, Allentown, Pa. Here his pastorate began with July, 1885, and his fruitful labors continued until his unexpected and much lamented death June, 1906. He was the ideal and loved pastor of this large and influential congregation. In all the relations of life his motives and conduct were governed by the highest Christian ideals, namely love to God and the salvation of souls. He was a devoted husband, a kind hearted father and a true friend of all, and especially of the humble and poor and he won and retained the confidence and respect of all that learned to know him well.

Reverend Dr. Repass was not only a most faithful pastor, but was an able, edifying and sincere preacher of the Gospel. He excelled as a profound expositor of Scripture. His sympathetic nature and musical voice made him a pleasant speaker and one that the people gladly heard. He spoke plainly and direct and made no attempts at being oratorical. He was modest and unassuming and unlike some men, whose reputation is bigger than the man, Dr. Repass was greater than his reputation.

He was also a contributor to the Lutheran Church papers and reviews and occasionally wrote for the secular press. He was an instructive and forcible writer. A number of his sermons and theological writings were published in pamphlet form. The degree of Doctor of Divinity was deservedly conferred upon him in 1876.

In 1886 he was elected one of the Trustees of Muhlenberg College, and six years later was chosen Professor of Christian Evidences, which duties he discharged to the time of his death. He served on a number of important Boards and Committees of the Pennsylvania Ministerium and the General Council of the Lutheran Church. He had been Secretary of the Southwestern Virginia Synod and President of the Lutheran Synod of the South and was elected and re-elected President of the Allentown Conference for a number of years and held other offices of responsibility and trust.

Though born and educated in Virginia and considering it his duty to espouse the cause of the Southern states, Dr. Repass laid aside any prejudice and with the return of peace had the moral courage to accept the new conditions with Christian resignation. Pennsylvania his adopted state or the city of his residence did not have a truer or more loyal citizen. A man of prepossessing appearance, a diligent scholar, a brave soldier, an instructive teacher, a good preacher

and a Christian gentleman, the Rev. Dr. S. A. Repass did more, wherever he was known, to restore fraternal feelings between Northern and Southern people, and especially among the

old soldiers of both sides than any other, known to the writer. He was a strong power for good, a man of God, and it is greatly to be desired that there were thousands like him.



THE GREAT BEND OF THE WEST BRANCH RIVER AROUND THE BALD EAGLE

(See page 287)

The Muncy Valley

NOTE.—A 36-page pamphlet bearing the above title and published by the author Mr. J. M. M. Germerd of Muncy, Pa., was received a few days ago to which we wish to call attention.

Its subtitle is "Snap Shots of Scenery, Geology and History" and it is well worth the price asked for it 25 cents. The author says; "As the price of this is only a quarter, the critic would be severe indeed who would give it no quarter." Subjects like, A Garden Spot, The Devil's Turnip Patch, Valuable Building Stone, Historical Localities, Indian Relics, The Terminal Moraine are briefly discussed. We give a few extracts from the book.

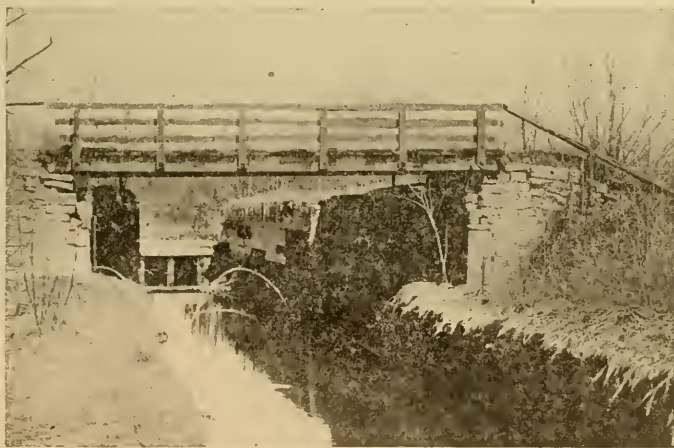
THE BALD EAGLE AND MUNCY VALLEY

The spur of the Allegheny Mountain chain known as the Bald Eagle Mountain is a remarkably regular ridge, with comparatively few breaks in its outline. Its southern terminus is in Blair County, and its northern end—a gracefully rounded elevation rising to a height of about 800 feet above the river flowing around its base, and sloping down gently into the Muncy Valley—is in the lower end of Lycoming County. The view east from the Muncy terminus of the mountain, as well as the prospect to the north, and to the south, is one of fascinating loveliness. Stewart's History of Lycoming County unhesitat-

ingly claims, on page 113, that it is "the most beautiful valley that was ever fashioned by the Divine Architect"; but this is assuming to know more than any of us know as to what the Almighty Designer has done elsewhere on this grand sphere, or on some other orb in the boundless universe. Meginness, on page 64 of his History of the West Branch Valley, refers in a spirit of admiration to the charms and romantic beauty of Wyoming, so sweetly sung in verse, and so admirably depicted on canvass, yet says, "but in natural grandeur it does not exceed that of Muncy Valley; if indeed it compares favorably with it." But undeniably it has features that command the admiration of all nature-loving people. And the comely Bald Eagle Mountain is one of the most interesting features of its charming configurations.

THE WEST BRANCH RIVER

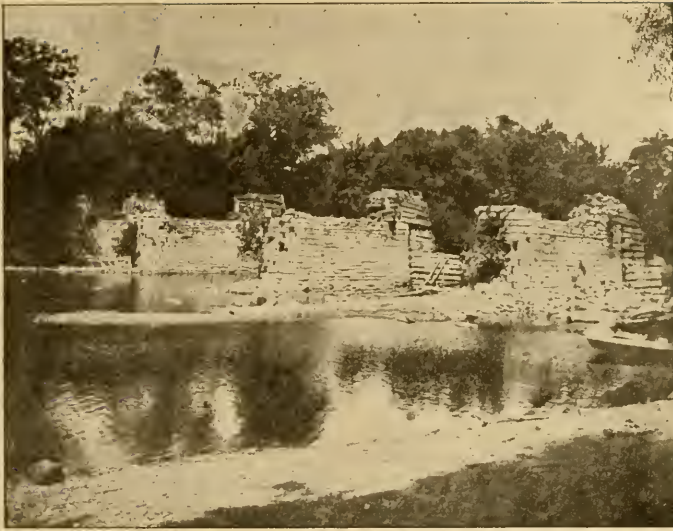
After flowing from its remote sources about 150 miles, the West Branch of the Susquehanna River then rolls on directly east about 40 miles through Clinton and Lycoming, along the north and steep flank of the Bald Eagle Mountain. When passing



OUTLET LOCKS AT THE RIVER, BELOW FORT PENN



MUNCY VALLEY AS SEEN FROM MCMICHAEL'S LOOKOUT



RUINS OF THE ACQUEDUCT AT MOUTH OF MUNCY CREEK

through Muncy Valley it describes a grand and graceful semicircular sweep around the end of the mountain, as shown by the illustration; and then, after flowing through a gap in the Muncy Hills, moves directly south about 30 miles to the town of Northumberland, where it unites with the North Branch; and from thence the consolidated stream pursues its way onward in a southeasterly course to the Chesapeake Bay.

THE DAY OF THE PACKET BOAT

Few of the present population of the valley have any personal recollection of the day of the Packet Boat. The West Branch Canal is now a thing of the past, and the vestiges of it that remain are assuming an appearance of antiquity. Most parts even now have almost the appearance of having been "deserted beyond the memory of man," as Conrad Weiser, in 1737, said of the "ancient fortification" on Wolf Run. In 1828 the Muncy Dam was built, and in 1830 the canal was completed to the dam from Northumberland. In 1833 it was finished as far as Williamsport. This was the great improvement of that age, and

gave new life to the business of the West Branch.

It was the era of the Packet Boat. It was not a long day, but it was one of which its generation ever cherished most pleasing recollections. The Packet was a delightful conveyance in which to travel, compared with the lumbering, rocking, jolting, and often overcrowded and dusty stage coach. It was a beautiful structure, comfortably arranged, neatly furnished, carpeted, and moved along on the water highway so quietly and smoothly that it was a real pleasure to travel in one. It was towed by three or four horses, managed by a mounted driver, and had relays so frequent that the animals could be kept in constant trot. Besides passengers, it carried mail and express. Many a time I was sent to Port Penn to meet the boat and bring home a package, and I was always very willing to go. But when only about two decades later the Sunbury and Erie Railroad (now a part of the Pennsylvania R. R.) was completed to Williamsport, the more speedy and tireless iron horses took the place of horses of bone and flesh, and the Packet Boat became obsolete.

There are a few old folks who still remember the day of the Packet Boat, the great interest they excited, and how crowds sometimes assembled at Walton's Landing, or at the Port Penn wharf, to see the crafts arrive. The captain of a Packet was always looked up to as a man of authority and great responsibility, and perhaps no commander of an Atlantic liner today enjoys greater distinction. The courtesy of a Packet captain was often the subject of remark, as the slightest attention or condescension on his part was sure to be gratefully remembered.

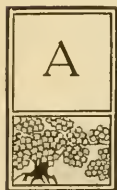
The canal at once became a great business thoroughfare. Many boats were built at Port Penn, where several boat yards flourished, and a number of the business men of Muncy owned boats. Merchandise was no longer brought up the river in the tiresome Keel-boats. The chief arti-

cles of export were hogs, wheat, flour, lumber, dried and salted meats, leather and whiskey. There were in that day thirteen distilleries in this end of the county, the combined daily output of which was from 1,200 to 1,500 gallons. As whiskey was by many still regarded as one of the necessities of life, it is likely that instead of going down the West Branch Canal a great deal of it remained here and went down—certain other canals.

The Outlet Locks below Port Penn, and the stone piers and abutments of the Aqueduct that spanned the Muncy Creek—of which pictures accompany these notes—are now deeply interesting relics of the canal, melancholy reminders of the hopes and enterprise and struggles of a generation now resting with their fathers, the hardy elders who drove away the savages and cut down the forest to install the age of the plow.

An Old Time Tragedy

By Dr. E. Grumbine, Mt. Zion, Pa.



SHORT distance west of a public road leading from Myerstown in Lebanon county, Pa., to Pinegrove, about three miles north of the former town, near a clump of forest trees in what is

now a cultivated field, stood, a hundred years ago, a low, wooden building; part dwelling and part school-house.

In the year 1822, in mid-winter the place became the scene of a bloody and fearful tragedy, in which at least four lives came to a sudden and violent end.

The schoolmaster who lived there with his family was named Joseph Miller. He was a native of Southern Poland, and after the formation of the Duchy of Warsaw by Napoleon Bonaparte, his family had found favor with the great conqueror, and

Joseph Miller was appointed to a government position in the department of Posen.

But when the resettlement of Poland took place by the treaty of Vienna in 1814, he lost his place, and, like numbers of his countrymen, he expatriated himself and journeyed to Prussia. He seems to have found favor in the castle of a German count where he was installed as tutor to the nobleman's son. This boy had a sister into whose society he was thrown and with whom he fell in love. He was tall and handsome and his feelings were reciprocated by the German maiden. Many and sweet were the stolen meetings and the fatal trysts. To hope for the consent of the widowed father to their marriage, was out of the question, and the only avenue open for the lovers was that of flight—flight to that golden land of

promise beyond the western ocean—America.

And so at a time when the Count was absent from home the lovers eloped. They took with them what money they had and found their way to a seaport whence they sailed for Philadelphia in the summer of 1817. There their baby was born, and they later went to Myerstown in Lebanon Co., Pennsylvania. To the north of the village a schoolmaster was wanted, and Joseph Miller again found employment, not as a tutor in a German nobleman's castle, but as a teacher of an American-German school.

He was successful, but the remuneration was small. There was no public school machine, and no minimum salary legislation in those days. A pupil paid two cents per day and nothing on holidays nor anything for absences. The Millers became very poor. The foreign gulden were spent and the dollars and cents were slow in coming. But in the course of a few years another baby came. The delicately reared young woman found the domestic drudgery of the household irksome, and she pined for the elegant ease of her far-away Prussian home.

The glamour of her romance was worn away, and the pangs of homesickness filled her existence and made her fretful and peevish. She sighed for her girlhood's freedom and for the elegance of her father's mansion.

Although her Joseph was kind in his way and his love waned not, her daily complainings weighed on his spirits and soured his temper, and the world became dark to his vision, with poverty as his portion and starvation for his wife and children staring them in the face.

He grew morose and melancholy and his mental condition bordered on insanity. His adored lady-love, the gentle, highborn daughter of a German Graff, had been changed, as if by wicked fairies' tricks, into a shiftless, fretful dowdy, and life had lost its charms for him. At times his

brain seemed on fire and daylight looked like blood.

One morning in January his pupils had assembled at the schoolroom door, but it remained closed. The girls were playing "ring" and singing,

"Ring around a rosy—
Pin upon a posy,"—

and the boys were playing a long game of ball, but the usually welcome rap at the window calling the children from play to school, was not heard, though the hour was long past the time for opening the morning session.

At length one of the girls standing on tiptoe looked in at a school room window and said "*Ich seh ihn. Dort steht er.*" "I see him. There he stands.)

Another looked in and looked longer, when with a white face she turned away and said,

"*Ach Gott! er steht net; er henkt ya dort a'ma 'strick!*" ("My God! he is hanging by a rope!")

Others looked in, and, frightened, ran to a neighbor's house with their fearful story. Men came and forced in the door, when a gruesome sight met their horrified gaze.

There lay the once fair lady in her comfortless bed weltering in her blood, her head split open with an ax, and her two children murdered in the same horrible manner. In the midst of the school room, suspended by a rope fastened to a joist above him, was the dead murderer and suicide. Around and under him was a pile of wood and splinters, parts of which were consumed, showing that it was the schoolmaster's plan to burn down the house and consume himself and his victims.

* * * * *

All the countryside came to the burial of the mother and her children, who were interred in consecrated ground in the graveyard of the old Union Tulpehocken Church at Myerstown. The funeral was large, and Rev. William Ernst, the pastor of

Salem's Lutheran Church at Lebanon, preached the sermon; but no religious rites were held over the remains of the unfortunate Joseph Miller.

In those days churchyards were closed to self-murderers, and his body was tumbled into a rough grave in a fence corner, uncoffined and un-sung. But it was not to remain there. Suicides' bodies in those days of the olden time were in demand among the medical fraternity, especially by such as had never been favored with the privileges of a school of anatomy, and the advantages of a dissecting room, and after nightfall, a certain doctor came riding from Rehrersburg on horseback, dug up the body of Miller, threw it across his horse in front of him, and galloped away with his prize.

While carrying the body, it is said, on his shoulders down some steps at his home, he stumbled and fell, his ghastly burden falling on top of him. This, he stated afterwards, was the only time he had ever been frightened. It is further said that the skeleton of the Polish schoolmaster served for many years as an object lesson to the Rehrersburg surgeon and his students.

Some rhymster of the day whose name is unknown, wrote the story of the tragedy in German verse, which was published in a Lebanon newspaper, and the lines were set to weird music, the writer himself having heard them sung in part by an old Fredericksburg woman. They were reprinted within the last thirty years in the columns of the "**Lebanon Democrat**," and with one or two corrections in the spelling and rhyme, are given below. For the benefit of such readers of THE PENNSYLVANIA GERMAN as do not understand the original, a translation has been made by the writer which is offered here for what it may be worth.

An Old-Time Tragedy

Listen now, and I will tell you
Of a fearful murder case,
Such as no one ever heard of
Heretofore to've taken place.

To a German count he wended
His dejected, weary way;
Offered there a menial's service,
And was kindly bade to stay.

And whoever hears this story
Must, if truth be in his bosom,
Say that in our country's annals
None is found more weird and gruesome.

Joseph Miller did the murder
Killed his wife and children all,
Then this wretched family father
Hanged himself in schoolroom hall.

In these first few lines I'll tell you
Where this man first saw the light;
Of his country's dire misfortune,
Of his exile and his flight.

Southern Poland was his birthplace,
Handsome was he, fine of build;
Having noble traits and talents,
He a princely office filled.

Then came Poland's grievous downfall,
She to Russia fell a prey;
When from all, in place or office,
Their support was swept away.

Here he was installed as tutor
To a high-born German youth;
College lore he was to teach him,
Letters, books—the living truth.

Now this noble had a daughter,
Young and gentle, sweet and fair;
Like a rose or other flower,
Blooming in its beauty rare.

She inspired him with a passion
Which he long in secret bore,
But at length she was persuaded
Far to flee to a western shore.

Came they then to Lebanon county,
To a spot near Myerstown,—
Paupers here, in Prussia wealthy
Suffering now ill fortune's frown.

Spent and gone was all their money,
Who were used to live in state;
Indigence and want before them,—
Dark and fearful seemed their fate.

Far from friends, without employment,
Just escaped from tyrant rule,
Miller formed the plan of teaching,
And ere long was keeping school.

Three fair years had come and vanished,
Friends had proved both kind and true,
Friends who gladly made the statement,
He was good and honest too.

Not to cross his spouse, but please her
Seemed to be his aim of life;—
Called her, darling, sweetheart, angel,—
Honored, cherished, loved his wife.

But her memory oft would wander
Back unto her German home,
Where in thought as happy maiden
O'er her sire's domain she'd roam.

Here, Alas! were meagre comforts,
There abundance, wealth unmeasured,
Pictures of her father's mansion
In her sweet soul she treasured.

And at times, her heart near breaking
With a longing, homesick pain,
"Take me," she would cry in anguish,
"Take me, Joseph, home again,"

Ah! how grieved his soul and spirit!
What a poor, unhappy pair!
She, despondent sad and homesick,
He the prey of dark despair!

Flames of fire and fiends of darkness
Seemed to numb his sense and will,
Plunged him in a hell of madness,
Urged him on to strike and kill!

* * * * *

When the pupils on a morning
Gathered 'round the schoolroom door,
They knew nothing of the horror
Which was held for them in store.

One by one they tried to enter,
One by one they turned aside,
Till at length, the fast'nings sundered,
Horror held them, open-eyed!

By a rope there hung the master,
Joseph Miller, cold and dead;—
Many turned in fear and terror,
Weeping as they homeward fled!

On her lowly couch the mother
Weltering in her lifeblood lay,

Once a happy German maiden
Now a lifeless lump of clay.

Many red-lipped wounds were gaping,
Whence had ebbd away her life;
Crushed her skull by hands that often
Had caressed her as a wife.

Near-by lay her first-born, murdered
By the selfsame ruthless hand,—
Broken head and cruel knife-stabs—
Work that maniac brain had planned.

And the infant in its cradle,—
Darling of its mother's heart,—
Also butchered like the others—
Of this tragedy a part!

Pity we this wretched woman!
Pity with her babes abide!
Pity we the unborn child that
With its martyred mother died!

Throngs of people at the funeral
Moved as in a horrid dream;
Reverend Ernst, he preached the sermon,
Cain, the murdered, was his theme.

It is hoped and wished devoutly
That her homesick soul found rest,
Where misfortune never troubles
In the regions of the blest;

In the realms where all the weary
Rest in never-ending sleep;
Where in all the endless ages
No one ever wakes to weep.

Miller's body to a corner
Of a verdant field was borne,
Left to lie unblest, un-prayed for,
Till the resurrection morn.

Where the bourne his soul was sent to
None of us may judge or know,
Yet God's mercy still endureth,
And is shown to high and low.

LITERARY DEPARTMENT

The Old Chain Bridge

By Wm. Craig, Blue Springs, Nebraska

Note.—“The writer of the following lines was born and raised in romantic old Lehigh Gap and naturally has an ineffaceable attachment for the place and all its attributes.” We thank him for the contribution. We have taken the liberty of changing the spelling of some of the words to make it conform to our rule as announced in the May issue. We invite criticism of the spelling. Let us get to the root of the matter and learn to spell.



Dort in der Lecha Wasser Kaft, do spannt en alte Brück
Den schöne Lecha Rever—gebaut viel Johr zurück.
In der ganz United States, du magst suche wu du wit
Do finsht du gar ken Gleichnis zu der alte Kette Brück.

En Fremling deht gewis laut lache, mit seinem erste Blick
Wan unverhofft er kämt in seiner Reis zu der Kette Brück.
So gspassig is sie hie gestellt, so kerjos sehnt sie jo aus
Gukt freilich wie en Wage Brück, aw etwas wie en Haus.

Ganz weit un breet is sie bekannt als die Lecha Kette Brück.
Das ganz Gewicht uf Kette ruht austatt zwee drohtne Strick
Ach was schwer Holz war doh gebraucht die Brück zo constructive
Das man kan viel Tonne Gewicht safe druf ün drüven steere.

Die Peiler, ach wie solid g'macht bei de alte gute Maurer.
Ich glaab gewis des Steewerk mägt noch hunnert Johr lang daure
Wu sin now dan die Arbeits Leut die Kräfte geve hän dazu
Die Mutter Erd bedeckt sie lang in sanftun süser Rüh.

Mit Fleis hän sie jo all dort gschaftt un darich die Täglic Hitz
Das müde Glieder hut gemacht, ihr Körper bfeucht mit Schwitz.
Die Bau Meester aw von dieser Brück sure weit un breet bekannt
Schon lang zurück hän Abschied g'macht for en schöner, besser
Land.

So dünkt mich weil die Arbeit schwer, von früh bis ovets spät
 Jeder Dag sie muthig zugestickt un mit der grösste Fred
 Ich denk wie alles fertig war, ja alles ganz complete,
 Hän die Baumeester sure en Dag bestimmt, un die Leut hen all
 gemeet

Ja jung un alt, Buve un Mäd, mut Geig un Banjo gspiel
 Hän frölich Zeit un Danz g'macht, mit Hurrahs in jedem Reel.
 In selle alte Dage Zeit, warn ken Brass bands in der Gegend
 Sonst hät des Vollk den Dag der Freed mit Band Music g'segent,

Well 's war gewisslich recht der Werth en Feierendag zu mache
 Die grosse Fortschritt zu ehre, in de improvement sache.
 Bei all dem Volk der Gegend rum, war es ganz hoch betracht
 En wunderbare business Hülf for die Lecha Wasser Kaft.

O Kette Brück O Kette Brück, gebaut so lang zurück,
 Im ganze Lehigh Dal bist du die aeltste Brück.
 O wann du now jusht spreche könnst mit Mund oder mitra Feder
 Was könnst du net verzehle von Fluth, Blitz un wüstes Wetter.

Langs am Rever nunner hän sich viel Brücke g'streckt,
 Sie sin all abgerisse now un annere uferweckt
 Un du stehst noch so brächtig do in dem alte Gleid
 Un dragst die Leut hie un her bis uf die anner Seit.

O Kettie Brück, O Kette Brück, wie oft huts mir gelunge,
 Als Jüngling bin ich frisch un schnell uf de rapliche Elanke gsprung,
 Ach mancher gspas huts mir g'macht un manche grosse Freud
 Zu springe Schnell im rauschend Wind bis uf die anner Seit.

O Kette Brück, O Kette Brück, lang hust du do gestanne
 Un fer stockholder Jahr noch Jahr viel Benze eigenomme
 Des Jahr die Brück ganz fertig war, steht achzeh hundert dreisig
 So all die Zeit fer achzig Jahr warst du ganz un fleisig.

O Kette Brück, du alter Held, alt frankisches Gebäud
 Guçkst schier wie en Gemach aus der Sünfluths Zeit,
 Lang woll mer dich behalte, ja, geb uns dei Dienst.
 Daz unser Kindes Kinder dich sehne hav ich oft gewünscht.



REVIEWS AND NOTES

The American Historical Magazine for May has an article by T. J. Chapman on "A Moravian Mission to the Western Indians in 1758." Christian Frederick Post's trip to the western part of the province of Pennsylvania to withdraw the Indian tribes from the French interest.

Schaefer and Koradi, Philadelphia, Pa., offered for sale, "Auswanderung und Koloniegründungen der Pfäizer im 18 Jahr hundert," by Dr. Daniel Haebler of the University of Heidelberg. The second chapter bears on the Palatine Colonies in America. The price of the book in paper covers is \$2.00.

Mitteilungen des Deutschen Pionier Vereins von Philadelphia Elfte Heft 1909, contains an article by the Secretary C. F. Huch on "die freireligiöse Bewegung unter den Deutschamericknern."

Deutsch - Amerikanische Geschichtsblätter. April 1909 contains articles on the annual meeting of the German-American Historical Association of Illinois, the life of Pastorius, the history of Quincy, Ill, the German newspapers in Philadelphia, etc., and continues in the supplementary pages the story of the Germans in Illinois.

The Reformed Church Review for April is a Calvin number containing articles on John Calvin the Man, Calvin as Interpreter of the Bible, Calvin's Doctrine of Predestination, The Doctrine of the Lord's Supper in Calvin's System of Thought, The Ethics of Calvinism, Calvin as a Preacher, Calvin and Civil Liberty, Calvinism in the Reformed Churches of Germany, Illustrative Anecdotes from the Life of Calvin.

"Thousand Dollar Daggett" is an interesting narrative by Elsie Singmaster in the May Lippincott's.

"The Rational Test" by Leander S. Keyser, D.D., is Bible doctrine in the light of reason. Its chief purpose is "to show that certain fundamental Biblical doctrines, as held by orthodox believers, are reasonable."

"The Better Man" is a short-story by Reginald Wright Kauffman in Hampton's Magazine for May. The scene is laid in the American desert.

GERMAN PROSE COMPOSITION: By Carl W. F. Osthaus, Professor of German in Indiana University; and Earnest H. Biermann, Instructor in German in Indiana University. Cloth; 191 pp. American Book Company, New York. 1909.

This book is intended for the second and third years at college, and for the third

and fourth years in secondary schools. It is arranged systematically in three parts: elementary, intermediate, and advanced. The former of these is again divided into three sections; a German exercise, a set of Questions in German, and an English paraphrase for translation. The elementary part has a distinctive feature in that certain grammatical principles are made the basis of nearly every lesson. These principles are mentioned and arranged beforehand so that the pupil has something definite to work for in each lesson.

The book also contains a valuable digest of syntax, which forms a fine abridgment of the many more or less cumbersome grammars. It is about as comprehensive and ambitious a German Prose composition book as one is likely to find. It should be considered by all who are interested in this kind of work.

GERMAN STORIES: By George M. Baker, Ph.D. Instructor in German in Yale College. Cloth; 228 pp. Henry Holt & Company, New York. 1909.

This is a collection of stories taken from various authors. One finds here a departure from traditional type of collections which usually deal with "Märchen" and "Myths". It deals with things of the more immediate world and with things of every day interest.

The book is supplied with notes and a most copious vocabulary. The latter, we are inclined to think, is rather full. A book of the grade to which this belongs should hardly have it necessary to list in its vocabulary words like "drei", "dreizig", "wahr", etc. Anyone able to read these stories should know such words before this time. We believe sometimes that the pupils' helps in some of these annotated texts help pupils into helplessness, and not to strength of mind and command of words. There is too much of a listless, thoughtless, mechanical thumping of the vocabulary.

The notes are helpful and suggestive. The stories are well chosen and should have a great deal of interest for the reader.

MIT RANZEL UND WANDERSTAB—Vom Emil Frommel; edited by Dr. Wilhelm Bernhardt. Heath's Modern Language series. Cloth; illustrated; 144 pp. D. C. Heath & Company, Boston, 1909.

TILL EULENSPIEGEL — LUSTIGE STREICHE—Edited by Frederick Betz, A. M., East High School, Rochester, N. Y. Heath's Modern Language Series. Cloth; illustrated; 92pp. D. C. Heath & Company, Boston, 1909.

"Mit Ranzel und Wunderstab" (With Knapsack and Thornstick) is an interesting autobiographical account of the author's school-day rambles through the Black Forest. This forest, the most historical, and probably the most romantic in the world, here forms the background of an interesting narrative.

This is a well edited text; it is well supplied with exercises for composition work in German. It suffers, we think, from a too copious vocabulary, an error common to many advanced texts. The notes are helpful and suggestive.

This we believe, is the first time that the tricks and pranks of Eulenspiegel have been dressed up for school use. Eulenspiegel as a character is more or less popular among the German folk, who hand his roguish tricks down from one generation to another by word of mouth. Eulenspiegel is said to have been buried at Mölen about 1350. There was probably such a man, but what connection he really had with the collection of stories by that name is hard to find out; for some would claim that the name simply stands for a series of roguish tricks around which many chapman stories have clustered.

The book is easy reading and is suited for first year work; everything offensive—and there is much of it in Eulenspiegel—has been eliminated. It is supplied with notes, conversational exercises and a vocabulary.

ABRAHAM LINCOLN FOR BOYS AND

GIRLS—By Charles W. Moores, President of the Board of School Commissioners, Indianapolis. The Riverside Literature Series. Cloth; illustrated half tone; 132 pp. Price 25 cents, Houghton Mifflin Company, Boston, 1909.

This is one of the numerous books and publications which the Lincoln centenary brought forth; and seemingly it is the one book that will do the most to foster in the minds of the young people a love for the simple, truthful, heroic life of one of the world's greatest men and America's most patriotic and beloved character.

Of the great flood of Lincoln literature this is the chief book that has not forgotten the young reader. The writer has given the young reader the picturesque and sympathetic as well as the pathetic and human side of the man who one-hundred years after his birth is the most universally es-

teemed and beloved character in history.

The author had the happy faculty of selecting the chief events in Lincoln's life and of giving them in a way to reveal his forceful character. The book is written in a simple, interesting style, and can and will be read by all grades of readers. It is well adapted for supplementary reading in the sixth and seventh grades doing work in reading or in history. It is a valuable addition to the extensive Lincoln literature and to the publishers' noted Riverside Literature Series.

THE WONDERFUL STORY OF LIFE AND

DEATH—By Rev. Matthew C. Boyer, D.D. Cloth; 390 pp. Price \$1.50. Printed for the author by The Lutheran Publication Society, Philadelphia, 1909.

This book is not philosophical but doctrinal. It deals with the cardinal doctrines of Christianity, such as the doctrine of regeneration, of the resurrection, and of the future life, etc. The author covers a wide range of theological discussion. Following the method of Dr. Drummond in his epoch-making book, "The Natural Law in the Spiritual World," he brings out comparisons between the spiritual and the natural.

Seemingly the most vulnerable part of the book is the second chapter. The author holds to the old and theological view that the six days of creation were natural days. He believes also that the time designated by these six days begins with the second verse of Genesis; and that the grand periods of time took place during the aeons of ages designated by the first verse of Holy Writ.

A discussion of these general topics would lead us beyond all bounds. We should be pleased to refer to Dr. Guyot's "Creation", a book which, in the writer's mind, gives the sanest and simplest explanation of the Biblical narrative of the Creation. It is scientific without losing sight of God's guiding hand.

The book is not the least philosophical nor technical. Neither does the author seem to have been influenced by the so-called higher criticism, nor by modern views. One might be anxious to know what is meant by "Human Life after the Resurrection." We do not believe that this statement was happily chosen or made. It is written in a devotional and didactic spirit. Some parts of it are inspired and interesting; other parts may not be so.

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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Clippings

—In my Annals of Phoenixville, published in 1872, there is given a brief account of the Charlestown Library Company, organized about the year 1812, which was then believed to have been the earliest established in the region where has since arisen the borough of Phoenixville. There has recently been discovered, however, a manuscript volume containing some of the records of a circulating library which existed at the Corner Stores from 1798 to 1802, and the fact is of sufficient local importance to justify its being made more generally known. That such attention was given to literature in this neighborhood at that early date is an interesting fact in the literary history of the Commonwealth. In this library there were at least seventy-six books upon various subjects. Unfortunately, the record does not enable us to give their titles, but among them were the Spectator, the Poems of Milton, and the History of Josephus. Two books were permitted to be taken out a a time, and apparently the period fixed within which they must be returned, was one month.

—Hon. S. W. Pennypacker in the Phoenixville Messenger.

—There seems to be no limit to the ingenuity of the Germans. Not content with making butter and cheese out of milk, they have devised a method whereby not only collar buttons can be made from skim milk, but piano keys, dominoes, dice and chess figures also. Galalith is the magical substance. It is derived from the casein of milk. Casein is also used in making paper,

glue and color. The best comes from France. The headquarters for the galalith industry is Hamburg, where it has flourished since 1902.

The Hamburg galalith makers contract with French butter makers for skim milk at the rate of thirty cents for 220 pounds they stipulating to return the whey to the butter makers. The skim milk is coagulated with rennet by the dairymen. When the curds have been pressed until they contain about 50 per cent. of water, they are shipped to Germany for the finishing process, by which they are fashioned into blocks and tubes. It takes more than 3,000 quarts of skim milk to make 220 pounds of dry casein. That quantity is worth \$15.50.

Our Consul at Hamburg, Mr. Robert R. Skinner, says that to set up a plant large enough to make one ton of galalith a day (exclusive of the cost of land, buildings and boilers, but including a sufficient working capital, stock and special machinery), would require about \$300,000. The Hamburg factory employs 200 operatives and produces about 800 tons of galalith a year.

—The writer can remember the time when in these counties, Lehigh, Berks and Lancaster, this day was always marked by a firemen's parade. Recently our Lancaster musicians revived the celebration in a novel form, that of Gilmore Day and the massing of the bands from far and wide upon our streets. But years ago it was "Battalion Day," and only our octogenarians can faintly recall its unparalleled glories. The annual militia drill ceased at last because

it meant nothing. Not one officer in a regiment was able to go through it properly. It became more and more a day of noise, drunkenness and the settling of old feuds. Only at Lenhartsville and Shartlesville, at the foot of the Blue Mountains, may the relics be found in a modified form. All places of business are closed and the community unites in having a good time. Teams roll in from the country-side early, and the day is given to mirth and jollity, amid parades, bands, singing clubs. There are rough riders, clowns, masked men and women, and great quantities of enthusiasm. Old residents come long distances to participate, and the spirit of "Auld Lang Syne" is in the air. But these modern survivals are but a poor relic compared with the time when all Lancaster county turned toward the shire-town, and the side-walks were impassable, while the curbs were lined with teams. The country lads and lasses walked hand in hand, and the equivalent of our modern engagement was to give your sweetheart a "fairing" and buy her ginger cakes and meade, peanuts and pretzels, until heart and stomach were full. Not even Barnum and his big show could so crowd our streets and collect as many side shows and refreshment stands as the ever-memorable Whitmondays of the first half of the eighteen hundreds. Now we have our commencement, Orphans' Home Days, etc., but would that these better causes might call forth always the same enthusiasm and crowds as those more worldly affairs that desecrated the Church's highday. Here the reunions and love of an outing may be sanctified to nobler ends. —The Lutheran.

—The monument erected by the Georgia division, United Daughters of the Confederacy, to the memory of Captain Henry Wirz, in charge of the federal prisoners confined in Andersonville in 1864-65, was unveiled with appropriate exercises, at Andersonville May 12.

The town was thronged with visitors. Scattered among the 3000 or more southerners was a sprinkling of men and women of the North, some of whom have relatives at rest in the National Cemetery nearby, numbered among the 13,000 warriors of the Blue, who died in the Andersonville prison because, it was charged of Captain Wirz's awful brutality and neglect.

Thos from beyond the Mason and Dixon line looked on in silence while tribute was paid to the memory of the prison commander.

As the silken cord was drawn by Mrs. Perin, of Natchez, only living daughter of Captain Wirz, 2000 voices, led by a chorus of the Daughters of the Confederacy, joined in singing "Dixie," following which

myriads of floral wreaths were piled high above the monument, adding to its massive appearance.

The inscription first chosen bore the statement that Captain Wirz had been murdered by the United States government. Owing to objections, it was decided to change the inscription. The inscription on the face of the monument as it now stands is as follows:

"In memory of Captain Wirz, C. S. A.; born Zurich, Switzerland, 1822. Sentenced to death and executed at Washington, D. C., November 15, 1865. To rescue his name from the stigma attached to it by embittered prejudice this shaft is erected by the Georgia Division, United Daughters of the Confederacy."

—To the question: "who are the Pennsylvania Dutch and when did they come to America," the following reply was recently given by the Philadelphia Press,

Germans emigrated to Pennsylvania between 1683 and the middle of the eighteenth century and settled principally in the southeastern counties of the State, such as Lancaster, York and Berks. These people are now known as Pennsylvania Germans or "Pennsylvania Dutch." The settlers came principally from the Rhenish palatinate. Wurtenburg and Switzerland, with a sprinkling from the lower Rhine, Bavaria, Alsace and Saxony. The settlers spoke a variety of dialects and owing to their segregation in religious communities they clung tenaciously to their mother tongue, but were gradually compelled by force of circumstances to accept many English words. Now their language can best be described as a fusion of such dialects as were originally spoken by this people with an admixture of idiomatic English. It is with some difficulty that a German can understand or make himself understood to one who has not further experience with the German language than that embodied in the "Pennsylvania Dutch," —Phila. Press.

John W. Mentzer, the oldest school teacher in Lancaster county, died May 5, at his home in Terre Hill. He had been teaching for more than fifty years and resigned only when stricken with his last illness.

—Heinrich Conried, the famous opera impresario, who died in the Austrian Tyrol was born in Silesia in 1855 and was apprenticed to a weaver when he was a small boy. He was ambitious to become an actor and at the age of eighteen entered upon his theatrical career in Vienna. He already had gained considerable fame as a stage manager when he came to America in 1878. His first notable work thereafter

was in staging operettas and musical plays at the Casino in New York. Then he went to what afterward became the Irving Place theater, which he managed with decided success for fifteen years. He took the reins at the Metropolitan Opera upon the death of Maurice Grau and held the post until last year, when he retired on account of failing health.

—Rev. Thomas Calvin Leinbach, one of best known clergymen in the Reformed ministry, died at his home at Womelsdorf, Berks county. He served but one charge, consisting of seven country congregations, and he was their pastor nearly fifty years. He preached nearly ten thousand sermons and officiated at 350 funerals. His father, two brothers and many nephews were ministers.

—Rev. Charles Washington Heiser, D.D., pastor of the First Lutheran church of Albany, N. Y., died suddenly of heart trouble on Sunday, May 16th, 1909, on the 52d anniversary day of his birth. Dr. Heiser was born in Minersville, Pa., May 16th, 1857, the son of the late Rev. Wm. L. Heiser. He graduated from Pennsylvania College, Gettysburg, Pa., with first honor in the class of 1880, and from the Theological Seminary three years later. Dr. Heiser has served his pastorates with signal success. He was at one time president of Susquehanna University. He was much in demand as a speaker on public occasions, and as a lecturer at summer schools and educational institutions. —Lutheran.



FOR THE JOKE BOOK

—At one time the stainted Father Schantz of Myerstown, appeared in court in Lancaster, Pa., as a witness. A lawyer accosted him with the question: "Is des now der Pfaree Schantz von der Lecha?" He replied: "Ya, Is des now der stink Käs Lawyer Steinmetz von der Schnitzkriek?" The hearty laugh that spread over the court room taught the lawyer to treat the minister with respect.

—An official of the Superior Court of Cook County, Illinois, which has jurisdiction in the matter of naturalization of foreigners, tells the following:

"In October last a man named August Hultzberger took out his first papers. As he was about to leave the Court room he was observed to scan very closely the official envelope in which had been inclosed the document that was to assist in his naturalization.

"In a few days August again turned up. Presenting himself to the Clerk of the court, he bestowed upon the dignity a broad Teutonic smile, saying:

"'Vell, here I vos!'

"'Pleased to see you, I'm sure,' said the clerk, with polite sarcasm. 'Would you mind adding who you are and why you are here?'

"August seemed surprised. He exhibited his official envelope. 'It says, "Return in five days," he explained, 'und here I vos!''

—An East Side druggist is preparing a unique scrapbook. It contains the written orders of some customers of foreign birth, and these orders are both curious and amusing. Here are some that are copied from the originals:

"I have a cute pain in my child's diagram. Please give my son something to release it."

"Dear Tochter, ples gif bearer five sense worse of Auntie Toxyn for garle baby's throat and obleage."

"This little baby has eat up its father's parish plaster. Send an anecdote quick as possible by the enclosed girl."

"This child is my little girl. I send you five cents to buy two sitless powders for a groan up adult who is sike."

"You will please give the leetle boy five cents worth of epeac for to throw up in a five months old babe. N. B. The babe has a score stummick."

"I had a hot time in my insides and wich I wood like it to be extinguished. What is good for to extinguish it? The enclosed money is the price of the extinguisher. Hurry pleas."—New York Press.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M.A., LL.M.

[EDITORIAL NOTE.] Mr. Fuld has kindly consented to give a brief account of the history and meaning of the surname of any subscriber sending twenty-five cents to the editor for that purpose.

6. BOHN

There are three possible derivations of the family name BOHN. The most common and likely is that of farmer or cultivator of beans [BOHNEN], the fruit of various legumes known to botanists as PHASEOLUS, FABA, DOLICHOS, and NELUMBIUM. Faba gives us the Latin name

FABIUS which is the Latin equivalent of BOHN, both meaning a farmer or cultivator of beans. In some cases the German name BOHN is an abbreviation of BOHN-ESTANGE which literally means a bean pole and was a nickname given to a tall person somewhat similar to our English expression, "tall as a lamp post." The fact that BOHNEN is also a verb meaning to rub or polish gives us the third derivation of this name—a floor polisher, scrubber or scrubbing-woman.

7. GERHARDT

Gerhardt is a compound of two old German words GER and HARDT. HARDT means brave or brave man; it occurs in the names BERNHARD, LEONHARD and EBERHARD. Ger was the name given to a spear used by the old Germans. It occurs in GERMAN meaning a spearman, Badger a strong spear, Vinegar from Winegar a friendly spear (Win meaning love) and GARLIC, good at spear practice. The name GERHARDT accordingly means a brave spearman and was applied to an especially brave warrior. The word GER is an old High German word derived from the Latin GAESUM; in modern times it is applied only to a wooden spear used for throwing and as a leaping pole in gymnastic practice.

LEONARD FELIX FULD.



INFORMATION WANTED

A Nesbit Problem

Mrs. M. E. Burrell, of Freeport, Ill., has a problem on hand which she states in the following lines. Any information furnished by our readers will be appreciated by her.

I have a Nesbit problem which I am sending to Miss _____, and will also state it to you as you were so kind in making helpful suggestions.

A certain Alexander Nesbit came from Scotland and settled near Harrisburg, Pa.

While as yet he is not known to be related by blood to another Alexander Nesbit, who in 1841 came from Scotland and settled in Wisconsin, it is hoped that they were kinsmen.

The Alexander in Pennsylvania had sons: David, Alexander, John, James, William, Jonathan, Thomas and another, (name unknown) and daughters: Mary, who married—DeShay, and Sarah, who married—Randolph.

David Nesbit, (son of Alexander) of Scotland and Penn., born near Harrisburg, married Mary Musser, and in 1849 they moved to Illinois where they died.

of David and Mary Musser, Nesbit had children:

Margaret Nesbit, 1st child, now 80 years old.

Jennie Nesbit.

Mary Matilda Nesbit.

Emma Nesbit.

Elizabeth Nesbit.

Jonathan Nesbit.

Alexander Nesbit.

It is desired to find relationship if any exists, to a Nisbet family who were pioneers in Dodge Co., Wisconsin. There were three brothers, all bachelors, and two sisters who never married. They were children of Mr. and Mrs. Robert Nisbet who were parents of eight sons and daughters. Their oldest son, Alexander came from Ayershire, Scotland, to America in 1841 settling in Wisconsin. Names of other children of Robert were: John, 1828, Robert, Jr., Elizabeth and Janet, 1828, Jr., Elizabeth and Janet.

Seven years after Alexander came his parents and the other children arrived, making their permanent home in the state of Wisconsin.

—A Berks County subscriber sends us the following and would like to know whether it is prevalent in other counties. Reader, did you ever hear it? If so let us hear from you.

Mei Miller Mike Mogel
Macht mer mei mush
Mehl, mei Mammy
Macht mer mei mush
Mits Mahlon Moyer's
Milich.

NEIFERT FAMILY

John Neifert, son of John Jacob Neifert, (immigrant 1752), and wife Elizabeth, married Mary Magdalena Patery (?) probably Albany Township, Berks Co, he died of cholera, buried Jerusalem Cemetery near Wesnersville, Widow married (2) John Wageman about ten years later, and died May 24, 1859; buried at Jerusalem Cemetery.

Wanted, maiden name of Elizabeth who married the immigrant, with dates. Dates of birth and death of John 2, also correct name and date of birth of his wife. They had issue: Reuben, 3, George, Jacob, 3, Isaac, 3, and Magdalena, 3, the last died young, wanted dates.

Jacob 3, and Isaac 3, removed to Iowa where they died, leaving many descendants. George married Salome Greenawald, (date ?) dau. of John and Maria Greenawald, b. Sept. 21, 1801, d. July 20, 1825, had dau. Lydia, 4. He then had removed to

Van Wert County, Ohio, or Indianapolis, Ind., where he again married and had a large family. Would like to correspond with a descendant for the purpose of obtaining statistics of this second marriage, etc.

FAUST FAMILY

Peter Faust, born in Germany April 24, 1725, came to America in 1750, settled in Frederick Township, Montgomery County, where he died Jan. 1, 1793. His son John Nicholas Faust, b. 1767, married Elizabeth Walwert, and remained on his father's homestead, where he died in 1837. Did Peter Faust have any other children, if so what were the names and date of birth?

W. W. NEIFERT,
Hartford, Conn.

THE WEIDMAN FAMILY

One of our esteemed subscribers John L. Weidman, St. Jacobs, Ontario, Canada, of Lancaster County ancestry has spent considerable time and money in tracing up the Weidman family. He invites correspondence from any who can give information about the father and descendants or family of Sebastian Weidman of Lancaster County who made a will January 5, 1789, containing among others the following words:

"I bequeath to my eldest son Henry Weidman, 5 shillings for his part, then shall he, &c—

"Further, shall my second son Jacob Weidman have the place, that is my will, for 350, if he will take it, &c.....; if he will not have it, then it shall be sold and shall keep 10 acres for the widow Elizabeth Weidman, on the spring at the run.

"The children shall have equal shares, &c.....; John Weidman shall have a spinning wheel, loom and reel, and the tools, &c....."

"Further, I nominate for executors, Frederick Mumma and Deiter Brubaker, &c....."

SEBASTIAN WEIDMAN.

Witnesses

Frederick Pfeiffer,
Bernard Bob.

* * *

A War Song

In our May number we published a war song which called forth the following lines from Dr. G. of Mt. Zion, Pa.

'Dear Sir, I was glad to see the old German war song in the May number of THE PENNSYLVANIA-GERMAN, but sorry that you failed to produce the whole of it.

I inclose another verse or stanza which presumably ends it. I also inclose part of a paper published in Lebanon, Pa., in 1852

in which the entire song is printed. It is in a bad condition as to wear. I found it in the house of an old patient, who parted with it willingly."

In the paper forwarded your correspondent is a broadside 9 by 10 inches pasted on a newspaper of 1852 the song "Feldzug nach Ruszland" has six stanzas the last subjoined herewith. There are but few minor variations between this and the one we printed, one of the more important being the word Stelle for Stellen in the fifth stanza. We thank the doctor for the favor.

Wie So mancher treuer Voter
Hat sein' lieben Sohn im Feld,
Allzeit thut er ihn erwarten,
Ist er nicht mehr auf der Welt.
Dieses thut ihm weh im Herze
Bringt ihm viele grosse Schmerze'
Dass ja sein geliebter Sohn
In dem Russland ist verlorn.

* * *

The Oldest Lutheran Church

Mr. Editor:

In THE PENNSYLVANIA-GERMAN for May I find a statement concerning the Salzburger church at Ebenezer, Ga., as being the second oldest Lutheran church in the U. S. The date given is 1769. The date given however, is not correct. It is not even true that the Trappe church is the oldest. Near the village of Madison, the county seat of Madison County, Va., is a Lutheran church that antedates the Trappe church by three years. This church was built in 1740 and is in an excellent state of preservation and is used every Sunday by a congregation of devout Lutherans numbering almost three hundred. I have had the privilege of attending services in this venerable church upon several occasions. There can be no mistake in regard to the date as it is plainly given on the great girder which is still, apparently, in as good condition as ever.

Speaking of this old church reminds me that the present pastor of the church Rev. W. P. Huddle has written an excellent history of the church. This is a small volume of 115 octavo pages and is full of interesting historical matter concerning this old church. The organization of the congregation dates back to 1717. There was a log church built that was used until the present edifice was erected.

Money was collected in Germany and England and a large tract of land was bought. It seems strange to read that the congregation not only bought the land but also a number of slaves. The idea being that the slaves would be used to clear and cultivate the land and in this way the pastor's salary could be secured.

There is in the church an old organ which was built in Lititz, Penna. and transported by oxen to the church. It is still in use and is doubtless one of the best preserved old time organs in the country.

Taken all in all I think there are few churches in the country with a more interesting history than that of old Hebron church. Any one desiring to read a fascinating story of pioneer life and struggles would do well to procure a copy of Rev. Huddle's History of Hebron church. His address is Madison, Virginia.

L. H. GEHMAN,

Locust Dale Academy,
May 25, 1909.



German-American Failure

Editor of THE PENNSYLVANIA-GERMAN,

Dear Sir: The amazement with which I read the letter of Mr. Schultz in Dec., was great, my indignation greater. In preparing a pamphlet against the theory expressed in "Race or Mongrel," in looking up the matter, I found to my consternation that most of Dr. Schultz's assertions are true, Mr. Gruber's statement to the contrary notwithstanding. We German-Americans have not done as well as we should have done, and not as well as the country had a right to expect and demand. The German-American has failed completely to reach the prominence of the race of his forbears. In every field of high endeavor he lags behind. German-Americans are not among our statesmen, artists, scientists, military leaders. They are nothing in American literature, nothing in music, nothing in philosophy. This is the fact. Prof. Lamprecht, Prof Knortz, Prof. Goebel, Dr. Schultz are not exaggerated. Mr. Gruber says that if no stars of the first magnitude are among German-Ameri-

cans, there are among them stars of the second magnitude and numerous luminaries of the third and fourth magnitude. I failed to find them; by star of the second, third and fourth order, Mr. Gruber means stars of candlestick magnitude. Dr. Hoelper writing in the German Pioneer attempts to disprove Dr. Schultz by nothing the names of any number of professors. It is of course not a disgrace to be a professor. The question, however, is not how many men have been professors, but what have these men added to science. Take the text book of any of the sciences and strike out every thought for which that science is indebted to German-Americans and you are not able to eliminate **one essential thought.**

What is the cause of this deterioration Dr. Schultz thinks it is promiscuity? following the discarding of the mother-tongue. There is no gainsaying the fact that recent investigations support him to a remarkable extent. If the influence of heredity is as great as biologists claim, I do not see how it is possible for so important a mental and physical faculty as language not to leave a hereditary effect or taint on the soul and brain. W. V. Humbolt was of this opinion. His language is as strong as that of Dr. Schultz, though less vitriolic. Mr. Gruber seems to think that he disproved the theory by stating that Kant's grandfather was a Scotchman. If I read Mr. Schultz's book correctly, he holds that where absorption is slow, gradual and limited perfect assimilation results. Besides that the Scotch are as a race of related descent. May I ask in conclusion, why substitute for the ancestral language of Luther the tongue of Shakespeare? Why not love and cultivate both.

Very truly yours,

DR. FRIEDRICH GROSSE

1143 Lexington Ave., New York.

Historical Societies

History of Susquehanna County Historical Society

May 31st, 1890, a meeting was held at the Court House in Montrose, Penna., for the purpose of organizing a Historical Society, being the first meeting for such purpose as their names will indicate; Prof. W. L. Thacher, Azur Lathrop, H. C. Tyler, Rev. and Mrs. Benton, Miss. Eliza Brewster, Miss. E. C. Blackman, Prof. B. E. James, Hon. D. W. Searle and others. The meeting was called to order by W. C. Crusier. Great enthusiasm was manifest in all the addresses by the various members, and a permanent organization was the result. A Committee was

appointed to draft a constitution and by-laws and be ready to report at the next meeting. This constituted all the business done at the first meeting, but such enthusiasm prevailed that another meeting was arranged for to be called by the President at an early date, that the Constitution and By laws could be adopted. Such meeting was held Sept. 13th of the same year, less than four months after the first meeting when the By-laws were read, amended and adopted. This meeting also proved very interesting and various topics were discussed by the large audience present, many for the first time.

It was also noted as being the starting of the Historical collection, and we find the first donor to this to be Prof. W. L. Thacher, presenting the Society with two maps of the County's early history, which were very interesting and of great historic value.

Arrangements were made for the incorporation of the Society. The first annual meeting was held January 1891. At this meeting officers were elected for the ensuing year, with Prof. B. E. James as President.

There was also chosen a committee of one from each township and borough of the County to assist the officers in gathering history and historical records.

The executive committee appointed at the last meeting reported that the charter had been procured, and the Constitution and By-Laws were printed in pamphlet form for distribution.

Each year from 1891 to 1901 reveals nearly the same story of earnest work from the earnest workers. There was however, one phase of its development that caused much anxiety among those that labored so diligently for its support, that was a permanent place to reside, --- we find those patient makers of history striving at each meeting to devise some means whereby they could supply this need.

The meeting on January 16., 1902, was noteworthy in having the names of aged people from various parts of the County recorded whose combined ages was 1381, or an average of over 86 years, showing that Susquehanna County's rugged hills are conducive to long life. Prof. James retired as President, and W.C.Cruser was chosen to fill his place.

A bequest was made that year by the late F. G. Boyd of nearly one thousand dollars. This gave new enthusiasm to the earnest workers, and plans for the establishment of a home for the Society followed. The subject was discussed of enlarging the scope and influence of the Society and add a Library in connection, as the two would go very well together. This met with much opposition, but the motion finally prevailed, and the Society from this has been known as the Susquehanna County Historical Society and Free Library Association.

The question of a home for the Society had been frequently discussed at length, and a fund started, a number of gentlemen giving one hundred dollars each, and others smaller amounts, but in January, 1904, Gen. Edward R. Warner presented the Society with four thousand dollars for the erection of a suitable building. At this time H. A. Denney was elected president in place of W. C. Cruser. A building com-

mittee was appointed who were empowered to erect a building suitable for the needs of the Society.

In 1905 ground was broken between the Court House and the High School building for the Society's Home, and much material placed on the ground, when a communication was received from Francis R. Cope, Jr., of Philadelphia, stating that the Cope family, which had in early years owned large tracts of land in Susquehanna County, would like to provide a memorial Library Building for the County; and plans were made to merge the existing Historical Society and its funds with the Cope proposition, but the site first chosen was not deemed large enough and the Tyler corner facing Monument Square was secured and the Cope executors given the freedom to erect a home for the Society. This building, which was formally dedicated November 8, 1907 is one of the handsomest in the County and the Free Library has been added to from time to time until it is one of the first in the State. At this meeting Francis R. Cope, Jr. was chosen President to succeed H. A. Denney.

For guiding the scope and influence of the Society all credit is due Prof. B. E. James, who mapped its course during the ten years of his untiring service as its President, as well as keeping all its current events.

The 1908 meeting of the Society was held January 18, at the new Library building. At the morning session, in the absence of Mr. Cope, Vice President H. A. Denney called the meeting to order. Minutes of the last meeting were read and approved, and other necessary business transacted, a report on cemeteries was given. In the afternoon a pleasing and instructive programme was rendered.

The semi-annual meeting of the Society was held at Montrose, August 15, 1908. The meeting was in charge of Pres. Cope. One of the pleasant features of the programme was a paper entitled "Nine Partners" by Prof. W. L. Thacher, of Hartford, who has gained considerable prominence for his local historical sketches. The paper was largely on the journeyings of those men through the wilderness, who settled the township of Hartford, and was filled with facts of the struggles and privations of those sturdy pioneers.

Relics and articles of interest, relative to the early history of the County, have from time to time been added to the collection and it is hoped that the people of the county will continue to donate along this line, as we now have an absolutely fire proof and safe place to keep all such relics.

H. A. DENNEY,
Librarian.

The Pennsylvania-German

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JULY, 1909

No. 7

History of the Plainfield Church

By Rev. W. H. Brong, Pen Argyl, Pa.



THE German Reformed Church in Plainfield Township, Northampton county, Pa., dates back to the earliest period of settlement in these regions. History tells us that immigration from Germany into the province of Pennsylvania began as early as 1681. From 1708 to 1720 thousands of immigrants from the beautiful and fertile country of the Palatinate, the home of the Heidelberg Catechism, came to Pennsylvania as fugitives from political tyranny and religious persecution. Of these many found homes in what is now Northampton county but was then a part of Bucks county.

Great, indeed, must have been their trials and hardships but their faith in God was still greater. Here they founded homes where they might rear their families in the faith and customs of their fathers, and worship God according to the dictates of conscience without persecution from either King or Pope.

From 1725 to 1740 a continuous stream of German immigrants came into Pennsylvania and of these more

than 1000 families are said to have settled in what is now Northampton county. And thus, notwithstanding the want of proof, we may believe and feel well assured that the Word of God was preached and taught according to the faith and doctrine of the Reformed Church, somewhere in the vicinity of our present Plainfield church, long before we have any record of it.

OLD DEED

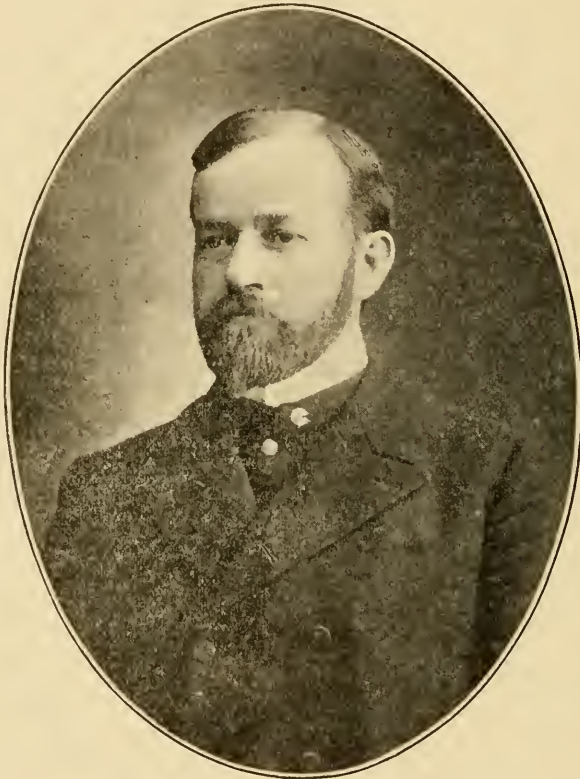
However, as far back as October 18 1750, a warrant for a tract of land was granted to a man named Adam Dietz in trust for the German Reformed congregation, this being about 1½ years before Northampton county was erected out of the upper part of Bucks county. Thus at this first notice of it we find a congregation already sufficiently strong and stable to procure land for the purpose of erecting a house of worship. How large that first tract of land was we are unable to say. But this, together with a second tract procured from Casper Doll in August 27, 1790, amounted to 60 acres, 70 perches and allowance. These two tracts were combined under a new patent issued Nov. 27, 1820, by

the secretary of the Land Office of the Commonwealth of Pennsylvania, which patent reads in part as follows:

"The Commonwealth of Pennsylvania: To all to whom these presents shall come, greeting: Know ye, That in consideration of the monies paid by Adam Dietz, in trust etc., and Casper Doll for warrants hereinafter mentioned and of the sum of Forty-seven dollars in full since paid by the trustees of the German Reformed congregation of Plainfield township, Northampton

said Adam Dietz in trust for the said congregation, and the other dated April 26th, 1785, granted to the said Casper Doll, who by deed the 27th day of August, 1791 conveyed the same unto Peter Bender and Philip Achenbach (then Elder of said congregation), in trust for same, who are since deceased.

To have and to hold the said tract or parcel of land with appurtenances unto the trustees of the German Reformed congregation of Plainfield township, Northampton county, and their successors forever. Free



REV. W. H. BRONG. PEN ARGYL, PA.

county, into the treasury office of this Commonwealth, there is granted by the said Commonwealth unto the trustees of the German Reformed congregation of Plainfield township, Northampton county a certain tract of land situated in Plainfield township, Northampton county. Beginning at a stone, thence by land of Lewis Stocher—containing sixty acres, seventy perches and allowance. Which said tract of land was surveyed in pursuance of two warrants, one dated the 18th of October, 1750, granted to the

and clear of all restrictions and reservations, as to Mines, Royalties, Quitrents, or otherwise, excepting and reserving only the fifth part of all gold and silver ore for the use of this Commonwealth, to be delivered at the pit's mouth, clear of all charges.

In witness whereof William Clark, secretary of the land office of the said Commonwealth, hath hereto set his Hand, and the seal of the Land office of Pennsylvania hath been hereunto affixed the twenty-seventh day of November, in the year of our Lord, 1820 and the Commonwealth 45. Attest: A. M. Piper, Dep. Sec. Land Office."

THE FIRST "CHURCHBOOK"

The oldest church record that is in possession of the Reformed congregation is a leather bound book thirteen inches high, eight inches wide and one and a half inches thick and has a heavy unruled paper. It is nearly all written in German script. The title page is as follows:

KIRCHEN BUCH VOR
DIE
REFORMIRTE GEMEINTE IN
PLENFIL TAUNSCHIPP
IST
GEMACHT ZUR JAHR 1763

Und dieses Kirchenbuch wird zu denen Sachen gebraucht werden wass uns Nutzlich ist—dann der Apostel Paulus sagt; Habt Eine gute ordnung unter euch; und soll alles auf gezeichnet werden

1. Die Eltsten und Vorsteher dieser Gemeinte.

2. Kinder die zur Heiligen Tauf gebracht werden.

3. Kinder welche dass erste mahl zum Hyligen. Abendmahl gegangen Seynd, welches durch den Herr Parer Weyberg ist ein gerichtet worden und hat den 13ten Tag Mertz dass erste mahl geprediget allehier.

1763.

Welches Ist Eingerichtet worden Im Jahr unser Herrn Christy 1763.

This title page was evidently prepared by Rev. Dr. Casper Dietrich Weyberg, the first regular pastor of this congregation. This would seem evident from the fact that the first of the three objects of the "church book" as indicated on this title page was not carried out after Dr. Weyberg's short pastorate of less than a year. Only one entry is made of Elders and Deacons and this is on the second page as follows: "Elders and deacons which the Rev. Weyberg selected and the congregation voted in. Elders—Adam Dietz, Jacob Sorver, Casper Doll, Peter Philip Hahn, Deacons: Peter Metz, George Dietz, Leonard Kern, Nicholau Doll."

The baptism and confirmation lists as indicated by the title page are well kept. The first baptismal entry in this

"Church book" bears the same date, on which the title page says Rev. Weyberg preached his first sermon and is as follows:

1763, 13 ten Tag Martz ist ein Kind Zur Heyligen Tauf gabbracht worde (von) Leonhardt Andreas. Anna Christina (bey namen) sein Tauf Zeugen sein Jost Edelman und Anna Christina Edelman.

The last baptism entered is that of Benjamin Franklin son of Michael Ruff and wife Rebecca, Born June 23, 1853, Bapt. October 23, 1853. Sponsors, Parents.

In the year 1811 the following entry is made: "Johanna Jacobina Wilhelmina, daughter of Carl Wilhelm Colson, Lutheran Preacher and wife Carolina Wilhelmina Louisa, maiden name Reimer.

Born April 18, 1811. Bapt. May 22, 1811. Sponsor Joh. Jacob Heller and wife Hannah."

Four pages farther on in year 1812 is inserted the following note in German:

"N. B. The following seven children were baptized by the reverend Lutheran Preacher C. W. Colson, at Glas-house in New Turingen, in Vaine (Wayne) County and by permission of this consistory, are turned into this churchbook."

The seven baptisms referred to are as follows:

Carl son of Christoph Faatz and wife Anna Elizabeth, born Sept. 9, 1807, bapt. Jan. 8, 1812. Sponsor Christian Heiny.

Christoph son of Same parents, born Oct. 8, 1809, bapt. Jan. 8, 1812. Sponsor Christoph Heiny.

Carolina of same parents born Sept. 5, 1811, bapt. Jan. 8, 1812. Sponsor Adam Greiner.

Jacob and Helena twin children of Jacob Heiny and wife Christina Catharina, born Feb. 16, 1808, bapt. Jan. 8, 1812. Sponsors Christian Heiny and Christiana Greiner.

Maria daughter of Adam Greiner and wife Henrietta Margareta, born Jan. 5, 1810 bapt. Jan. 8, 1812. Sponsor Nicholas Greiner.

Sopha daughter of Adam Greiner and wife Henrietta Margareta, born Nov. 19, 1811 bapt. Jan. 8, 1812. Sponsor Christoph Faatz.

Why these baptisms performed in Wayne County by a Lutheran preacher should be entered by permission ("bewilligung"-which presupposes a request) into this Plainfield Reformed "Churchbook" we are unable to say. It may be that the parents of these children were Reformed people formerly from Plainfield, and therefore such a request would be natural or it may have been simply the request of Rev. Colson who took charge of the Lutheran interest in Plainfield Township in 1811 (according to a contribution to this article by Rev. H. S. Kidd of Wmd Gap, Pa., our present Lutheran colleague at this Plainfield church.)

During the year 1836 these baptismal entries are interpolated with the family record of Casper Doll, one of the two men named in our Old Deed as having obtained the original grant of land in trust for the German Reformed congregation in Plainfield. This family record is as follows:

George son of Casper Doll and wife Margareta, born Feb. 11, 1744.

Sponsors George Best, Christian Doll, Sara Kreta Best and Maria Kreta Mumbauer.

Anna born June 2, 1746.

Sponsors Bilbrecht () Miller, Peter Doll, Engel Keller and Christina Deker.

Later was inserted this note—"June 2, 1773, this my daughter died."

Sara born July 22, 1748.

Sponsors George Dietz, Nicholaus Doll, Catharina Doll, Lisa Catharina Best. (Below this is added in different ink and by a nervous hand evidently by the father himself these words.)

May 30, 1779, my daughter Sarah died.

Anna Maria born May 16, 1751.

Sponsors Christian Schug, Leonhard Beyer, Jacob Engler, Anna Eva the housewife of Peter Conrat, Anna Dietz and housewife (Hausfrau) of Michael Dietz and Maria the wedded (Eheliche) housewife of Peter Mumbauer.

Daughter (name omitted) born Feb. 22, 1754, bapt. May 5th. Sponsors Henry Schupp, Eva Elizabeth Moor wedded housewife of John Moor, Lorens Kemmi, Margaret Diehl and Jacob Sorber.

Catharine born Jan. 1, 1757. Sponsors Jost Edelman and his wife Christian, Phillpp Schud, George Mumbauer, Margaret Hess and Anna Maria Conrad.

Then followed this note:

Feb. 5. I Casper Doll the father of the above written children was born into this world and their mother Margareta in the same year Feb. 25, 1724." In 1826 the following was recorded "Eli son of Johann H. Keller and wife Maria born Dec. 20, 1825. Bapt. Feb. 5, 1826. Sponsors Adam Andre and wife Anna Maria. This is now Rev. Eli Keller, D.D., of Allentown, Pa.

The total number of baptisms recorded in this first "Churchbook" is 2705. Just how many of these were Lutheran baptisms and entered by "permission" we have no way of finding out.

The third object of this old "churchbook" as indicated by the title page is fulfilled in recording thirty-five catechetical classes with the dates of confirmation. In most cases also the age of the persons confirmed and the names of their parents are given. The first class was confirmed April 10, 1763 by Rev. Casper D. Weyberg, D.D., and had 7 members as follows:

Jacob Sorver's son, Adam Keller, Peter Frantz, Sara Doll, Barbara Germanton, Barbara Bauer, Nance Frantz.

Class No. 2 confirmed Dec. 22, 1765 by Rev. F. L. Henop had 21 members viz.:

Philip Sand, Frederick Hahn, Casper Hauser, Henry Hauser, John Bauer, Peter Berger, Bartolomeu Rimi, Ichabald (?) Hahn, Philip J. Koster, George Bender, Henry Koster, Peter Sorver, Magdalana Berger, Anna Maria Young, Anna Maria Rumbauer, Anna Elizabeth Germanton, Barbara Hauser, Julian Römer (?), Anna Christina Berger, Catharine Yunt (?) Elizabeth Heller.

Third class confirmed April 27, 1767 also by Rev. Henop had 24 members viz.:

Simon Keller, Jacob Deker, Peter Best, Philip Sorber, Valentine Metz, Philip Jacob Kern, Peter Keller, Jacob Heller, Abraham Heller, Anna Maria Doll, Maria Cath. Dietz, Elizabeth Diel, Susanna Reimer, Elizabeth Metz, Margaret Reimer, Susanna Frantz, Catharine Decker, Anna M. Hechlin, Maria C. Hechlin, Maria M. Roemer, Cath. Metz, Maria Best, Margaret Heller, Sara Heller.

4th Class confirmed Mar. 27, 1769 by Rev. Henop, 26 members.

5th Class confirmed April 14, 1770, by Rev. Pitham, 17 members.

6th Class confirmed April 1, 1775, by Rev. J. W. Weber, 24 members.

7th Class confirmed April 28, 1776 by Rev. J. W. Weber, 14 members.

Only one class is reported during the nine years' pastorate of Rev. Wm. Ingold.

8th Class confirmed April 29, 1786 by Rev. Wm. Ingold, 30 members.

9th Class confirmed April 10, 1789 by Rev. L. F. Herman, D.D., 28 members.

No class is reported during the short pastorate of Rev. C. L. Becker and the vacancy that followed.

10th Class confirmed Feb. 2, 1802 by Rev. Thos. Pomp, 50 members.

11th Class confirmed April 7, 1804 by Rev. Thos. Pomp, 25 members.

12th Class confirmed Palm Sunday, 1806. Probably a Lutheran class, 24 members.

13th Class confirmed April 4, 1806 by Rev. Pomp, 35 members.

14th Class confirmed April 30, 1808 by Rev. Pomp, 30 members.

15th Class confirmed April 28, 1810 by Rev. Pomp, 37 members.

16th class confirmed on 21st Sunday after Trinity 1811. Perhaps Lutheran, 26 members.

17th Class confirmed March 27, 1812 by Rev. Pomp, 31 members.

18th Class confirmed on Easter, 1814. Marked Lutheran, 19 members.

19th Class confirmed Nov. 9, 1816 by Rev. Pomp, 37 members.

20th Class confirmed Nov. 21, 1818 by Rev. Pomp, 35 members.

21st Class confirmed Nov. 18, 1820 by Rev. Pomp, 47 members.

22nd Class confirmed Dec. 3, 1820. Marked Lutheran, 10 members.

23rd Class confirmed Nov. 16, 1822 by Rev. Pomp, 40 members.

24th Class confirmed Dec. 1, 1822. Marked Lutheran, 15 members.

25th Class confirmed Nov. 27, 1824 by Rev. Pomp, 41 members.

26th Class confirmed Oct. 23, 1825. Lutheran, 15 members.

27th Class confirmed Nov. 11, 1826 by Rev. Pomp, 51 members.

At this place of the "Churchbook" are found several blank pages which would indicate that they were left for several communicant and confirmation lists which were delinquent but never entered.

28th Class confirmed Nov. 6, 1830 by Rev. Pomp, 52 members.

29th Class confirmed June 15, 1833 by Rev. Pomp, 53 members.

30th Class confirmed June 27, 1835 by Rev. Pomp, 34 members.

31st Class confirmed Nov. 2, 1839. Probably Lutheran, 31 members.

At this place of the "Churchbook" are again several blank pages which no doubt awaited the communicant and confirmation lists of Rev. Pomp. But we find his entries in a new "Churchbook" which the title page says was started by Rev. Thomas Pomp pastor of the Reformed congregation on June 10, 1836. From this date on some of Rev. Pomp's pastoral labors are reported in the old and some in the new "Churchbook."

32nd Class confirmed Nov. 6, 1847. Marked Rev. A. Fuchs, 41 members.

33rd Class confirmed Nov. 3, 1849. Probably Lutheran, 48 members.

34th Class confirmed Nov. 1, 1851. Marked Rev. A. Fuchs, Lutheran, 29 members.

35th Class confirmed Oct. 30, 1853. Marked Rev. A. Fuchs, Lutheran Pastor, 37 members.

From these thirty-five classes the total number of persons confirmed was 1084. Twenty-four of these classes with a membership of 789 are known to have been Reformed and seven classes with a membership of 295 are known to have been Lutheran while four classes with a membership of 129 are unmarked.

No record was taken of communicants until the second year of Rev. William Ingold's pastorate when the following appears.

June 1, 1779 Communicants given the Lord's Supper are the following:

Jacob Heller, Leonard Kern (?) Frederick Diehl, Charlot Kern (?), Martin Kind, Sarah Kind, Christian Muffley, Anna Muffley, Philip Achenbach, Anna Achenbach, Philip Kester, Jacob Kester and wife, Frederick Fabel and his wife, Leonard Krede (?) and his wife, Vallentine Metz, Elizabeth Metz, Maria Engel Keller, Diter Bender, Sarah Miller, Susanna Bender, Catharine Schlecht, Elizabeth Anderas, Sara Shmitt, Henrich Hahn and his wife, Conrad Ward and his wife, Catharine Happel, Israel Weber, Jacob Faux, Ludwig Sponheimer, Henrich Engel, Frederick Strauss, Heinrich Knorr, George Rader and wife Sarah, Peter Dreisbach and wife Christianna, Catharine Repsher, Elizabeth Hess, Barbara Ward, Catharine Hess, Peter Bender.

The second list appears ten years later during the latter part of the pastorate of the Rev. L. F. Herman in 1789 and is as follows:

April 10 the following persons attended the Preparatory Service for the Holy Lord's Supper.

Nicholas Boitzman, Jacob Schneider, Sofina Schneider, John Furg, George Furg, Peter Roether, Elizabeth Roether, Philip Achenbach, Conrad Schiffer, Ditrich Bauer, Louse Schneller, Catharine Furg, Henry Haase, Margaretta Haase, George Mumbauer, Catharine Mumbauer, Peter Bender, Susanna Engel, Peter Hahn, Casper Doll, Margaretta Doll, Catharine Stecher, Jacob Keller, Maria Doratheia Keller, Maria Engel Keller, George Kern, Magdalena Kern.

The third list is again ten years later and in the third year of Rev. Thomas Pomp's long pastorate of more than half a century and is as follows:

Nov. 10, 1799 the following persons came to the Holy Lord's Supper.

Men—Peter Hahn, Carl Heimer, Jacob Reidy and wife and child, Peter Bender, Philip Koster, Andreas Delong and wife, Adam Heimer and wife, Simon Heller, Abraham Kind, Johannes Reis, Frederick Germanton, Jacob Heller, Frederick Hahn.

Women—Catharine Young, Margaret Reis, Sarah Schlecht, Magd. Schlecht, Eliz. Hering, Mary Schmertz, Maria Weber, Maria Roeder, Eliz. Seipel, Maria

Dietz, Elizabeth Metz, Hannah Metz, Eliz. Hahn.

On October 26, 1800 the following persons went to the Holy Lord's Supper:

Men—Adam Heimer and wife, Lenhart Kern and wife, Friedrich Faebel and wife, Martin Kind, Philip Koester, Fredrich Germanton, Jacob Sober and wife, John Kind.

Women—Susanna Schuck, Sarah Miller, Maria Barbara Gummin, Susanna Muffly, Eva Schlecht, Magdalena Schlecht, Anna Breidinger.

From 1799 to the date of the second "Churchbook" started by Rev. Thomas Pomp in 1836, the lists of communicants are recorded regularly every year only that most lists are said to be the names of those who attended the preparatory service the day before the Lord's Supper. The largest Reformed list was 134 with date of Nov. 6, 1830. The largest Lutheran list was 185 bearing date of Nov. 1, 1851.

THE SECOND "CHURCHBOOK"

The second "Churchbook" in possession of the Reformed congregation is a leather bound book 12½ inches by 7½ inches and one inch thick. It has on the back of it, in gilt letters the following:

KIRCHEN BUCH REF. GEM. PLAINFIELD

The title page has the following in German:

"Churchbook for the Reformed congregation at Plainfield, prepared by the Rev. Thomas Pomp—for many years minister of this congregation. Begun June 10, 1836."

[At the foot of the page is the following Latin sentence *Omnia Cum Deo et nihil sine Eo*, (Trans.—All things come from God and there is nothing without Him.) Valentine Huy—Schullehrer.]

This Churchbook is written partly in German and partly in English and has no Lutheran entries. It contains 877 baptisms of which the first is the following:

Elizabeth born Dec. 25, 1835, bapt. June 11, 1836. Parents Jacob Rutt and wife Hanna. Sponsors Thomas Metz and wife Lydia.

The last baptism recorded was that of Stephen Eugene son of Jacob L. Heller and wife Catharine Jane born Dec. 18, 1872 and bapt. Jan. 26, 1873. Sponsors the parents. Rev. R. C. Weaver who happened to fill the pulpit for Rev. Reinecke that day officiated.

In 1851 we find the following entry. "Alfred Franklin born Sept. 8, 1851. Bapt. Oct. 19, 1851. Parents Jacob Dreisbach and wife Matilda. Sponsors Conrad Germanton and wife Sabilla." This son is now the Rev. A. F. Dreisbach, Ph. D., a Reformed clergyman living at present at 215 West 23rd St., New York City.

In 1862 a note is inserted which says that the baptisms to date were reported to Classis which was held at Catsauqua May 27, 1862.

And a similar note appears a year later stating that the baptisms were reported to Classis which met in Hamilton, Monroe County on May 5, 1863.

Following the baptismal entry of Lewis son of Enos Ackerman which bears date of Aug. 28, 1864, we have a record of two daughters of Rev. E. W. Reinecke and wife Mary Eliza, viz. Mary Louisa born Feb. 17, 1863. Baptized April 13, 1863 by Rev. D. Y. Heisler and Caroline Monica born Aug. 1, 1864, baptized Sept. 12, 1864, by Rev. D. Y. Heisler.

Then follows the baptismal entry of Peter Ellsworth son of Samuel Heimer and wife Elizabeth, born Oct.

15, 1864, baptized Oct. 26, 1864. Sponsors Adam Heimer and wife Sarah. This is the Rev. P. E. Heimer now the pastor of the East Mauch Chunk Reformed Church.

In 1886 we notice this entry viz:

"John William son of Rev. E. W. Reinecke and wife Mary Eliza born June 11, 1866, bapt. June 29, 1866." This son is now the Rev. J. W. Reinecke pastor of the Reformed Church at St. Johns, Pa.

This second "Churchbook" records 19 catechetical classes with a total of 674 confirmed, viz:

- 1st Class confirmed Oct. 28, 1837 by Rev. Pomp, 43 members.
- 2nd Class confirmed Oct. 27, 1839 by Rev. Pomp, 46 members.
- 3rd Class confirmed Oct. 24, 1841 by Rev. Pomp, 54 members.
- 4th Class confirmed Oct. 22, 1843 by Rev. Pomp, 45 members.
- 5th Class confirmed Oct. 19, 1845 by Rev. Pomp, 26 members.
- 6th Class confirmed Oct. 16, 1847 by Rev. Pomp, 38 members.
- 7th Class confirmed Nov. 18, 1849 by Rev. Eichenberg, 17 members.
- 8th Class confirmed Nov. 16, 1851 by Rev. E. Helfrich, 50 members.
- 9th Class confirmed Nov. 11, 1855 by Rev. E. Helfrich, 32 members.
- 10th Class confirmed May 1, 1859 by Rev. E. W. Reinecke, 56 members.
- 11th Class confirmed April 15, 1860 by Rev. E. W. Reinecke, 10 members.
- 12th Class confirmed April 14, 1861 by Rev. E. W. Reinecke, 30 members.
- 13th Class confirmed April 26, 1863 by Rev. E. W. Reinecke, 23 members.
- 14th Class confirmed Nov. 6, 1864 by Rev. E. W. Reinecke, 21 members.
- 15th Class confirmed Nov. 4, 1866 by Rev. E. W. Reinecke, 31 members.
- 16th Class confirmed Nov. 28, 1868 by Rev. E. W. Reinecke, 39 members.

17th Class confirmed Nov. 13, 1870 by Rev. E. W. Reinecke, 38 members.

18th Class confirmed Nov. 9, 1872 by Rev. E. W. Reinecke, 29 members.

19th Class confirmed Nov. 7, 1874 by Rev. E. W. Reinecke, 46 members.

Communicant lists are recorded every year from 1836 to 1875. The largest communicant list recorded in this book is 277 bearing date of Nov. 12, 1853. This was during the pastorate of Rev. Helfrich.

At the centennial services held during the pastorate of Rev. E. W. Reinecke, D.D., on Oct. 25, 1863 the next highest list of communicants appears and was 274.

THIRD CHURCHBOOK AND OTHERS

The third churchbook was started soon after Dr. Reinecke became pastor and is still in use.

Beside these three "churchbooks" the congregation has a minute book in which are recorded the minutes of all congregational meetings and trustee-board meetings since the incorporation of the congregation which took place on May 29, 1819 and enrolled at Harrisburg on Sept. 15, 1819 in Charter Book No. 3, page 129.

These minutes are written in the German script until 1890 since which they have been recorded in the English language.

There are also several old account books kept by the treasurer of the congregation which show a very systematic financing from an early date.

The itemized accounts of the treasurer are a source of a great deal of information relative to the history of the congregation. Since 1860 with only a few exceptions, a yearly list of all membership subscriptions, was recorded by the treasurer. The first list is headed—Ministers' List commencing Nov. 7, 1860, payable until Nov. 7, 1861 and has 245 subscrip-

tions ranging from 10 cents up to \$5.00.

All of these old records are now kept in a fire-proof safe in the church.

Besides these old records belonging to the Plainfield Reformed congregation there is one in possession of First Reformed church, Easton, Pa., in which are recorded many ministerial acts relating to this Plainfield church. The title page in this old record is as follows: "Church Book in which the affairs of the four united Reformed congregations shall be recorded viz: Easton, Greenwich, Dryland and Plainfield."

This Church Book is mostly a record of the marriages and funerals of the whole pastoral charge as then composed. A minute of the joint consistory held April 5, 1788 says as follows:

It was resolved by the Elders and Deacons of this charge composed of Easton, Blaenfield, Truckland and Greenwich, that the Elder of the church in Blaenfield Mr. Fredrick Hauser shall be sent with the minister as a Deputy to the Coetus which will be held April 23, 1788 in Reading.

This Church Book contains 342 burials which are said to have taken place at Plainfield, giving the date, the name and age of the person buried and in few instances the text used.

The second entry in the book is a Plainfield burial as follows: Dec. 10, 1786, died in Plainfield a child of George Sewitz, by the name of Abraham, Age 3 yrs. 8 mo.

On April 26, 1790 is recorded the burial of "Margaret Doll, the good wife of Mr. Casper Doll. Aged 66 yrs." It is thus evident that Mr. Doll was a widower when he issued his deed on Aug. 27, 1791 conveying a tract of land to Peter Bender and Philip Achenbach in trust, being the Elders of this congregation at that time.

In 1815 we have the following entry viz: July 18, 1815, Rev. Peter Frederick Niemeyer the Lutheran minister at Plainfield, Age 81 yrs. 5 mo.

And an entry of his wife's burial is recorded thus—Buried at Plainfield, June 23, 1816. Maria Niemyer, wife of Rev. Peter Frederick Niemyer. Age 72 yrs. 9 mo. 28 days.

As far as the writer is able to find out of a certainty, this is the only clergyman that served at the Plainfield church either as supply or regular pastor, who lies buried there. Though it is quite probable that Revs. Pitham and Colson are also buried there, having lived retired in old age in the vicinity.

This Church Book has a record of 1759 couples married in the four congregations of the charge. The first entry is thus: Jan. 9, 1787 Mr. N. Messinger, Sr., with the widow Elizabeth Butz.

And the last entry is this. Dec. 10, 1840. Peter Class and Margaret Bauer.

On March 7, 1797 we have the following: Rev. Thomas Pomp, Minister in Easton with Catarina Jonson.

And on March 31, 1801 Frederick Miller with Catharine Prong. We have no way of knowing which of the couples were from the Plainfield church except in few instances where they are so marked.

THE CHURCH BUILDINGS

After a great deal of inquiry and research we have found that the present beautiful church building is the third one in which this Plainfield Reformed congregation has worshipped.

FIRST CHURCH

The date of the erection of the first house of worship is not known; but it evidently was some time prior to the calling of their first regular pastor, Rev. Dr. Weyberg, in 1763. For in that year we find Plainfield, together with Easton, Dryland and Greenwich, N. J., already composing a pastoral charge. Nor could we believe that these thrifty Germans would wait even thirteen years (up to the time of calling their first regular pasor) after having procured a tract of land for the purpose of erecting a

church. For if we understand the characteristics of the German mind, and his religious pride and devotion to the house of God, we have strong reasons to believe that the first church or meeting-house was erected soon after the procuring of land from the province of Pennsylvania in 1750. Nor can we point out the exact spot where this first church building stood though some of the oldest people in the vicinity claim to have heard from their ancestors that it stood somewhere across the street from the south side of the old grave-yard.

SECOND CHURCH

The first church building gave way to the second during the early pastorate of the Rev. Thomas Pomp, in 1805.

The building committee for the second church consisted of Frederick Hahn and Abraham Heller, who also solicited all the funds. Their subscription lists are recorded in full in the old church record in the denominations of English money. The amount solicited by Mr. Hahn was 58 pounds, 2 shillings and 5½ pence (about \$282.82). His highest subscriptions are as follows:

	£.	s.	d
Frederick Hahn,	4	11	8
Philip Keller,	3	16	8
Valentine Metz,	3	15	0
Martin Kind,	2	5	0
Philip Schud,	2	5	0
Christian Bender,	2	5	0
John Young,	2	5	0
Michael Beydinger,	2	5	0

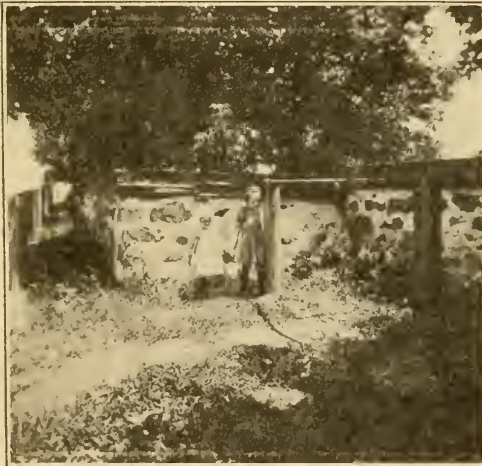
The list recorded as being solicited by Abraham Heller amounts to 71 pounds, 10 shillings and 8 pence (about \$348.08). His highest subscribers were:

	£.	s.	d
Conrad Germanton,	5	0	0
Abraham Heller,	4	11	0
Jacob Heller,	4	10	0
Dietrich Bauer,	3	7	6
Conrad Bender,	3	0	0
Philip Achenbach,	2	12	6

William Freeman,	2	5	0
Peter Bender,	2	5	0
Geo. Peter Dreisbach,	2	0	0

We also notice the name of Rev. Thomas Pomp on this list for 1 pound and 10 shillings.

On December 26, 1805, the building committee gave a full report of all monies received and bills paid. Besides the amount of the subscription lists they acknowledge 23 pounds, 9 shillings, 9 pence of alms money and 11 pounds, 8 shillings, 4 pence (about \$55.55) "which they took in from the sale of the material from the church." This we believe means the sale of the old or first church. The report of the building committee was audited



LOCATION OF SECOND BUILDING

by Peter Bender and Conrad German-ton, and it was found that besides the great amount of donated labor, which is also recorded, the cost of the church amounted to 175 pounds, 4 shillings, ½ pence (or about \$852.52). Of this there remained an unpaid balance at the time of settlement of 11 pounds, 4 shillings, 7 pence (or about \$54.64). This second church was built of logs and stood across the street from the present sexton's house, where the place is still marked by an offset in the stone wall which is built along the front of the old grave-yard.

After the present or third church was built, in 1832, the second church was sold, and moved out to the Wilkesbarre and Easton Turnpike, about half a mile below the borough of Wind Gap, here it now serves as the dwelling house of Geo. E. Ackerman.

THIRD OR PRESENT CHURCH

The present beautiful church edifice was built during the summer of 1832, of bricks, which were made a short distance away from the church on the farm of Frederick Germanton. The building committee consisted of Henry Metz and George Hahn, of the Reformed, and Jacob Schook, of the Lutheran congregation.

The first treasurer or paymaster for the building committee was John Lehr; on Aug. 24, 1833, Abraham Bauer was elected, and on Nov. 27, 1835, Jacob Dreisbach. The cornerstone was laid on June 11, 1832, with appropriate services. Besides the presence of the Reformed pastor, Rev. Thomas Pomp, and the Lutheran pastor, Rev. J. A. Probst, we have been able to find the name of only one visiting clergyman who attended the services, viz: Rev. Yeager. But as this notice is taken from the treasurer's account, who was credited with having paid two dollars on June 11, 1832, to Rev. Yeager for attending the cornerstone laying, it does not discredit the presence of other visiting clergymen who may not have had expenses in coming. The offering at the cornerstone laying amounted to \$82. 43.

The subscription list for this church started November 25, 1830, contains a German heading of which the following is a translated abstract:

"Inasmuch as it is the heartfelt wish of all the friends of God's kingdom in our congregation that his Kingdom may come, increase and blossom with us, therefore we, the undersigned, feel constrained to make a beginning towards the erection of a new union church for both named, (Reformed and Lutheran) congregations.

The largest individual subscriptions on this list are the following:

\$75 by Henry Metz and Christian Bender.

\$60 by John H. Keller.

\$54 by Abraham Bauer.

\$51 by Peter Hahn.

\$50 by Sam'l Lahr, George Daut, Frederick Germanton, John Weaver, Conrad Metz, Conrad Hahn, George Hahn, Conrad Bender, Daniel Ach-
enbach, and George P. Dreisbach.

\$45 by Abraham Heller.

\$45 in lumber and \$20 in cash by Timothy Stotz.

\$30 by John Heller, George Happel and Jacob Shuk.

\$25 by Enoch Haney, Frederick Hahn, John Lehr, Abraham Heller, Simon Siegel, John Stackhouse and Jacob Miller.

\$20 by Henry Bitz, Abraham Stauffer and Conrad Siegel.

These subscriptions are lasting monuments to the memory of the pious and faithful fathers of this church. For by their liberality the building of this beautiful edifice was made possible. Long after the marble stones marking their lasting resting places, shall have yielded to the elements, the influence for good coming from these liberal hearts will continue to be felt in generations yet unborn.

The original cost of this church we have not been able to ascertain fully, because of the broken statements of the treasurer's reports, but find that at a settlement held some time in 1836 the bills paid by the three paymasters of the building committee amounted to \$4733.64 with a balance at this time in hands of the treasurer of \$138.58. But this was not the final settlement for as late as May 24, 1838, the treasurer, Jacob Driesbach, paid an order of \$43.66 in full with interest to the contractors.

The donated labor which was not included in the account of the treasurer amounted to more than \$1000. The church has several times been

remodeled and beautified. In 1871 the steeple and bell were put up, and again in 1902 it was frescoed, painted and the pulpit changed, costing all told over \$1000; in general appearance it is still as when first built.

The question has often been asked, when was the Lutheran congregation admitted and given an interest in this, the mother church of Northampton county? This is fully revealed by rules and regulation recorded in full on the minute book of the Reformed congregation and a copy of which was put into the corner-stone of this St. Peter's church. They are as follows:

"In the name of God, and in consequence of the fraternal agreement between the German Reformed and the German Evangelical Lutheran Churches of Plainfield, Northampton County, Pennsylvania the Reformed Church felt obliged to impart to the Lutheran an equal right upon a certain number of acres of land, without pay or compensation. This mutual church property includes the church which has been exclusively in the possession of the Reformed Church heretofore. To unite these two congregations to a close connection, and cause a religious excitement among them, the members of both have resolved, relying upon the assistance of God, to build a new brick church, for the purpose of keeping their religious services at proper times in it. The conditions to which both parties have voluntarily agreed to accomplish this noble enterprise, are as follows, viz.:

1st. This church shall forever continue to be German Evangelical Reformed, and German Evangelical Lutheran exclusively, and it shall never be used for any other purpose.

2nd. Both congregations shall have the privilege of having their services every alternate Sunday without interruption.

3rd. Each congregation shall have the church in full and proper use at her appointed Sundays, and shall not be interrupted from the other congregation.

4th. Neither of the two shall have the supremacy over the other one, nor meddle in one another's affairs.

5th. No minister, either Reformed or Lutheran, shall be appointed clergyman of this church, who is not ordained and a member of one respective Synod of his own faith, nor recommended from the same as a competent man, both in doctrine and conduct.

6th. The expenses for building this church shall be paid by both congregations according to their respective abilities.

7th. Each respective member that contributes towards building this church, and the annual salary of the minister after it is finished, shall have a right secured upon the church property.

8th. All collections taken from time to time from both congregations, shall be handed over from the ecclesiastical councils of both, to the treasurer who shall be appointed by both, until the church is paid. After that, the collections are in the hands of both to use them at pleasure.

9th. If any decision concerning this church property is to be made, it shall be done by a general meeting, consisting of

Accepted in the year 1832, on the 11th day of June.

Reformed Minister—Thomas Pomp, Builders—Henry Metz, George Hahn. Trustees—Conrad Bender, Jacob Bender, Conrad Hahn, John Heller, Peter Hahn, John Henry Koeller, Wardens—Frederick Hahn, John Berstler.

Lutheran Minister—J. A. Probst, Builder—Jacob Schuck. Trustees—George Bruch, Andrew Bitz, Michael Breidinger, Wardens—Jacob Rissmiller, John Kratzer, Adam Meyer, Thomas Kassler.

Whether the Lutheran congregation worshipped in the Reformed building before given an interest in it we have not been able to find out, as there is no record in



PLAINFIELD CHURCH

all the members of both congregations, after a regular announcement, by the majority of votes.

10th. Both ministers of these united congregations are authorized to take up annual collections for itinerant preachers, and other charitable purposes.

11th. The name to be given this church at the laying of the corner stone, shall be ST. PETER'S CHURCH.

12th. A funeral sermon that falls on Sunday, shall always have the preference of the usual sermons, which shall therefore be postponed from both ministers. That the above resolutions and conditions are sanctioned from both parties, is attested by subscribing the names of the ministers, the ecclesiastical councils and the builders below.

the old "Churchbooks" of any contract made, or any rent received.

DIE ALT PLAINFIELD KERCH

The following poem is said to have been composed by Rev. E. W. Reinicke, D.D., while pastor of this church. It appeared in several papers without his name and was lately compiled with other Penna. German poems by Daniel Miller, publisher, of Reading, Pa., into a book called "Pennsylvania German."

Dort drowe, nächst am Blohe Berg,
Do steht die alte Plainfield Kerch.
Selle Kerch leid mir stets im Sinn,
Mit seliger Brust geh ich dort hin.

Ne! Ne! Es gebt nix uf der Welt
Was mir so gut wie sie gefällt
Es gebt ken Geld ken Hab ken Gut,
Was mich so wunnervoll pliesse thut.

Guck mol! Sie steht so hoch so schö,
Gar weit un breet mer sie kann seh;
Un rings drum rum stehn Himmels Behm,
En kräftig Bild im grüne Frehm.

Du alte Kerch, was macht's dass ich
So warm, so herzlich liewe dich?
Bist doch net jung, bist nimme neu,
Bist ah net just so'n grand Gebäu.

Do is's: Du host mer Guts gethan—
Weit meh wie ich nau sage kann;
Host mich befreit vum Sünde Schmerz,
Host Friede gewe meinem Herz.

Als ich noch en kleh Bäby war,
War ich getauft an dem Altar;
War ich gewasche in dem Blut,
Was alle Sünd wegnehme thut.

Do hot Gott meiner sich erbarmt,
Mit Seiner Liewe mich umarmt;
Hot Seine Gnade mir geschenkt
Mein Herz hinaus zu sich gelenkt.

Do, als ich älter worre bin,
Bin ich zum Parre gange hin;
Gar treulich hot er mich gelehrt,
Viel Guts hab ich vum ihm gehört.

Wie schö hot er for mich gebet!
Mit Thräne oft for mich gefeht!
Dass ich möcht sei en Gottes Kind
Erlöst vum Teufel, Tod und Sünd.

Dann, als erfüllet war die Zeit,
Hab ich mei Taufbund do erneut;
Hob ich gelobet, Gott getreu
Nau un in Ewigkeit zu sein.

Als ich gekniet an dem Alter,
Wees ich dass Gott ganz nächst mir war;
Mein Herz war leicht, mei Seel war froh;
Oh, selig, selig war ich do.

Sei Geist hot Gott mir do geschenkt
Mit Lebenswasser mich getränkt
Do hab ich gesse Himmels Brod,
Was Trost uns gebt in Dodes Noth.

Oft bin ich traurig kümme hin;
Mei Herz war schwer, betrübt mei Sinn.
Do hot getrost mich Gottes Wort
In Friede bin ich gange fort.

Do owe bei, über der Stress.
Do is der Kerchof, schö, un gross;
Yun Mensche, was en grosse Zahl
Leit do; ah mei Voreltere all.

Do leie sie im selige Schlof,
Friedlich un sanft sei Bisli Schlof.
Der Herr werd sie mol wecke uf
Un führe schön Zum Himmel nuf.

Wann mol mei Age gehe zu,
Bringt mich do her zu meiner Ruh;
Do schlofe will ich ah, bis mich
Mei Herr un Gott nehmt nuf zu sich.

Du alte Kerch! Nau sott net ich
Gar warm, gar herzlich liewe dich?
So lang ich lebe bin ich dei;
Mei Kerch sollst du for immer sei.

REFORMED PASTORS

Rev. Casper D. Weyberg, D.D., Mar. 13, 1763 to Nov. 1763, vacancy; Rev. John D. Gross (Supply), 1764-1765; Rev. Frederick L. Henop, 1765 to 1769; Rev. John William Pithan (on trial) 1769-1770; Rev. William Weber (Licentiate Supply) 1771-1782; Rev. John William Ingold, 1783-1786; Rev. Lebrecht F. Herman, D.D., 1786-1790, vacancy—name of supply pastor not known; Rev. Christian L. Becker, D.D., 1793-1795; vacancy—name of supply not known; Rev. Thomas Pomp, 1796-1848; Rev. Christian Eichenberg, 1848-1850; Rev. Erasmus Helfrich, 1850-1858; Rev. E. W. Reinecke, D. D., 1858-1890; Rev. T. O. Stem (Supply) 1890-1891; Rev. George J. Lisberger, 1891-1902; Rev. William H. Brong, Jan. 1, 1903—.

(Conclusion next month)

The Covered Basket

By Elsie Singmaster, Gettysburg, Pa.



USANNAH KUHNS sat upon the edge of Sarah Ann Mohr's bed, her foot swinging angrily. Beneath her stiffly starched and immaculate white apron was an equally stiff gingham apron, be-

washing" apron. In her excitement she was carelessly wrinkling all three. "Do you want to be murdered, Sarah Ann?"

Ponderous Sarah Ann was slowly and carefully wrapping in three towels the church-book, left to her by her father who had been a preacher. She was going on a short journey to the

low that was sightly mussed "dish-

house of her brother in South Bethlehem, and she was about to put the church book in its usual hiding place, her upper bureau drawer.

"I would hate to have anything happen to this book," she said, placidly. "It has all the church records for fifty years. Ellie Lichtenwaller's Mom couldn't a'got her pension if it wasn't for this book, and Fackenthal, he—"

Susannah interrupted furiously.

"I am not talking about the church book. I am talking about Venus Stuber and his robbing. Millerstown is all alike. Lst evening I said to Jim Weygandt that Venus should be put to jail, and Jim laughed and said he was a 'institution.' "No," I said, "he is not a institution, whatever the dumb thing is, he is a thief and a scalawag and a lump. I'll put him in jail."

Sarah Ann smiled. Ollie would not put his worst enemy to jail, even at Susannah's command. Venus Stuber did nobody any real harm. It was true that he appropriated chickens and garden produce and fruits, both large and small, but then he never tried to conceal his thefts. It was only the night before that Sarah Ann had called melodiously from her window, "You can take a few onions, Venus but don't you step on my young peas!" Tall, slouching, heavy-jawed Venus—Venus, indeed!—had waved his hand at her across the moonlit garden. He needed no such warning, he was always careful. He know the location of every row of young peas in Millers-town. Sarah Ann tried to present this extenuating circumstance, but Susannah would not let her say a word. Upon this subject Susanah would not listen to reason.

"I don't let the children go out scarcely any more." Sarah Ann smiled again. The children were hardly ever at home, excepting for meals. "And you'd better lock your things up good, Sarah Ann. I'll watch while you're away, and if he does anything,—"

Sarah Ann straightened up from her packing.

"Susannah, I will not have Venus Stuber put in the jail for taking my things. If anybody tries to put him in the jail for taking my things I will say I gave them to him." She met Susannah's blazing eyes quite steadily.

"All right, Sarah Ann Mohr. All right." Susannah was so angry she could scarcely speak. She went furiously down the steps and over to her own house, while Sarah Ann, for the first time since Susannah lived next door to her, went to the railroad station alone, and climbed into the train without Susannah's cheerful good bye and wave of apron.

A few minutes later Susannah started across the street to the store. In her heart she knew that Venus would commit no serious crime, but having assumed a certain position, she would not depart from it. It did not improve her temper to see Venus leaning against the maple tree in front of her own door.

"Good morning, Susannah," he said, lazily. Venus was always good-natured.

"You'd better clear out." Susannah was like an irate terrier, barking at a sleepy and indifferent mastiff. "You are just looking for something to steal."

"Why, Susannah!" Venus still grinned. "I never stole nothing from you but three beets. But if you don't look out, I will."

"You just try it once! Clear out, now!"

Venus moved to the next maple tree.

"Sarah Ann don't care if I lean against her tree."

"Sarah Ann is away and I am in charge. Pack off!"

Venus went lazily.

As though she were carrying out a game with herself, Susannah stubbornly insisted, in spite of her husband's jeers, in laying a trap for Venus in the little covered alley which

separated her house from Sarah Ann's.

"You are not right in your mind," said Oliver with marital frankness.

Susannah shut her lips, and went on, piling one chair upon another and a dishpan and two pails on the upper chair. She almost hoped that thieves would come. In the middle of the night when the barricade clattered down to the brick pavement, the excited voice with which she awakened Oliver was almost joyful.

"I told you so! Oliver! Venus is after Sarah Ann's things!"

Oliver flew down, willingly enough, and Susannah followed. The chair and the pans had fallen, but nothing else was disturbed.

"It was nothing but a cat," cried Oliver, angrily. "Is it not enough that I have to work all day without chasing cats at night? Piling chairs so that I shall be wakened in the night! What do you care if some of Sarah Ann's garden stuff is taken? She don't."

"I don't care if her whole house is stolen."

"For what do you care, then?"

"I don't want my children murdered in their beds."

"Pooh!" Sleepy as he was, Oliver managed a derisive laugh. "You are surely not right in your mind, Susannah."

Susannah awoke in the morning in a still worse temper. Sarah Ann with her placid "I thought Venus wouldn't do nothing," would be more than she could endure. She had succeeded in convincing herself now that Venus would steal from houses, just as he stole from gardens. She was positive that he had tried to get into Sarah Ann's house, if they had been a little quicker, they would have caught him.

She dressed, tied on her "dish-washing" apron and her smooth gingham apron, put the draughts on the stove, and then ran, — Susannah never walked—out to sweep the pavement.

As she entered the little alley, a shadow darkened the other end. Whether it merely passed the opening of the alley, or whether it issued from the alley itself, she could not be sure. She quickened her steps. Some one might easily have been in Sarah Ann's house all night.

To Susannah's expectant eyes, the sight of Venus Stuber, sitting calmly on her own doorstep, was no surprise. Beside him stood a large basket, not open to the daylight, as Venus usually bore his spoils homeward, but covered with a lid of thin boards, tied down with cord.

Susannah's first impulse was to shriek for help. Then she remembered Oliver's unreasonable anger. If she could only get the basket into her own hands! What it contained, she could not guess. Venus lifted it as though it were heavy, and it was large enough to contain a little child. She remembered fearfully the tales she had heard of Charlie Ross. But Venus had come from Sarah Ann's and there were no children there. She walked slowly across the pavement.

"What have you there, Venus!" Honey is no sweeter than Susannah's voice.

Venus grinned.

"Don't you wish you knew, Susannah?"

"Let me see once, Venus." She approached a little nearer, going as warily as though he were a chicken which she meant to sacrifice for dinner.

"What have you in your basket?" she asked again.

At that, Venus's patience suddenly failed, and with it the respect with which he treated by day those from whom he stole at night.

"Shut up," he bade her, and was gone.

For an instant Susannah stared at him, and as she stared, curiosity and alarm gave place to triumph. She had been right. Whatever Sarah Ann's loss was, she would report it first to

Oliver. Then, when they came to tell her, Susannah, she would laugh, and tell them to go to see Venus Stuber. Meanwhile, not a word would she say.

It was a busy morning, and she was so occupied until dinner time that she had not a moment in which to speculate about what it was that Venus had taken. When dinner was over, and Oliver and Louisa had rushed out to play with the little Knerrs, she began to wonder what Sarah Ann owned that was so small and so heavy. Sarah Ann had neither jewels nor silver. But Sarah Ann did have.—Susannah grew weak and faint as she remembered—Sarah Ann had what was far more valuable than jewels or silver, the church-book. And it was she who had told Venus Stuber that Sarah Ann was away!

All this flashed through Susannah's mind as she stood motionless beside the dinner table. There was nothing so valuable in all Millertown as the church record. Long since, the preacher had advised Sarah Ann to have it kept in the safe at the squire's office, and Sara Ann, encouraged by Susannah, had refused. Its hiding place was known only to Sarah Ann and Susannah. Was it, could it have been that which Venus carried in his covered basket?

Susannah crossed the yard, took Sarah Ann's key from its hiding place between two bricks, and went into the house. As she climbed the stairs to Sarah Ann's room, her knees shook, and she stepped awkwardly upon her "dishwashing apron," which slipped off unnoticed. Then she opened Sarah Ann's upper bureau drawer and peered within. The church-book was not there!

Her first impulse was to rouse Millerstown and organize pursuit. Then, as she went slowly down the steps, a better plan occurred to her. She would go to Venus's cabin and get the book, and she would not say anything about it until Sarah Ann had

been a little frightened. She had suffered. Sarah Ann might suffer also.

Without washing the dishes, without performing the post-prandial ceremony of chasing the flies from the kitchen and darkening it, she started to the mountain, carrying with her a pail, ostensibly to gather blackberries. She looked about her a little uneasily as she made her way up the overgrown wood road. The door of Venus's cabin stood open, but there was no other sign of his presence. Susannah went boldly into the little house and looked about her at the dirt and confusion. The basket stood in the middle of the floor, beside it lay the boards which had covered it. There was an untidy bed in one corner, and a stove in another. Susannah's first glance showed her that if the church-book were in the house, it was in the bed.

Unpleasant as the task was, she pulled off the dirty coverings. Then she looked in the oven, she even raked out the ashes of Venus's fire. The book was not there. If Venus had burned it, he had performed the task thoroughly. Susannah set her steps homeward, going a little more briskly than she came.

Gradually, as she went down the mountain road, cold fear beset her. If she had only told some one her suspicious! She could hear Oliver's "**Gott im Himmel!** why didn't you say something, Susannah!" Then she would answer, "But I did wake you, and you were cross," and Oliver would say, "But you didn't tell me the church-book was gone, Susannah!"

Perhaps she had overlooked some hiding place in the cabin. She stopped, meaning to return. But it was too late now. Venus might come home, and Venus might murder her. She would go back to-morrow. If only Sarah Ann had not come home!

Sarah Ann however had come. Had Susannah been at home, she might have seen her, five minutes after her

arrival, rush as swiftly as her great size would allow, out of her house and across to Susannah's.

"Susannah!" she had called, pitifully. "Susannah!" Sarah Ann held no hurt remembrance of their parting, or if she did, the present fright swept it from her mind. When Susannah did not answer, she hurried to the house of the Lutheran preacher, and walked into his study unannounced.

"Para (Pastor)," she said, trembling. "A-ach, Para!"

The preacher started up in alarm, and began to pour out a glass of water for Sarah Ann.

"What is wrong, Sarah Ann? Sit down, sit down!"

Sarah Ann motioned the water aside.

"The church-book is gone!"

"The church-book is gone! Since when?" The preacher gasped.

"Since I came home, already. I was visiting my brother in South Bethlehem. He had the paralysis. I kept it in the bureau drawer. Nobody knew but Susannah. It is gone! It is gone!"

"I warned you, Sarah Ann. Have you any idea who took it?"

"Nobody in Millerstown would take it," wailed Sarah Ann. "I found a strange apron on the steps, I—" Sarah Ann's mouth suddenly dropped open. An unbelievable suspicion forced itself into her mind.

"Was it Susannah's apron?" asked the preacher, cleverly.

Sarah Ann clasped her hands.

"Ach, Para, don't say such a thing. Susannah can go everywhere in my house, and I don't care. What would Susannah want with it?"

"The book is very valuable, Sarah Ann," reminded the preacher. There was keen rivalry among the Millerstown churches. "Susannah is not a Lutheran. Human nature is human nature. Now," he rose and put on his hat. "We will go to the squire."

Sarah Ann rose also, her face purple. Not all the church-books in

the world could recompense her for loss of faith in Susannah.

"We will not go to the squire," she stammered. "I—I will go home and look again. I—I—Perhaps it is there. I will look again."

"If anything happens to the book, it will be partly your fault," said the preacher, stiffly. "It is a public trust."

"Yes," agreed Sarah Ann. "But I will go and look again."

When she reached her own porch, she sat down weakly in the rocking chair. She would wait for Susannah. Susannah would help her search. And, presently, Susannah came, and with head lifted proudly,—or at least so it seemed to Sarah Ann—went into her own kitchen without even glancing across the dividing fence. Sarah Ann cried. It was a terrible thing if Susannah were guilty. It was worse, if for the first time in ten neighborly years, Susannah were seriously angry.

In her own kitchen, Susannah, whose head was turned not in pride, but in deadly fear, met her husband.

"Where were you all afternoon?" he asked, a scornful eye on the uncleared table. He had been hunting her from garret to cellar.

"I—I went to—to fetch blackberries."

"Where are they, then?"

"It didn't give any." She started as she remembered her pail. She must have left it at Venus's cabin. She began to talk wildly. "I am going to make a good supper, Ollie, I am going to make flapjacks, I—" She realized with a thankful sob that Ollie had gone out.

In the morning she started again to the woods. It had rained and the paths were slippery. She had not slept and her head ached. Venus had apparently not come home. She repeated frantically her search of yesterday, and went thoroughly over the neighboring ground. There was no sign of the book, and she forgot all about her pail.

Shivering with fright, she went home. She remembered Sarah Ann's thousand neighborly kindnesses. Sarah Ann had but one fault in the world, she was too kind. And why did Sarah Ann not discover her loss? And how should she ever confess that she had allowed Venus Stuber to rob Sarah Ann of her dearest treasure?

The next day, she made another hurried visit to the woods. Her search was vain, and, determining to go at once to Sarah Ann, she started down the road. Then, suddenly, hope flashed upon her. Perhaps Venus himself had returned the church-book. He had never been known to return anything, but he might have concluded that the book was worthless to him but sufficiently valuable to others to bring him into the long-threatened jail. That afternoon, if Sarah Ann went out, she would go over and see.

Hurrying along a little more cheerfully, she saw a crowd before her door. Had they—had they found out?

"What is wrong?" she demanded.

"Little Ollie fell from the grave arbor," some one answered. "No, no, Susannah, he ain't hurt. We thought he was and we sent for his Pop, but he only hit his nose, and—"

Susannah hurried in. The injured Ollie had already vanished toward the Knerrs, but his father was there, stern and reproachful.

"Where do you go always?" he demanded, furiously.

"For mint tea." Susannah lifted the bunch she had hastily gathered. How she hated to lie!

Oliver looked at her with horror and amazement. He knew that she was not telling the truth. Without a word, he went out of the house and across the fields toward the furnace.

Susannah walked slowly to the door behind him. Oh, what a relief it would be to call him back and tell him! But first she must see whether Venus had returned the book.

She watched that afternoon till Sarah Ann went out, then she stole

across to her house. Venus might have dropped the book into the cellar window which opened on the street, she would look there first. The cellar was dark, she felt her way about, touching each spot where the book might have fallen. It was not there. Newly disheartened, she made her way back to the kitchen. There in terror, she began to cry. Sarah Ann was just coming in the door.

"Why, Susannah," she said, quite naturally, thinking that Susannah meant to make up, and had come a' borrowing.

To Susannah's ears it was an accusation.

"I tried to catch him," she cried. "It was Venus Stuber stole it. I saw him.—" She was sobbing wildly.

"Why, Susannah!" Sarah Ann was too astonished to move. She was suddenly thrust into the room by the opening door. Oliver Kuhns came in, his face scarlet. Over his shoulder leered Venus Stuber, who seemed to be enjoying some huge joke. Oliver looked at them for a moment, at Susannah, weeping on her knees at the head of the cellar steps, at Sarah Ann, who stood gasping.

"What have you been doing, Susannah?" He said, roughly.

"Nothing," sobbed Susannah. "Nothing. Venus Stuber, he—"

Oliver took her by the shoulder. In his hand was the pail she had carried on her first journey to Venus's cabin.

"Venus Stuber says you've been stealing from him. He says you've been ransacking his house. He watched you three times."

"Stealing! I stealing! From Venus Stuber!" No one but Venus seemed to appreciate the humor of the situation. Venus laughed aloud. Susannah turned to Sarah Ann, who had always been her friend.

"Sarah Ann, do you believe I would steal?"

Now Sarah Ann became incoherent. "I never told anyone but the preacher, Susannah. I never believed

it. He put it into my mind. And I wouldn't tell the squire, even if it was the church-book. 1—"

"You thought I stole the church-book," said Susannah, slowly. She was trying to make herself understand the words. Oliver turned pale. Angry at Venus's story, he had merely meant to frighten her. He had supposed it was only her desire to prove Venus a thief which had made her go to his cabin. Now they had plunged into possibilities of trouble which terrified him. Even Venus's face had lost its usual grin.

"No, I never thought so," sobbed Sarah Ann. "But you were the only one in Millerstown who knew where I kept it. And your apron was on the steps, and—"

"When did you miss the church-book?" asked Oliver, heavily.

"When I came home. I would have told you but I couldn't find Susannah, and I would have given her her apron, and I would have told her everything, but she was cross over me. And when I found it, I would have told her, but—"

"Found it!" gasped Susannah. "Did you find it?"

"Why, I put it in the flour barrel, Susannah, the last thing, and then I forgot where I put it. It is here, Susannah. It is here. All the time it is here."

"Here," repeated Susannah.

It took Sarah Ann a surprisingly few seconds to go upstairs and down.

"Look once, Susannah," she cried.

But Susannah did not glance at the worn covers, she crossed the room in a bound and seized Venus Stuber by the arm. Oliver stared at her, mystification and relief alternating on his round face. Susannah shook Venus.

"What did you have in your covered basket?" she cried, furiously.

Venus looked down at her, grinning. He did not approve of such curiosity, and he had a well developed sense of humor.

"Don't you tell anybody, Susannah," he said. "If anybody asks you, you say you don't know. When I want the people to know, I leave my basket open, Susannah."

The Burning of Chambersburg

NOTE.—This article published in the Baltimore American March 28 1909 and written by Lieut. Fielder C. Slingluff who was a member of the First Maryland Cavalry C. S. A. and is now a prominent lawyer, citizen, clubman and churchman of Baltimore, Md., was sent for publication by Captain Frederick M. Colston of the same place. The letter beside the following: "As an act of simple justice and for historical accuracy I ask you to publish this, as an addenda to the Rev. Dr. Seibert's account of the burning of Chambersburg," contained a clipping from the Baltimore Sun of April 26, 1909, as follows:

Sheridan, like Sherman, indulged his proclivities for pillage and destruction only after the last vestige of Confederate military organization had vanished from his front, and it was on a people incapable of armed resistance that vengeance was wreaked. Some idea of the pitiless and wanton devastation wrought in the valley may be gathered from the report of a com-

mittee appointed just after the close of hostilities by the county court of Rockingham to estimate the havoc inflicted on the property of noncombatants under Sheridan's orders in that country alone:

Dwellings burned, 36; barns burned, 450; mills burned, 31; fences destroyed (miles), 100; bushels of wheat destroyed, 100,000; bushels of corn destroyed, 50,000; tons of hay destroyed, 6,233; cattle carried off, 1,750 head; horses and hogs carried off, 3,350 head; factories burned, 3; furnace burned, 1. In addition, there was an immense amount of farming utensils of every description destroyed, many of them of great value, such as reapers and thrashing machines, also household and kitchen furniture, and money, bonds, plate, etc., pillaged.

We are glad to print this article written 25 years ago, supplementary to Dr. Seibert's vivid description written 50 years ago. The

two papers give us opposite aspects of the same events and have for this reason unusual historical value.



AN interesting contribution to the literature of the Civil War is an account of the burning of Chambersburg written by Mr. Fielder C. Slingluff, of the law firm of Slingluff and Slingluff, Baltimore. He was present at the destruction of the town as a member of the First Maryland Cavalry, and his account is, accordingly, from the standpoint of a Confederate soldier. For 25 years Mr. Slingluff's narrative has been tucked away in archives, which gives it added historic interest.

The account of the event is in the form of a letter to Mr. Ephraim Hiteshew, of Chambersburg, Pa., who prevailed upon Mr. Slingluff to write it in connection with some reminiscences compiled by Mr. Hoke, of Chambersburg. The letter telling of the destruction, which Mr. Slingluff has permitted to be published, is as follows:

Baltimore, August 1, 1884.

Ephraim Hiteshew, Esq.,
Chambersburg, Pa.

My Dear Sir: I have received the papers sent me by you containing Mr. Hoke's reminiscences of the burning of Chambersburg and have carefully read them. At your request I will give you my recollection of the events which immediately preceded and followed that occurrence.

I write from the standpoint of the private soldier, having had no knowledge of the reasons which dictated official orders at the time, nor had my associates. We simply obeyed orders.

I do not pretend to give dates, distances, names of places, of persons or localities with precision. Twenty years is a long span in a man's life, and as I passed through many stirring events during the war this one did not make as great an impression upon me as it

did upon those who immediately suffered from it.

I believe, though, that that 20 years has so curbed and tempered the excitement of early manhood and mollified the passions and resentments of war that I can write calmly and without bias on the subject. At least such will be my endeavor. At the same time I shall not hesitate to speak frankly and freely from my standpoint. To do less would render valueless, for the purpose of impartial history, any thing which I might say.

THE FIRST MARYLAND CAVALRY

Mr. Hoke's articles are as temperate as possible from one whose house was burned by an enemy, and, as, he thinks, without justification. It is true he calls us "villains" occasionally and says we seemed accustomed to the business from the expert way in which we proceeded to the task. I will not quarrel with him for this, but I think it proper to take a look at these villains to see who they were then and what they are now. I was a young man not yet arrived at maturity. I had just left college when I joined the Confederate army. When I marched for Chambersburg I belonged to the First Maryland Cavalry. This regiment was composed of the very first young men of our state. If they were not guided by the strongest instincts of principle in going into the Southern army and staying there they are certainly a very peculiar set of young men, for there was anything but pleasure in our lives.

We were generally hungry, slept often, winter and summer, in the open air on the ground, got no pay that we could buy anything with, were scantily clad and were apt to be killed, sooner or later in battle. I believe the unbiased man must say this was patriotism, although he can, if he wishes, reconcile his conscience by calling it "misguided patriotism." And you may be surprised to know that these young "villains" have generally developed into good citizens and successful men.

Go where you will through our state, and you will find them respected and at the head of the communities in which they live. In business I can name you a dozen of the leading houses in this city whose members were with Johnson and McCausland, when your city was burned. The bar throughout the state is full of them; and they are, in many cases, among the leaders of their circuits. They are doctors in good standing in their profession; and many of the most thrifty farmers in this state, whose fine farms attest devotion to duty and to home, especially in such counties as Howard and Montgomery, were also present on that occasion.

In addition to our regiment there were five or six others in the brigade, most of them from Southwest Virginia and the Valley of Virginia. The men who composed these regiments were the substantial citizens of their respective counties, and would compare favorably with the like number of men selected from any agricultural community in our country.

A RETALIATORY MEASURE

Now you would like to know if the men whom I have described justified the burning of your town, in their individual capacity, irrespective of the orders from headquarters, under which they acted. I must say to you frankly that they did, and I never heard one dissenting voice. And why did we justify so harsh a measure? Simply because we had long come to the conclusion that it was time for us to burn something in the enemy's country. In the campaign of the preceding year, when our whole army had passed through your richest section of country, where the peaceful homes and fruitful fields only made the contrast with what he had left the more significant, many a man whose home was in ruins chafed under the orders from General Lee, which forbade him to touch them, but the orders were obeyed, and we left the homes and fields as we found them, the ordinary

wear and tear of an army of occupation alone excepted. We had so often before our eyes the reverse of this wherever your army swept through Virginia, that we were thoroughly convinced of the justice of a stern retaliation.

It is no pleasure to me to have to recall the scenes of those days, nor do I do so in any spirit of vindictiveness, but I simply tell the truth in justification of an act which Mr. Hoke claims was without justification. We had followed Kilpatrick (I think it was) in his raid through Madison, Greene and other counties, and had seen the cattle shot or hamstrung in the barnyards, the agricultural implements burned, the feather beds and clothing of the women and children cut in shreds in mere wantonness, farmhouse after farmhouse stripped of every particle of provisions, private carriages cut and broken up, and women in tears lamenting all this. I do not put down here anything that I did not see myself. We had seen a thousand ruined homes in Clark, Jefferson and Frederick counties—barns and houses burned and private property destroyed—but we had no knowledge that this was done by "official orders." At last when the official order came openly from General Hunter, and the burning was done thereunder, and when our orders of retaliation came they met with the approbation, as I have said, of every man who crossed the Potomac to execute them.

Of course we had nothing personal against your pretty little town. It just so happened that it was the nearest and most accessible place of importance for us to get to. It was the unfortunate victim of circumstances. Had it been further off and some other town nearer that other town would have gone and Chambersburg would have been saved.

THE PEOPLE OF CHAMBERSBURG

And now having given you the feelings and motives which actuated us, permit me to give my views of how

your people felt about the affair. I must be frank enough to say that I think the reason the tribute demanded of you was not paid was because you people had no idea that the rebels would carry out their threat to burn; nor was this confidence shaken until the smoke and flames began to ascend. I know that this is directly in the teeth of Mr. Hoke's tribute to the patriotism of his fellow-townsmen, that sooner than pay money to the rebels they saw their homes laid in ashes; but he is himself a little illogical, for he gives greater condemnation to a cruel enemy for burning out a helpless people after they had shown to them that the banks had removed their deposits, and it was impossible for them to get the money demanded. Had your people believed that the town was actually in danger I think they could have raised enough money to have avoided the catastrophe.

Why this confidence of security? It grew out of the position taken by your people during the war; that we were rebels, soon to be conquered; and that whatever cruelties were inflicted upon the homes of these rebels were in the nature of penalties for rebellious conduct; and that such like acts would never dare to be attempted against loyal men. It was further strengthened by the fact that when the whole Rebel Army was in your state, no atrocities were committed. I saw this confidence, almost amounting to contempt, on our march to your town itself, when the negotiations, preliminary to the fire, were in progress. I happened with a comrade or two, to get behind the command on the march to the town, and, in passing through a village of some size (I think it was Mercersburg), the knots of men on the corners poked fun at our appearance, and jeered us, and never seemed to consider that the men upon whom they expended their fun had pistols and sabres in their belts and might use them. The strange part of the matter

to us was to see able-bodied young men out of service—a sight never seen in the South during the war. In Chambersburg itself, it seemed impossible to convince your people that we were in earnest. They treated it as a joke, or thought it was a mere threat to get the money, and showed their sense of security and incredulity in every act.

THREE CLASSES OF BURNERS

When the two brigades of Confederate cavalry marched to your town the order came to certain regiments and portion of regiments to enter and burn it. Our regiment, as a whole, according to the best of my recollection, was not sent in, but there were several detachments from it on different kinds of duty sent there, and I was with one of them. It was afterward a source of congratulation to our men that they had not been detailed for the purpose, for although they regarded it as a proper measure of retaliation, they did not seek the unpleasant task. The men who actually applied the torch may be classed in three divisions: First, those whose own homes had been ravaged or destroyed, or whose relations had suffered in that way. These men were anxious for the work to begin, and the spirit of revenge which actuated them made them apparently merciless. There were many such in the brigade. Second, the far larger portion who simply obeyed orders, as soldiers, and who saved what they could, and to whose humanity and liberal construction of the orders given them no doubt you must be thankful for the portion of the city that was saved. Thirdly, the men to be found in all armies who looked upon the occasion as an opportunity to plunder, and who rejoiced in wanton destruction. This last element was, I am glad to say, small, but I have no doubt to those who unfortunately came in contact with them they were but types of the whole command.

APPLYING THE TORCH

As I had never seen the town before, and did not know the names of your streets, I can give you no detailed account of the burning. After it began it was quickly done. Men plead to have their homes saved; but the women acted in a much calmer manner, after they understood the thing was inevitable; and, in some cases, excited our admiration by their courage and defiance. I saw a number of houses fired, but I saw no abuse of the citizens. Through the scenes of terror which your people passed, I have read Mr. Hoke's annals in vain to find mention of an unarmed citizen injured, or a woman insulted. Some of the men became inflamed with liquor, but I believe they were few. The most usual method of burning was to break the furniture into splinters; pile in the middle of the floor and then fire it. This was done in the beginning, but, as the fire became general, it was not necessary, as one house set fire to the other. Most of the houses were vacant when fired, the occupants having fled.

When the command was given to retire, it was quickly done. One little incident which happened after we left the town will illustrate all I have said about the feeling which actuated many of our soldiers. I think it was two or three miles from the town (it may have been more or less), some of us halted for a few minutes to get a drink and perhaps something to eat. A brick farmhouse, with a porch, was located on the road, with a pump to the side of it. Not far off was what we called a Pennsylvania "Dutch barn," larger than the house. It was full of the recently gathered harvest, and bore all the evidence of a plentiful yield to a good farmer. I hitched my horse to the lightning rod on the side of the barn next to the house, and was just returning to get him when some one cried "fire." In an instant the barn was in flames. I had hardly time to unhitch my horse. Some of our

party demanded in angry tones of two troopers who came from the barn and mounted their horses, what they meant by such uncalled for vandalism. The reply was, "Why, d— it, they burnt our barn," and on they rode.

But I am making this letter longer than necessary, and must hurry on.

MOTIVE OF THE RETREAT

One word about what happened after our retreat. Mr. Hoke seems to think that the fear of Averill was uppermost in our minds. This is a mistake. Whatever may have been the motives that actuated the commanding officers the men did not fear him at all. They had perfect confidence that they could whip him whenever he thought proper to give us the opportunity, and any soldier will tell you that a feeling like that means victory. At one little town we stopped to feed our horses and rest. His columns were in sight, but no attack was made. As we passed through Hancock, his advance fired into our rear guard, and made a little dash at us. I saw in this little fight Harry Gilmor, who was the last man to leave the town, struck, and severely stung by a spent ball, which made him whistle with pain. We also heard of the retreat that some of our men had been left in Chambersburg drunk, and had been thrown in the flames by the citizens and burned to death. This was camp gossip with us, but I never heard it verified.

We crossed the Potomac with some little opposition from an iron-clad car in our front on the track of the B. & O. R. R., which was struck by a ball, fired by the Baltimore Light Artillery and immediately left. We also had quite a severe little fight in the Blue Ridge Mountains, near Cold Spring, on the advance, in which several from our regiment were killed and wounded, and in which a body of your cavalry showed great spirit and determination; but aside from this we had no fighting at all. I dislike again to destroy a thrilling episode in Mr.

Hoke's very cleverly written annals; but the truth compels me to do so. He says when Averill came up to us in the Moorefield Valley, and captured and scattered our command, that they charged us with the cry of "Remember Chambersburg;" and cut us down without mercy. The fact is, we were down when he charged us. I will give you the plain, prosaic facts, of which I was the unfortunate witness and victim.

ATTACKED BY AVERILL

After we recrossed the Potomac we marched to the Moorefield Valley to rest and recuperate, after a severe campaign. There is no lovelier spot in all Virginia than this little mountain-locked valley; and, as it had escaped the desolation of war, it was the very spot for rest. Our regiment was camped nearest the river, and the company to which I belonged was nearest the river of all. My messmate and myself had crossed the fence from the field in which the regiment was camped to make our bed in a soft green fence corner, so that I believe we were the nearest of the whole brigade to the enemy. We had been camped quietly a day or two when, in the middle of the night, the order came to "saddle up." We soon were ready for a reported advance of the enemy, but, after waiting an hour or two with no further orders, the men gradually got under their blankets and went to sleep. Just at the break of day I felt a rude shock, which I supposed came from the careless tread of a comrade, and I made an angry remonstrance. This was followed by a kick which I thought came from a horse. I, furious, threw the blanket from over my head and found a couple of Averill's men, with cocked pistols at my head, one of whom said: "Get up, you— Chambersburg burning——!" I got up at once and at this moment, had Mr. Hoke been there, he would have been delighted, for I mildly intimated that I had nothing to do with the burning of Cham-

bersburg and considered it altogether wicked and unjustifiable.

As soon as I collected my thoughts I took in the situation at a glance. I saw the blue-black column of Averill winding down the road and breaking off into the fields where our men slept. I saw them, to my utter humiliation and disgust, dashing in among the men and waking them up from their sleep. Some of our command who had heard the rush of the charge succeeding in mounting their horses and escaping. With such, some shots were exchanged, but the greater part of our regiment was caught asleep and captured without firing a shot. A complete answer to the statement adopted by Mr. Hoke is that not one of my regiment (to the best of my recollection) was killed or wounded, and, as I have already stated, they were nearest to the enemy and received the first shock of the charge. Farther on down the road, where the shouts of combat had aroused the other portion of the brigade, and they had time to rally to some extent, there was fighting, and some of our men were killed, and I saw some of Averill's wounded brought to the rear, but our rout was complete and irretrievable and the rallies, as I afterward heard, were without vigor on our part.

As soon as the comrade with whom I was sleeping (a cousin of mine, now in business in this city), and myself had given up our arms the usual and almost invariable compliments passed on such occasions took place. "I want them boots," said trooper No. 1. I had just gotten them in Hancock a day or so before and, as they were regular cavalry boots and worth, with us at least, \$150 to \$200 in Confederate money, it nearly broke my heart to part with them. But the occasion was pressing and they were soon exchanged for a very sorry looking pair. My hat, which was also a recent Maryland acquisition, with a martial black plume, was appropriated by trooper No. 2. The object with which

he replaced it was a much greater insult to my dignity than the loss of my boots. My pockets were carefully investigated, but that part of the raid was a complete failure. I was not at all surprised at their attentions, for, as I have said above, the custom was a general one and I had myself paid the same compliment to my guests when the situation was reversed.

EXPLANATION OF THE ROUT

And how was it that the burners of Chambersburg were thus ignominiously routed, scattered and captured by a foe whom I have said they despised? The answer is a simple one. It was through the carelessness of our commanding officer, and was inexcusable. It happened in this way, and I am again in position to give the exact facts. When we camped in the little valley a detail was called on for picket duty. That duty fell to the lot of Lieut. Samuel G. Bonn, of my company. No truer man or more charming gentleman ever wore a saber in our cavalry than he. After the war he settled in Macon, Ga., became a prosperous merchant, and died some years ago. He went out on picket post with about 10 men, some two or three miles from our camp. This was the only guard between Averill and our sleeping men. It must be remembered, that when this little band went on the outpost they were worn out with the fatigue of the nearly incessant marching for the four or five previous days and nights. So wearied were the men that after that first night's duty, Lieutenant Bonn sent word to camp and begged to be relieved, stating that his men were absolutely unfit for duty. I take it for granted this message was sent to headquarters, but whether it was or no it was an unjustifiable piece of cruelty to keep those wearied men on duty. His appeal was unheeded. He told men, after the surprise was over, that the men on the outpost actually went to sleep upon their horses and that, in addition to all this,

no provision was made for their rations.

While in this condition, just before the dawn of day, they heard the welcome sound of what they supposed was the relief picket coming from our camp, and soon they welcomed 20 or 30 troopers in gray in their midst. Their rejoicing was shortlived, for, as their supposed friends surrounded them, they quickly drew their revolvers and in an instant our men were prisoners. To run down the outpost of two men was the work of a moment and then there was nothing between Averill and the men who burned Chambersburg but a few moments of darkness and a couple of miles of dusty road. These men in gray were what in those days were known as "Jesse Scouts." They were familiar with this country—knew the little mountain roads and had clothed themselves in the Confederate gray—and had managed to slip in between our main body and the picket post and then played the part of the "relief."

As we were captured we were gathered together in a circle and soon poor Bonn, with his pickets, was brought in looking unhappy and dejected. He felt keenly the responsibility of his position, but after his story was told no one ever attached any blame to him. About 500 of our brigade were captured and taken to Camp Chase, Ohio, where for eight long, miserable, weary months we bewailed the day that Chambersburg was founded, builded and burned. One more little episode in which I am happy to say I agree with Mr. Hoke's statement and I am done. When we arrived at Hancock tribute was also laid on that little town, and it was soon rumored in our regiment that in default hereof McCausland had determined to burn it. The spirit of indignation aroused by this report was intense and had the threat been carried out there would have been a fight

right then and there without the participation of the boys in blue.

And now with thanks for your patience, I can only say in conclusion what I have said in the beginning, that this is not intended as anything but

what an individual Confederate saw and that it has been written in the same spirit in which you asked for it and that is the spirit of kindness and good will. I am, very truly yours,

FIELDER C. SLINGLUFF.

Hans Joest Heydt

THE STORY OF A PERKIOMEN PIONEER

By S. Gordon Smyth, West Conshohocken, Pa.



It has been stated¹ that in the Dutch settlements near Kingston, Ulster Co., N. Y., grievous schismatic dissensions broke out among the colonists, and that because of these differences, many of the first settlers, with their families, left the colony, about the year 1712, and established themselves elsewhere.

There is no doubt of a migratory movement of unusual volume, having taken place, for about that time a considerable number of the most influential inhabitants along the Waalkill and Quassick in Ulster and Dutchess counties left their homes and appeared in the scattered communities of their countrymen in the Provinces of New Jersey and Pennsylvania. In this movement were the families of Van Metre, Wynkoop, DuBois, Paaling, Neukirk, Laen, Ferre, Lefevre, Eltinge and Heydt. Thus again did the warring elements of religion disperse the Swiss, Dutch and Huguenot exiles from Eusopus, and with them the seeds of church extension were carried into newer and distant parts of this land of freedom and religious tolerance.

Foremost among the twelve patentees of New Paltz was Louis DuBois, who had come to America from Mannheim, in the Palatinate, in 1660. Isaac Lefevre and Daniel Ferree were of Rev. Joshua Kockerthal's party² that reached the Quassick in 1709;

Hans Joest Heydt was from Alsace, in Germany, and Jan Joosten Van Meteren was from Gelderland, in Holland, and the other families mentioned came from various points in France, Switzerland and Holland, but all had been driven forth to wander, by geographical stages—through times of persecution, hardship and trial,—to a sure and safe refuge among the foothills of the Kaaterskills.

Hans Joest Heydt, styled, in later days, Baron Jost Hite³, was a member of an ancient Protestant family despoiled and ruined by the armies of Louis XIV, when he treacherously seized the city of Strasburg, in Alsace⁴. He fled to Holland, there met and married Anna Maria DuBois, a French Huguenot refugee from Wicres, and a descendant of the Counts de Roussey. It is believed, moreover, that she was a niece or near relative of Louis DuBois of New Paltz. It is uncertain when Heydt and his wife reached America, or the date of their arrival at the Hudson settlements—the presumption is that the former was about 1710. His two daughters were baptized at Kingston; Elizabeth in 1711, and Magdalena in 1713⁵, as shown by the records of the Dutch Reformed Church there.

Jan Joosten van Meteren and his family reached the Eusopus community in 1662, and there Jan became almost as much a man of prominence as Louis DuBois. Joost Jan Van Metre, his son, married Sara, one of the

daughters of Louis, the patentee⁵. The Wynkoop, Eltinges, Paalings, Ferrees and Laens intermarried, and a bloodkin generation was rising to join the exodus from the Ulster Co. settlements. In the dispersion of these families some of the Eltinges drifted ultimately to Monocacy Creek, in Maryland; the Ferree, Lefevres and Abraham DuBois settled in Pequea Valley, Lancaster County⁴, Wynkoops, Hoaglands, Cornells, Vansants and Vandegrifts established homes in Bensalem and Southampton townships, in Bucks county; while Solomon DuBois, his son Isaac, with the Paalings and Laens, found an abiding place in Bebbler's township, between Pastorius' Germantown settlement⁷ and the Perkiomen, in Philadelphia County, Pa.

Matthias Van Bebbler, a Germantown settler, acquired about the year 1698 a tract comprising 6100 acres of land lying between the Skippack and the Perkiomen Creeks⁸ which was secured to him by patent from William Penn in 1702, and immediately thereafter settlers began to possess themselves of the fertile plantations drained by these streams, so that by the year 1725 the increase had been so rapid that the inhabitants of Bebbler's township petitioned the Court of Quarter Sessions of Philadelphia County to create a new township, and the petition being so granted, the locality received the name of "Skippack and Perkiomen townships."

It must have been at the very outset of the settlement that Hans Joest Heydt became interested, and obtained his first and second parcels of land—though of small amount—that appears of record. Among entries in the books of Penn's land agent, at Philadelphia, is found an item of payment made by "Hans Joest Heydt⁹, 1 mo. (March) 15, 1717-18, for quit rent on 50 acres of ground, for 14 years; and 100 acres of ground, for 10 years; near Schippack, in full: £ 17. 1, 2, 8." This evidently fixes the time as the years 1703 and 1707, when grants

or allotments of the respective parcels were made to Heydt. A similar item refers to John Pawling, who, in like fashion, paid quit rent on 500 acres at "Perqueoming" of which he held possession since 1710, by same reckoning. I am informed by Hon. Samuel W. Pennypacker that Heydt's name was found upon a list of Pastorius' Germantown settlers in 1716, and that one of the deeds in the chain of title to the property upon which former Governor Pennypacker lives, was a conveyance written by Francis Daniel Pastorius and signed, in a firm and legible hand, by "Hans Joest Hedyt."

According to the statement of the late Henry S. Dotterer, two Pawling brothers: John, who settled where Schwenksville now stands, and Henry who located at the mouth of the Perkiomen, were sons of Henry Paaling and Neeltje Ross, inhabitants of Marbletown (near Kingston), Ulster county, N. Y. A very interesting and instructive account of their families and the complex relationship between them and the DuBois will be found in Vol. III of the Perkiomen Region. For our purpose it is only necessary to state that John Pawling, of Marbletown, and Solomon DuBois, of New Paltz, acquired between them, in the years 1713-14, about 1300 acres of land lying on the Perkiomen.

On December 17, 1718, Joseph and Mary Kirkbride, and Thomas and Jane Stevenson, all of Bensalem, in Bucks County, conveyed to Hannus Yost Heydt 100 and 500 acres, respectively, of lands located "near Skippack, and adjoining John Pawlin's land¹¹." This was the land the deed for which was drawn for Hite, by Pastorius.¹⁰

In the following year, 1719, on the 20th of May, Hans Yost Heydt and Anna Maria, his wife, conveyed to Peter Tyson, shoemaker, of Philadelphia County, 141 acres of their Perkiomen property.¹²

In 1725 the Commissioners of Property granted to Heydt 50 additional

acres adjoining his other lands; this with further purchases made in the meantime, increased the estate of Joest Heydt considerably. Jacob Markley bought of him in the year 1728, 100 acres of Perkiomen lands; and the last sale of record was made by Heydt in January, 1730, to John Pawling, of 450 acres; the consideration being £840, and the transfer included the mills at Schwenksville and the ground upon which they were situated, known among us as Pennypacker's Mills, and now owned by Hon. Samuel W. Pennypacker. A few days later, John Pawling conveyed a half interest in the mill and 58 acres attached to it, to Isaac DuBois, the son of Solomon DuBois, who, by this time, had returned to the Ulster County settlements, leaving Isaac DuBois in possession, at least, of his Perkiomen estate.

By his will dated in 1733, John Pawling bequeathed to his son Henry Pawling, the 450 acres bought of Hans Joest Heydt. Isaac DuBois died about the time of the consummation of the sale between John Pawling and himself¹³ but it was not until the 9th of September, 1746, that his heirs released to John and Joseph Pawling 341 acres of his estate, and, per contra, the heirs of John Pawling released 360 acres to the heirs of Isaac DuBois. These concluded, the mill and its adjacent property passed to the ownership of Peter Pennypacker, 2d December, 1747.¹⁴

Isaac DuBois left a widow Rachael (who was his first cousin, the dau. of Abraham DuBois and Leah Ferre of Lancaster County.) She married second month, 1734, William Coates, of Philadelphia. The DuBois children were: Catharine, born 1715, married 1st, Joseph Hopewell; 2d, William Miller; Margaret, born 1716, married John Zieber; Sarah, born 1720, married Henry Wynkoop; Rebecca, born 1722, married Henry Van Metre, brother of John Van Metre of Va.; Elizabeth, born 1724, married Abraham Sahler¹⁵.

Jost Hite, as I shall now call him, was a man of great business capacity, energy and enterprise, and during his ownership of the land on the Perkiomen he erected a grist mill at the head of the Skippack road; he also established the weaving industry, which was one of the notable features of Pastorius' Colony at Germantown. With these, and perhaps other industries and commercial enterprises, the home of Hite became a center of activity. A fulling mill was built by Peter Pennypacker some years later, but it was during the ownership of Samuel Pennypacker that the property was occupied by the Continental Army for several days before and after the fateful battle of Germantown, in October, 1777; then General Washington made the old homestead his headquarters and there held serious council with his generals.

While the cycle of years was rolling 'round the township was fast filling with thrifty yeomanry, mostly Germans. Men who had fled the ceaseless persecutions abroad and abhorred the merciless spirit of militarism, here found, for the moment, sanctuary and the occupations of peace. Industrious families, prosperous homes, busy mills, and the itinerating domine on his devotional rounds among them, marked the growth, character and tranquility of a thriving community; such indeed, were the conditions when upon a spring day, in April, 1728, "horrid war raised its grizzly front almost in the midst of this scene of quiet and peace, causing untold agitation throughout the settlement and terror to the inhabitants."¹⁷ Such is the description ex-Governor Pennypacker gives in a somewhat humorous recital of the event.

There were then living in "Van Bebbers Township and ye Adjacencies belonging,"¹⁸ a numerous population, largely Germans. Seventy-seven of the inhabitants, fearing an attack by the Indians, petitioned Governor Patrick Gordon, in April 1728, for protection from a band of maraud-

ing Shawnese who were spreading dismay about Colebrookdale, and did actually injure a number of the settlers of that region. Among the petitioners from the Perkiomen were the Pawlings, DuBois, Frys, Tysens, Jacob Markley, Christian Neuswanger and Hans Yost Heydt.

During the decade which preceded the passing of Heydt's Perkiomen possessions, one of his kinsmen from Ulster Co., N. Y., had been busy; he had been traveling with the Delaware Indians, and with them, trading on the trails between the headwaters of the Delaware, in the Catskills, and the Valley of Virginia where the Shawnese, the Cherokees, and the Catawbas war parties challenged their way. This trader was John Van Metre. He belonged to Marbletown; his wife was Sara DuBois, the sister of Abraham and Solomon DuBois already referred to, and of kin to Anna Maria Heydt.

John Van Metre was one of the first white men to penetrate and explore the region between the Shenandoah and the Potomac rivers; he was so impressed by its fertility and value that he advised his sons: John and Isaac Van Metre, to settle there. The result of that advice was, that in 1730, the younger Van Metres succeeded in obtaining from Governor Gooch and Council, of Virginia, a grant of 40,000 acres of land, in what was called the Northern Neck¹⁹, lying between the Potomac and the Shenandoah rivers, and running back to the mountain range beyond the South Branch of the Potomac. This grant was conditioned upon the Van Metre settling a certain number of families on the granted lands within two years which the grantees agreed to do.

It will be observed that Hans Joest Heydt disposed of about all of his property on the Perkiomen in the same year that the Van Metres obtained the grant in Virginia, and as far as the records show, Heydt seems to have disappeared from view in these parts. I have endeavored to show that Heydt and the Van Metres

were related by marriage, at least, and that while Hite was in the Perkiomen country the Van Metres had drifted southward from Ulster County, N. Y., first to Somerset County, and then to Salem County, in New Jersey, where Isaac remained some further years, but John finally reached Prince George's County, Maryland, and was living in the German settlement on the Monocacy, about the time he and his brother Isaac made the compact with Governor Gooch. In both localities the brothers owned large quantities of land, which were disposed of promptly when the Virginia lands were acquired. Whether or not the Van Metres were able to procure the necessary families with which to fulfill the conditions imposed by the Virginia grant, or, acting under some prior understanding with Hite, I am unable to say. Nevertheless the Van Metres assigned the grant to Hite, 5th of August, 1731, and he began at once to carry out the obligations. Hite associated with himself Robert McKay, Alexander Ross, and perhaps one or two others. Between them they obtained by patent, 100,000 further acres of the choicest lands along the water courses in the Valley of Virginia, and ere long settlers were flocking into the new colony from all the communities east of the Susquehanna. Perkiomen and Germantown contributed some of their best element in the families of Fry, Froman, Jones, Mayberry, Wynkoop, Miller, Rittenhouse, Neuswanger and including Hites' immediate family and those of John Van Metre, all of whom were numbered among Hite's grantees in Orange Co., Va., between 1734 and 1738.

Historians of the Valley claim that Hite's family²¹ reached the Shenandoah region in the Spring of 1732, coming by way of York, Pa., by which it would seem that their route lay down the courses of the Codorus and Conococheague creeks²², thence through the famous Cumberland Valley to the Canaan of Western Virginia. For a

half-century thereafter the favorite route of emigration to the South from the middle counties of Pennsylvania followed the trail of Jost Hite and his party of sixteen pioneer families. The bulk of that party was made up of Hite's own children; they were: John, Jacob, Isaac, Abraham, Elizabeth, Magdalen, Maria Susannah and Joseph with their wives, husbands and children. When the Rev. John Caspar Stoeber passed through the Opequon settlements, between the years 1732 and 1739, he baptized sixteen of Jost Hite's grandchildren, one of whom, it is said, was the first white child born in the Valley of Virginia—John George Bowman, by name, born 27 April, 1732.

Hite and his colonists were not destined to live in peace and harmony upon their new possessions. It was not long before caveats against all orders of Council, patents, grants, deeds, entries, etc., were entered by Thomas, Lord Fairfax, whose claims to proprietary rights in the Northern Neck were now brought forward and directed against the newcomers.

Lord Fairfax appeared personally in the Northern Neck and prosecuted his claims, with instructions from the Crown; and a vigorous contest against the grants, and all persons holding them, was begun. There were 54 grantees under Van Metre, Hite and McKay, who were seated on lands that lay within the bounds of Fairfax's proprietorship. I cannot, at this time, go into the details of this controversy, which extended over a period of 35 years, or until 1771, when a decree was made confirming the defendants in possession of 94,000 acres held by the 54 grantees. The case continued to drag along, even after this time, through the Appellate Court of Virginia, until a decision was finally handed down in Hite & Co.'s favor, after a half-century of litigation²³, and long after Baron Fairfax and Jost Hite had been laid in their graves.

"To Jost Hite belongs the honor of

having planted the standard of civilization west of the Blue Ridge Mountains. He was a man of excellent judgment and force of character; he held in his own right a grant from King George I of 40,000 acres, and a fourth interest in another 100,000."²⁴

Jost Hite chose for his own home a fine location on the banks of the Opequon, a large tributary of the Potomac, which he named "Springdale," while the other pilgrims settled upon lands at the headsprings and among smaller streams in Hite's vicinity. "Springdale" is located a few miles beyond Winchester, on the valley pike made famous as the scene of Sheridan's Ride. The house was built of massive stone masonry, between the years of 1732 and 1735, and "so constructed on the side of a sloping hill and partially into it, that one could go into the upper story from the high ground and then by going down stairs come out at the lower story on the low ground a few feet from the spring, whence it takes its name. Here he dwelt till his death occurred about the year 1760."²⁵

Among the Hite grantees of 1736, was Christian Neuswanger, who had been a neighbor of Hite's on the Ferkioinen. Neuswanger obtained 435 acres on the west side of the Shenandoah; a day or two later Hite made a grant to John Van Metre of 475 acres on the Opequon.

The second wife of Jost Hite was Magdalena, the widow of the above Christian Neuswanger, by whom there were no issue.

Jost Hite was the progenitor and patriarch of a family whose members became singularly eminent; they were noted for their wealth, their influence and their prominence in the social, civil, religious and military life of Colonial Virginia, and in the annals of the rising nation.

I. John Hite, the eldest son, married Sara Eltinge, the daughter of Cornelius Eltinge, one of the migrants from Ulster County, N. Y., to the Monocacy Valley, in Maryland. John

selected a site near his father's homestead, which he called "Rose Bud," and built there in 1787 the first brick house and merchant mill erected west of the Blue Ridge²⁶, "was distinguished for his bravery in the Indian wars²⁷"; he, with his brothers Jacob and Abraham, were appointed to solicit subscriptions for the opening of navigation on the Potomac, from Wills Creek (Cumberland, Md.) to the Great Falls (near Washington, D. C.) in 1762²⁸, was Captain in charge of a precinct,²⁹ president of the Courts martial, and County Courts; Colonel of the Frederick County, Va., militia; member of the Council of War; and vestryman of Christ's Episcopal Church, of Winchester, Va.³⁰ His children were: 1 John, Jr., an only son, and one of the Revolutionary heroes; he married 1st Susanna Smith, 2d, Cornelia Reagan. By these marriages he had twenty children. He lived at Harrisonburg, Rockingham County, Va. Many of his children settled in Ohio and farther west. 2 Rebecca married Major Charles Smith, of Berryville, Va.; 3 Elizabeth married 1st, Major Hughes, formerly of Braddock's Army; 2d, Rev. Elijah Phelps, a pioneer Methodist minister of the Valley; 4 Margaret married Isaac Brown, son of Daniel Brown, an emigrant from Chester County, Pa., to the Potomac.

II. Mary Hite, the eldest daughter of Jost Hite, married George Bowman; they located on Cedar Creek, 8 miles south of Newtown (formerly Stephensburg), Va.³¹ Jost Hite afterward conveyed to Bowman a tract of 545 acres on Lenville's creek in Frederick County, Va.³² The Bowman house erected on Cedar creek, was of an attractive Colonial type, and was called "Mount Pleasant." The children of George and Mary Bowman were 1. Joseph, who served with General Geo. Rogers Clark in the Illinois Campaign; 2. Abraham, Colonel of the Eighth Va. (German) Regiment, famous in the Revolution; he was also the first Lieutenant of

Berkeley County, Va.; 3. Benjamin, killed by Chief Logan in one of the Indian wars; and 4. Isaac, who held a command in General Clark's Vincennes Expedition.

III. Elizabeth Hite married Paul Froman, who had been a settler on the Perkiomen. They settled on Cedar Creek also, but some miles above Bowman, and nearer the North Mountain; he, too, became a grantee under his father-in-law, of 500 acres, near Lenville's creek³². Their children were: 1. John Paul; 2. Clara Christina; 3. Elizabeth, and 4. Sarah, who married John Overall, and were the ancestors of several families of prominence in Baltimore and elsewhere.³³

IV. Magdalena married Jacob Crissman, a German settler of Pennsylvania. They made their home at Crissman's Spring, near her father's, two miles south of Newtown. Crissman, was a very successful and prosperous man and owned a large amount of property. The celebrated Massanutton Springs belonged to his descendants.^{31½} The Crissman children were: 1. Abraham, 2. Sara; 3. Anna Maria; 4. Isaac and 5. Johannes.

V. Jacob Hite was the only one of Jost Hite's sons that followed the father's peculiar line of business. He assisted his father in securing emigrants for the operations which the elder Hite developed for his valley lands, maintaining as a part of his plan of colonization, a line of vessels plying between Europe and America. It is said that while with his ship "Swift" on one of her trips to Dublin, Jacob there met Catharine O'Bannon, a pretty Irish girl, whom he married. After her death, Jacob married 2d Mrs. Frances Madison Beadle, the widow of Col. Tavener Beale. She was the daughter of Ambrose Madison and Frances Taylor, his wife; she was therefore, an aunt of President James Madison.

Jacob Hite and his family lived at "Hopewell," in Frederick County (afterward Berkeley County, W. Va.),

Va., where he had large estates; one of which he sold to General Charles Lee of the Revolution, and it became known as "Lectown." Jacob was a justice of Frederick County, and one of the three brothers who were appointed to solicit subscriptions for the opening of the Potomac to navigation. Later, however, he became involved with General Adam Stephen, in a controversy concerning the location of the new county seat of Berkley and was defeated in the contest. Chagrined at what seemed to him a rebuff to his prestige, he removed with his wife, small children and slaves, to the Carolina frontier, where he bought a fine tract of land from Captain Richard Pearis, a Cherokee trader, and at the spot where Greenville now stands, the family met an early fate in a most tragic manner at the hands of a band of Cherokees. It is the story of one of the most cruel instances of Indian barbarity ever perpetrated by the red allies of the British. The details are too shocking and too lengthy to be narrated in this paper. Before removing South, Jacob had disposed of his many properties to his elder sons and daughters: Col. Thomas Hite, Mary, and Mrs. Willis, and had sent his younger son George, to William and Mary College. His son 1. John, was killed by the Indians in Carolina, in 1777; 2. Thomas, another son, was a member of the Virginia House of Burgesses and a Colonel in the Revolution. He married Fanny Madison Beale, the daughter of his father's second wife, and they built "New Hopewell," where they lived a long and useful life, leaving several children, of whom (a) Fanny Madison Hite married Carver Willis; (b) James, a Colonel in the War of 1812, married Juliet Baker, the daughter of John Baker, a noted royalist, and his wife, Judith Howard (c) Mary married Jacob H. Grove,³⁵ 3. Mary Hite, daughter of Jacob, married, 1st, Rev. Nathaniel Manning, and 2d, William Bushby. 4. Elizabeth married Col. Tavener Beale, Jr., a son of her

father's second wife; and 5. George, the younger son of Jost Hite's first wife, and a Captain in the Revolution, married Deborah Rutherford. He was the first clerk of Jefferson County, Va.

VI. Colonel Isaac Hite, son of Jost born (probably at Perkiomen) in 1723, died in Virginia, 1795, married Eleanor Eltinge in 1745. She was a sister of Col. John Hite's wife, Sara. "Long-meadow" was the name of their home; it was situated on the North branch of the Shenandoah and not very distant from his father's home at "Springdale." Isaac Hite was a most hospitable and chivalrous gentleman and kept open house for all who traveled in his vicinity. He raised a large family who became influential, and most of them noted. His son 1. Isaac was a major in the Revolutionary Army and was present at the surrender at Yorktown. This son married Nellie Conway Madison, a sister of President James Madison. Isaac, Jr's second wife was Anna T. Maury, the daughter of Rev. Walker Maury, the clergymen who performed the ceremony uniting Isaac Hite and his 1st wife, Miss Madison³⁶.

It was this Isaac Hite who built that fine old colonial mansion known as "Bellegrove," with its lawn setting off 15 acres, and its spacious rooms filled with the mahogany and satinwood furniture and art, gathered from the salons of Europe, and with many paintings of members of the Hite and Madison families. Much of the furnishings of "Bellegrove" may now be seen in the rooms of the Maryland Historical Society, at Baltimore.

General Sheridan made Bellegrove his headquarters "during the days of the burnings" through the valley of Virginia, and occupied it after his famous ride from Winchester to Cedar Creek, in October, 1864.

Col. Isaac Hite was a graduate of William and Mary College; he had also the distinction of being admitted to membership in the Phi Beta Kappa fraternity in 1776, a rare privilege during the War of the Revolution.

His military career began as a private in the ranks, but it was not long before he was a Colonel and an aide de camp on the staff of General Muhlenberg. One of the best known Virginia historians writes of him: "He was one of the most valorous knights in the great struggle for liberty."^{36 1/2}

A man of energy, enterprise and industry, he established mills and factories; planted extensive orchards; cultivated hemp and reared fine cattle, and, it is said, that he sent the first fat cattle from the Valley of Virginia to the markets of Baltimore and Philadelphia. He was a student of science and of politics, and a personal friend of Washington, of Jefferson and of Madison, and during the latter's term as President was a frequent and welcome visitor to the White House.

Among the children of Col. Isaac Hite were: Ann, who married Philip Williams³⁷, Sarah, who married General Jonathan Clark³⁸, one of the famous pioneers of Kentucky; and Rebecca, who married Aylet Booth³⁹.

VII. Col. Abraham Hite, son of Jost, married Rebecca Van Metre⁴⁰, the daughter of Isaac, who with his brother John, were the original grantees of the Virginia lands. Abraham's family made their abode on the South Branch of the Potomac, near Moorefield, in Hampshire County, and there dwelling among the Van Metre "freundschaft."

General Washington on his trip to the Ohio, under date of the "27th September, 1754," writes. "I came to Colonel Hites at Fort Pleasant, on the South Branch 35 miles from Logston's; remained there all day to refresh myself and rest my horses, having had a very fatiguing journey through the mountains," etc. etc³⁷.

Abraham was also a man of wealth, and of position; a patriot and a legislator, having served his state in the House of Burgesses, and his country as a captain of the Hampshire County Militia, in the War of the Revolution, and as a member of the Virginia Committee of 1776.⁴² He eventually

removed with his family to Kentucky, and while there served under General Andrew Lewis, at the memorable battle of Point Pleasant on the Ohio. His son Joseph, settled, with his family and slaves, at Hite's Lane, near Louisville, where he erected a fine mansion near his father's, which was recently the home of Col. Henry Waterson of the Louisville Courier-Journal.

VIII. Joseph Hite, the youngest son of Jost, was married; he died in Virginia however, before his father, leaving at least three children, who were all named in their grandfather's will: John, William and Ann⁴³. These emigrated to Kentucky and there joined the Hite community, near Louisville.

IX. Susannah Hite was Jost Hite's youngest daughter. She married Abraham Weissman. They also lived in the vicinity of Winchester, and left numerous descendants.

Passing over the intervening generations, and from following the historical and romantic careers of Jost Hite, his children and grandchildren, we come to the consideration of one living among us; one of Jost Hite's most worthy and respected descendants, whose own personal part in life followed much the same lines of usefulness as those of her ancestors, and whose presence near us revives the memories and the traditions of her people on the Perkiomen, and embodies them in a real personality, whom we know and revere.

When this county of Montgomery first had the honor of having one of its sons "to the manor born" represent it in Congress, it was when the second war with Great Britain was on,—or the War of 1812, so called. There were emergencies and situations constantly developing that required to be met by statesmen of ability, strength and courage, and such a one was the Hon Jonathan Roberts, of Upper Merion, who, before his elevation to the United States Senate, 28th of February,

1814.—95 years ago,—was a member of the National House of Representatives. It was as a member of the Ways and Means Committee that he gave early evidence of that capacity, influence and power which brought him later such distinguished advancement. He was a staunch supporter of Madison's policies, therefore a close political and personal friend of that President. As a member of Congress, he was frequently at the White House, and on terms of friendly intercourse with the President's family with whom the Hites were both intimate and related. In this social and official atmosphere, Jonathan Roberts met Mary, the daughter of Jacob Hite by his first wife, Catharine O'Bannon. She had been twice widowed by the loss of her first husband, Rev. Nathaniel Manning, and of her second, William Bushby, and was now living with her children on Capitol Hill. Mrs. Bushby's eldest daughter, Miss Eliza Hite Bushby, was the genius of this household, and she had been described as a young woman of much personal attractiveness and possessed of a rare mentality; such grace and endowment of mind captivated the member from this District, and while the War of 1812 was waning, Jonathan Roberts laid siege to the heart and hand of Miss Bushby—and won.

Two days before Congress adjourned in 1813, they were married and then journeyed back to "Swamp Vrass Farm." Of the nine children of Hon. Jonathan Roberts and his wife, one was Sarah Hite Roberts, who subsequently married the late Samuel Tyson, Esq., an honored citizen of this county. He died a few years ago but

his widow, the great-granddaughter of Hans Joest Heydt, the Perkiomen Pioneer, is passing serenely the measure of her years with her son Edward, on the old Tyson homestead, near the King-of-Prussia.

- 1 Lancaster Morning News, Lancaster, Pa., 21 Nov. 1896.
- 2 Rupp's 30,000 names, p 439
- 3 The New Age Mag., March 1907.
- 4 Huguenot memorials p 136.
- 5 Records Reformed Dutch Church, Kingston, N. Y.
- 6 Martindale's History Byberry and Moreland Twps. Pa.
- 7 Bean's History, Montgomery Co., Pa.
- 8 Pennypacker in Pa. Mag., of Hist. and Biog. Jan., '07
- 9 Perkiomen Region, Vol. III, p 105.
- 10 Pennypacker Reunion.
- 11 Book F. 2 p 4 Phila Co. Deeds.
- 12 " " p 48 " " "
- 13 Perkiomen Region Vol. III, p 105.
- 14 West Va. Hist. Mag., Vol. III p 52.
- 15 Sahler Genealogy.
- 16 Huguenot memorials p 136
- 17 Pennypacker in Pa. Mag. of Hist. and Biog. Jan. '07.
- 18 Penna. Archives 1st Ser. Vol. I, p 211.
- 19 Virginia Land Grant Records, Richmond, Va.
- 20 West Va., Hist. Mag. Vol. I, p—
- 21 Kercheval's History of The Valley, p 45
- 22 Sahler Genealogy.
- 23 Leirs History of West Virginia.
- 24 West Va., Hist. Mag. Vol. III, p 103, et seq.
- 25 The New Age Mag. March '07 p 227
- 26 Kercheval's History of The Valley.
- 27 Schuricht's German Elements in Valley of Va.
- 28 Scharff's Western Maryland, Vol. II, p 1343
- 29 The New Age Mag. March '07 p 228
- 30 West Va. Hist. Mag. Vol. III, p 109.
- 31 Foote's sketches of Va. 2nd Series p 15.
- 32 Wayland's German Elements in the Shenadoah valley—72.
- 33 Mrs. Gordon Paxton Payne—Letter. 9-26 '05
- 34 The New Age Mag. '07 March. p. 229.
- 35 Scharff's Western Maryland, Vol. II. pp 1218 - 19.
- 36 Miss Juliet Hite Gallcher—Letter
- 37 St. Marks Parish—by Slaughtie.
- 38 English's Conquest N. W. Territories Vol. II. p 900.
- 39 " " " " " " " " p 997.
- 40 West Va. Hist. Mag. Vol. III. p 113.
- 41 Collins' History of Kentucky, Vol. II.
- 42 The New Age Mag. March '07.
- 43 Will Josh Hite—Frederick Co., Va., Records.
- 44 West Va. Hist. Mag. Vol. III, p. 113.
- 45 Moses Auge—Men of Montgomery County. p 66.
- 31½ West Va. Hist. Mag. Vol. IV. p 64.
- 36½ E. C. Mead—39½ Washington, The West. pp. 78, 79 and 175.

David Tannenberg

NOTE.—We regard ourselves most fortunate in obtaining the valuable information contained in Mr. Beck's communication. By a strange coincidence a subscriber furnished (in the Forum) information respecting one of the Tannenberg organs. If others are still in use, we hope our readers will let us know. (See June P. G., p. 32).—Editor

Mr. H. W. Kriebel,

Dear Friend:

At your request I send you some information—all I have—concerning David Tannenberg (familiarily, "Tanneberger") of Lititz, who was one of the first and most distinguished of organ-builders in this country.



DAVID TANNENBERG was born March 21, 1728 in Berthelsdorf, Upper Lusatia, a son of Johann Tannenberg, who, with his wife, Judith, m. n. Nitschmann, left Moravia in 1727. He came to

Bethlehem, Pa., in 1749, and soon after his arrival there married Anna Rosina Kern.

In 1758 he assisted "Father" Klemm, at Nazareth, in the building of an organ, and there, probably, he first became familiar with his subsequent profession. Coming to Lititz in 1765, he bought the "George Klein" house (which stood opposite to the present Wolle's store), and there conducted the business until his death. While engaged in tuning an organ he had built for the Lutheran church in York, Pa., he was stricken with apoplexy, and falling from a bench upon his head, received injuries from which he died a few days later, May 19, 1804. At his funeral service, in York, his last organ was played for the first time and the children of the Lutheran and Moravian congregation sang by his grave.

He was a beloved and prominent men in the community, and as a good violinist, and a notably fine tenor singer, of valued assistance in the church music.

In 1778 Tannenberg was one of twenty-two members of the congregation who contracted the high displeasure of the church authorities by taking the Oath of Allegiance to the new government; for, as you know, the Moravians, like the Dunkers and Mennonites of those days, were expected to consider loyalty to the king their religious duty. As the village at that time was quite small—there were but eighteen houses, including the community buildings—it will be seen that these men must have constituted a formidable majority of the adult laity in their renunciation of King George; and I think you will allow me to digress a bit more to present, as a Roll of Honor, their names: David Tannenberg, Louis Cassler, John Thomas, John Henry Rauch, Claus Coelln, John Ernst Sheffel, William Cassler, Louis Cassler, Jr., Jacob Cassler, David Tannenberg, Jr., Gottfried Thomas, Christian Blickensderfer, John Miller, Christian Leinbach, Gottfried Michael Kreiter, John Weinland, Samuel Krause, Gottlieb Youngmann, Abraham Hessler, Matthew Zahm, Tobias Hirte and John Kreiter.

I cannot give you a complete list of all the organs Tannenberg built in Lititz, because his account books have never been found; but as his business activity here extended over nearly fifty years, there must have been many more than the following ones, information of which I have mostly from Lititz Moravian Archives:

1767. An organ for Albany, N.Y. (The Church Diarist writes that when this organ was finished and set up here (in Lititz), "a great many strangers from Lancaster and Philadelphia—mostly from the latter city—and even some Quakers—came to see and hear it.")

1768. Maxatawny, Pa. Lutheran.
 1769. Goshenhoppen. (This organ was sold in 1890 to a congregation in Ohio).
 1770. Lancaster, Pa.; Reformed Church.
 1774. Lancaster, Pa.; Trinity Lutheran.
 —. Lancaster, Pa.; St. Mary's, Catholic.
 1799. Lancaster, Pa.; Moravian Church; £260.

Between 1769 and 1771. An organ for Reading; Trinity Lutheran; £230; shortly before the Revolution an organ for Hebron (Lebanon); Moravian. An organ for the German Reformed Church, Race St., below 4th, Philada.; (Date unknown to me.—A. R. B.).

1798. Salem, N. C., Moravian; £300; Salem, N. C., £150.

Between 1795 and 1799; Baltimore, M. D., Lutheran; £375.

Between 1795 and 1799; Macungie, Pa.; £400.

Between 1795 and 1799 Tohickon, Pa.; £200.

Between 1795 and 1799; White Plain Township; £200.

1783. For Hagerstown, Md.
 1787. Lititz, Pa.; Moravian Church; £350.
 1761, Lititz, Pa.; Sisters' House; £50.
 1777. Lititz, Pa.; Brethren's House; £50.
 1761. Lititz, Pa.; Congregation Chapel; £40.
 1793, Nazareth, Pa.; Moravian; £274.
 1776. Easton, Pa.
 1790. Philadelphia; Zion Lutheran

Cherry and 4th Sts., (While engaged in building this organ Tannenberg wrote to a friend in Lititz as follows:

"That myself and assistants are well, I take with thanks, from the Lord's Hand, and through his blessings we have got so far with our work. On the main manual seven stops are now in place, and the Pedal is complete with the exception of five pipes in the Trombone Bass. The Echo is in place and completed. On the upper manual

one stop, the Principal, is finished. When all is drawn out on the lower manual, with Pedal, the church is well filled with the volume of sound, and to every one's astonishment. I am glad that you will accompany Bro. Herbst to the Dedication; come, by all means; not that you will see anything extraordinary, but that you can share my thankfulness that the Lord has helped me. H. Helmuth is busily engaged on the 'Fest Psalm' for the Dedication. As regards the music for the same one can plainly see that it will be very simple and not at all after our taste."

Washington and Congress were present at the dedication of this organ. The church was destroyed by fire in 1794.

1793. For Graceham, Md.; Moravian.
 1801. Madison, Va.; £200.
 1801. New Holland, Pa.; Reformed; £200.
 1804. York, Pa.; Christ Lutheran; £355.

Some of the above-mentioned organs are still in use. Modern builders who have examined them all agree as to the excellence of Tannenberg's workmanship. He made pianos also; one for Br. Lembke (£22.10s), and another for the "Kinder Haus," (now Linden Hall,) £22.10s). The graceful steeple of the Lititz Moravian Church was designed by him.

He was succeeded in the business by his late partner, John Philip Bachman. The latter built an organ, in 1805, for the German Reformed Church, in Hanover, Pa., and one for the Lutheran church in Harrisburg.

ABRAHAM R. BECK.

Archivist of the Lititz Moravian Church.

NOTE.—We believe our readers will enjoy reading the following description of the organ built 1801 for Madison, Va., at a cost of £200, as given by Rev. W. P. Huddle in his "History of the Hebron Lutheran Church," page 49.

"It (the organ) is about sixteen feet high, and three feet thick. The case, massive and strong, on which are plainly seen the marks of age, is made of soft and hard wood and

painted in the same color as the interior of the church. The door has a great lock, secured by wrought iron nails, and is opened by a large S key. There are two lever pumps which set off from the instrument with which they are connected by a wooden pipe. The levers work up and down like the treadles in the looms our mothers used. The number of wooden and metallic pipes must be, at least a hundred each. The metallic ones may once have been bright and glittering; but if so, time has changed them into a dull lead color. It has only four octaves and eight stops. The keyboard is a complete reversal in point and color—those keys being of ebony which are white in modern instruments—the raised keys being of ebony faced with ivory. The tone of the instrument is very good, especially when the rough Terzian and piercing Mixture are avoided. The Flute and Gedackt are inexpressibly sweet—as tender to the ear as twilight to the eye—just suited to that mellow, shaded light peculiar to the church.

According to tradition, it was made in Lutzen, and was a gift from the king of Sweden. It was shipped to Philadelphia and hauled on road wagons, a distance of three hundred miles, and put in position in the old church at an early day.

We will now give the facts as we have gathered them, though it seems a pity to have to destroy a tradition so interesting and so old. It was through the assistance of the late Rev. D. M. Gilbert, D.D., of Harrisburg, Pennsylvania, that its history was discovered. It was built by Mr. David Tannenberg, at Lititz, Pennsylvania about 1800. Mr. John Yager went to the factory to purchase it. It was hauled on wagons by Messrs Jacob Rouse and Michael House from "Litz" (Lititz), the treasurer's report says, and was set up in the church in 1802 by Mr. Philip Broughman. It cost £200. It is still used, is in a good state of preservation, and with proper care will last another century."

The Ellmaker Family

By J. Watson Ellmaker, Lancaster, Pa.; Henry Pettit, West Palm Beach, Florida



THE name Ellmaker appears to have been first so written in America. In Germany it was spelled Oelmacher, Oelmicher, Ailmocker. Ailmacker. The word Oelmacher probably contains in the first syllable the root of a previous Guild designation and suggests that at some time the family belonged to the guild of oil manufacturers.

John Leonard Ellmaker (commonly called Leonard Ellmaker, Sr.) the progenitor of the American Ellmaker family, was the youngest son of Elias and Mary Magdalena (Bremer) Oelmacher. His father was born about

1652 at Gaulhof near Nurenberg and so far as is known always lived in Germany. He was a farmer, free citizen and conducted an extensive business as an active member of the guild of bakers. He raised his own wheat, manufactured his own flour and according to tradition baked the bread for the king's household. The mother, Maria Magdalena Bremer was of French Huguenot descent and was carried in her mother's arms from France into Germany.

John Leonard Ellmaker was born January 3, 1697 at Gaulhof, Nurenberg, Germany. On the sixth of May 1726 he was married to Anna Margaret Hornberger who was born in the year 1703 at Frankenthal, Ger-



ELLMAKER HOMESTEAD, EARL TOWNSHIP, PA.

many, a daughter of John Adam and Maria Hornberger. She had a bright mind, indomitable energy and was well educated, having received part of her training in France. During the reign of Louis XIV her grandmother of French Huguenot descent was Ladies Maid in Waiting to Marie De Medici wife of Henry IV of France. When the unhappy Queen was exiled by Richelieu she fled and resided in the valley of the Rhine not far from Frankenthal.

Six days after their marriage the couple left their fatherland and started for Pennsylvania, landing at Philadelphia, Pa., August 1, 1726. They went to Lancaster county and took up a claim near a spring close to where the Alms House is now located. A month later they went to the south branch of the Mill Creek where they took up 220 acres of land for which they received a deed dated February 8, 1734.

Twelve children were born to this family of whom eight lived to grow up. Anna Margaret Ellmaker died at the Ellmaker homestead December 18, 1779.

The use which Mrs. Ellmaker had made of her educational advantages

proved of great value in the new world in the selection of a home, the care of a large household, the education of her children the rendering of kind offices to her friends and neighbors at a time when knowledge, good judgment and self-reliance were of superior importance.

This old Lancaster county household has been for a century and a half a credit to the neighborhood, a joy to the family connections. It has been an influence for good in times of war by sending the sons to the defence of the country, by providing stores and sending them to Valley Forge as the contribution of the daughters and in times of peace by supplying bench and bar, counting room, medicine, science and literature with incumbents.

The following is a copy of the marriage certificates issued to John Leonard Ellmaker and Anna Margaret his wife.

It is hereby certified that John Leonard Ellmaker, Legitimate son of Elias Ellmaker of Gaulheff, district of Nuremberg and Miss Anna Margaret Horberger, legitimate daughter of John Adam Horberger, citizen of this place on the production of the license from the proper authorities (according to law) and after three public proclamations according to Christian usage

of our Evangelical Lutheran Church were duly married, consecrated (blessed). This certificate is therefore delivered to them with the wish of prosperity, moreover invoking the divine blessing on this wedded couple who are herewith committed to the gracious guidance of God.

Frankenthal, May 6, 1726.

Signed JOHN ERNEST BIERAN.

Elect Palatinate Evangelical Lutheran Church of this place.

The following is a copy of the passport of John Leonard Ellmaker.

The bearer of this, John Leonard Ellmaker, "Baker" during a residence of two years in this place (Frankenthal) has been a consistent member of the Evangelical Lutheran Church and its Holy Communion and has otherwise been of a pious and of a quiet deportment, and not less faithful and industrious in his occupation. And it was with regret that he was reluctantly allowed to sever his business relations. This testimonial is given and these presents delivered to him for his future use (or as a recommendation for future use) and may he always be in the grace of God and under the guidance of His Holy Spirit.

Frankenthal, May 12, 1726.

(Signed) JOHN ERNEST BIERAN,

Elect Palatinate, Evangelical Lutheran Church at this place.

Mary Magdalena Ellmaker, first child of John Leonard Ellmaker was born August 9, 1727 and was married in the year 1745 to Philip Adam Diller, son of Casper Diller a neighbor. The Dillers had emigrated from Alsace, France, (now Germany). The family was blessed with eight children, all of whom lived to grow up and were married into worthy pioneer families. Many of the descendants of the male line of this family exercised considerable influence in politics and held offices of trust. Of the descendants of the female line several have through marriage connected themselves with some of the most noted families of our country, notably the Washingtons, Madisons, General Packett and others.

Anthony Pretter Ellmaker, oldest son of John Leonard Ellmaker was born April 13, 1729 and was married to Elizabeth, one of the nineteen children of Nathaniel Lightner, of Leacock township, Lancaster county. Anthony was a man of great useful-

ness. He was surgeon and dentist, his dental instruments being preserved by some of the descendants to this day. December 15, 1774 he was elected a representative to the General Assembly and was a member of the Committee of Observation. His name is found on many papers relating to the settling of estates. His oldest son Isaac, was also a man of great business ability and at the time of his death in 1834 had amassed a large fortune. His son-in-law William Hiester was a member of Congress from 1831 to 1837 and his son Isaac Ellmaker Hiester in 1852. Another grandson Anthony Ellmaker Roberts was elected Sheriff in 1839, held the position of United States Marshal from 1849 to 1853 and in 1854 was elected to Congress. Anthony Pretter Ellmaker died March 21, 1817¹. His youngest daughter died in 1880 at the age of 97. She is said to have had a very retentive memory and was a brilliant conversationalist.

Elias second son of John Leonard Ellmaker was born 1732. He was a soldier and was wounded in Braddock's defeat, July 3, 1755 from the effects of which he died, 1756.

Anna Maria, daughter of John Leonard Ellmaker was born 1736 and was married to Isaac Le-Van a son of one of the pioneers of Berks county.

Leonard, Jr. son of John Leonard Ellmaker was born April 12, 1741 and was married to Elizabeth, daughter of Peter Baker a pioneer settler in Earl township, Lancaster county. He was a successful farmer in Salisbury township where he had a farm of four hundred acres and a flourishing mill which he carried on in connection with his farm. He was entrusted with many valuable estates and at the time of his death was vestryman of St. John Episcopal Church. His

¹Anthony Pretter Ellmaker took much pleasure in relating the following. When he was twelve years of age he went with his mother to hear George Whitfield preach at the old Pequa Presbyterian church five miles away from their home. When they got within half a mile of the place they heard the hills re-echo the words of Whitfield's text, "Watchman, what of the night?" People afoot going to the place of worship fell on their knees.

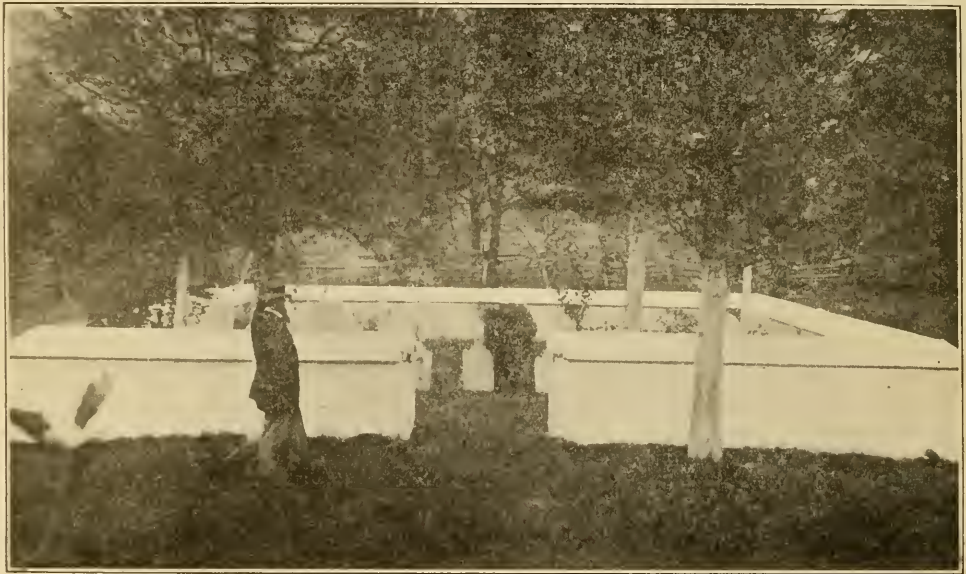
grandson Peter Carpenter Ellmaker was United States Marshal and during the Civil War held a commission as Major.

Anna Margaret Ellmaker, the third daughter of John Leonard Ellmaker, Sr., born, August 20, 1744, was married to Philip Frick according to the marriage license issued Nov. 3, 1764, and died at Northumberland, Pa., October 24, 1830.

The following is the marriage license :

By the Honorable John Penn, Esq., Lieutenant Governor and Commander-in-chief of the Province of Pennsylvania and

Many of the descendants of this union are found in central Pennsylvania among whom are the Montgomerys some of whom have held offices of trust. The late Colonel Jacob G. Frick, of Pottsville, Pa., was a descendant. He was a veteran of the Mexican and Civil wars. He served as Colonel of the 129th Regiment, R. V. I. in 1861-1863. He was made provost marshal when the rebel army approached Wrightsville and ordered the bridge over the Susquehanna river between Columbia and Wrightsville to be burned to prevent the invasion



THE OLD LEONARD ELLMAKER GRAVEYARD

Counties of New Castle, Kent, and Sussex on the Delaware.

To any Protestant Minister where application has been made unto me by Philip Frick of the Borough of Lancaster, (Brewer) and Anna Margaret Ellmaker of the County of Lancaster, Spinster to be joined in holy matrimony and finding on due examination that there is not any lawful let or impediment of precontract, consanguinity, affinity or any other just cause whatsoever to hinder the said marriage. These are therefore to license and authorize you to join said Philip Frick and Margaret Ellmaker in the Holy Bonds of Matrimony and then to pronounce them man and wife.

Given under my hand and seal the 3rd day of November, 1764.

NOTE.—The Old Leonard Ellmaker Graveyard is surrounded by a two-foot wall erected 1793 and kept in perfect condition and whitewashed yearly. The oldest grave (unmarked) dates back to about 1734. The most recent burial was that of Sarah Watson, wife of Esaias E. Ellmaker. Since her burial the iron gate has been removed and the opening walled in.—Editor.

of Lancaster county and a probable march to Philadelphia by the rebels.

Jacob Ellmaker, fourth son of John Leonard Ellmaker was born February 16, 1749. He was married first to Elizabeth Hoffman and then to Margaret Teeberne. Eight children were

born to the second marriage. Jacob Ellmaker was enrolled in Captain McConnell's company in the Revolutionary war. He inherited part of the original homestead, migrated to Perry county, Pa., in 1800 where he died August, 1824.

John, second son of Jacob, migrated to Ohio and settled on a large farm in Delaware county.

Jacob Ellmaker, Jr., fifth son of Jacob was one of the pioneer settlers of Iowa when it was yet a territory. His descendants are among the most progressive farmers of Iowa, Missouri and Oregon.

Adam, eldest son of Jacob, died in Perry county, Pa. in 1836.

Enos, oldest son of Adam was appointed by Major Wilson superintendent of the first division of the Philadelphia and Columbia railroad from Green Street to Paoli tavern a distance of 18 miles, and he laid the first tulip or edge railing on the new road. Concerning this he wrote:

When the first ship load of railing came across from England, Major Wilson, Head Engineer made inquiry of Mr. Provost where he could find a man competent to start or commence the laying of the rails. Mr. Provost recommended me. Major Wilson then gave me, plots and plans of the Liverpool and Manchester railroad to examine for a fortnight. After studying the plan I made tools. Then I took five men with me and we laid rails five days and succeeded to a demonstration of Railroad building.

After this Enos took a contract for sixteen turnouts. In 1836 he migrated to Iowa territory and became one of the pioneer settlers of Jefferson county. Here he cultivated 300 acres until 1853 when he sold out to move to Oregon territory. He procured two heavy ox-teams of six yokes to a wagon and one extra yoke for his wife and five children, the oldest Byron a lad of twelve years, the youngest an infant of seven months. Thus equipped he began a long and tiresome journey on which he experienced cold winds, blinding snowstorms, burning suns, parching sands, terrific hailstorms, howling wolves

and Indian war-whoops and dances. He located on a donation claim of 320 acres on the Long Tom river in Lane county where he spent the remainder of his days dying 1885 in the 85th year of his age.

Reuben the youngest son of Adam Ellmaker was born in Perry county, Pennsylvania, June 3, 1816. At the age of 21 he migrated to Iowa with his brother Enos and his uncle Jacob. He acquired a large tract of land where he resided to his death 1898. He endured all the hardships and privations of a pioneer life. He was a useful citizen and held various offices. He was industrious, kind, hospitable, universally esteemed and beloved.

Nathaniel (Ignatius) the youngest son of John Leonard Ellmaker Sr. was born December 1751. He inherited the Ellmaker homestead where he lived until his death April, 1837. He took an active part in the Revolutionary war, furnishing aid for Washington's army at Valley Forge 1777-1778 for which he received thanks in letters from Washington. He was enrolled in Captain McConnell's company from 1780 to 1783. He was state senator in 1794. He had four sons.

Elias, oldest son of Nathaniel Ellmaker, attended the Latin school of Rev. ——— Smith, Pequea Valley, graduated at Carlisle, 1799, and at Princeton, 1802. He began the practice of law at Waynesburg, Pa., and died in Philadelphia when yet a young man.

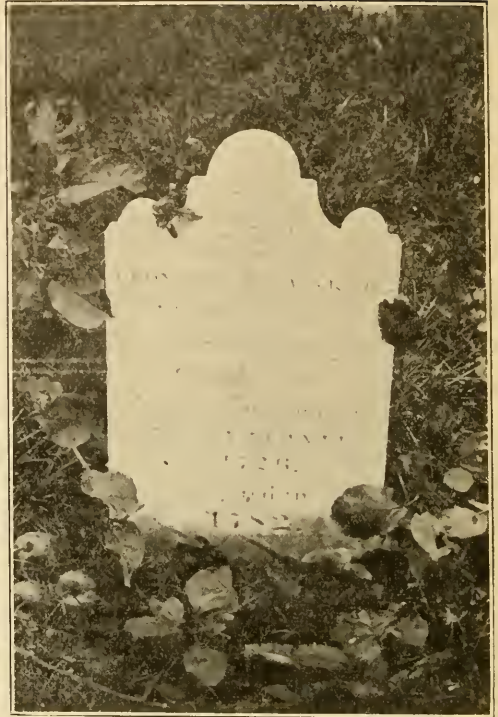
Amos, second son of Nathaniel Ellmaker, was born Feb. 2, 1787, was married to Mary Rachel Elder, daughter of Col. Thomas Elder of Harrisburg and died in the city of Lancaster, 1851.... He began the study of Latin at the age of ten under Charles Bradley at the old Hollow school in Leacock township, graduated from Princeton college in 1805 and completed his law studies in the school under Judge Reeves at Litchfield, Conn. He commenced the practice of law at Harrisburg and was soon elevated to a seat in Congress. He served also as Pres-

ident Judge, representative in the State Legislature....Attorney General of the State. In 1832 he was candidate for the Vice-Presidency of the United States.

Nathaniel, oldest son of Amos Ellmaker was born April 28, 1817. He studied at Beck's Academy, Lititz, Franklin Academy, Lancaster and took a course in law at New Haven, Conn. He read law in his father's office. He began the practice of law and soon rose to eminence. At the outbreak of the Civil War he was attorney for the Dunkers and Non-combatants and it was through his efforts that the Draft law was changed so as to exempt these sects from enlisting. He was married Oct. 1, 1844 to Cecelia, daughter of Christopher Hager, one of Lancaster's leading merchants.

Levi, third son of Nathaniel (Ignatius) Ellmaker was born at the old homestead in Lancaster Co., Pa., and died at his residence in Philadelphia, Pa., Feb. 9th, 1835, in consequence of an accident received while driving in his gig. He established himself in Philadelphia at the age of 14 years and at the age of nineteen was married to Hannah, daughter of John and Mary Richardson Hopkins, the latter being a descendant of one of the earliest settlers in the Pequea Valley, Lancaster county. He became a prosperous and influential Philadelphia merchant with large shipping interests in the West Indies, Mexico and Central America. He cultivated Art and Science, Music and Opera, coöperated with others in establishing institutions in the city, helped to establish a steamship line between Philadelphia and southern ports and became an extensive owner of coal lands in Schuylkill county. He is described as being over six feet in height, handsome, and attractive. He left no sons.

Matilda, daughter of Levi Ellmaker married first Alexander Stewart of New Orleans and second Rev. John Chambers of the Broad and Sansom



LEONARD ELLMAKER GRAVE
(PHOTO SEPT. 1887)

Street Independent Presbyterian Church, Philadelphia.

Mary, daughter of Levi Ellmaker, married Augustus Willis of New Orleans.

Caroline, daughter of Levi Ellmaker, married Col. William C. Patterson first President of the Pennsylvania Railroad. She was very active in the Philadelphia Sanitary Commission during the War of 1861-65.

Laura, daughter of Levi Ellmaker, married Robert Pettit of the U. S. Navy, leaving two sons: Henry, engineer and architect, identified with the Philadelphia Centennial and Paris Exhibitions and Robert Ellmaker, connected with the Pennsylvania Railroad.

Louisa, daughter of Levi Ellmaker, was married to Dr. Richard Maris, of Philadelphia, Pa.

Julia, daughter of Levi Ellmaker, married David Jewett Waller, of Wilkes-Barre, a descendant from Elder Wm. Brewster, of Plymouth Colony.

Esaias E. youngest son of Nathaniel Ellmaker was born June 19, 1802 at the Ellmaker homestead and died there November 27, 1867. He was

educated at Norristown, Montg. Co., New Garden, Chester county and later attended lectures on physics, chemistry and medicine. He was married to Sarah, daughter of Dr. John and Margaret Clemson Watson, the Watson and Clemson families being among the early pioneer families of Lancaster county.

River Brethren in Kansas

HOW THE COLONY THAT WENT OUT FROM LANCASTER COUNTY ABOUT 30 YEARS AGO HAS PROSPERED

From the Kansas Star



THIRTY years ago last month the first delegation of River Brethren came from Pennsylvania. They also came in a special train and brought with them their household goods and farming implements. It was said that they had \$500,000 in currency. They bought farms and prospered, until now they are the richest class of residents in Central Kansas, having the best farms and the largest crops of any of the Western farmers.

The big white houses scattered over the prairies are modeled after the old Pennsylvania homesteads, the former homes of most of the older members of the Western colony. Their barns are red and their houses are white, their horses are sleek and cattle take first place in the market.

For a long time their vehicles were odd four-posted carriages with curtains to keep out storms. Many of these are still used, but more River Brethren own motor cars than any other single class of farmers. They

come into church with their cars filled to the limit and enjoying the trips.

The River Brethren came to Kansas intelligently, but they came to preserve their traditions. Their homes show this. Not a gable is shown for looks and never a flaring weather vane. The disciple says it is inconsistent to put up lightning rods, hence none appears.

In business life they hold it wrong to foreclose a mortgage on a brother or oppose him in any way. It is permitted though to take a mortgage for security for debt. If one fails to meet his obligations he receives the advice and then the help of his brothers. The latter takes the form of a direct donation. One instance of this was seen once when \$5,000 was contributed by the brethren to help one of their number out of debt.

The church declares it is a sign of pride to have a photograph taken, though this rule is sometimes broken. Life insurance, secret societies, and divorces are unknown. In all their twenty-five years in Kansas there has not been a pauper, and only one criminal. No other class shows so good a record.

LITERARY DEPARTMENT

The Anointing

By Cyrus Elder, Johnstown, Pa.

Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.' James V.: 14.

*Scene: Pennsylvania. A farm-house kitchen. Time, night.
A company of women watchers. (Language, Pennsylvania German.)*

First Woman:

I do not like the howling of the hound,
It is regarded as the sign of death.
'Tis well the sick man sleeps.
I mind me when my mother pined away
I sat to watch as we are sitting now,
My brother with me, when we heard a noise,
As if some heavy body fell without,
Shaking the house; and going out
We could find nothing.

Second Woman:

That is a certain sign of death.

First Woman:

And I have often heard my mother tell
How in my father's illness, when as yet
We knew not it was mortal, on a day
In the long quiet of the afternoon,
When all had fared forth to the harvest field,
And she was all alone within the house;
As she sat nodding by the sick man's bed,
And gazing on the hollyhocks that flamed
In the hot sun along the garden wall,
She heard a knock upon the outer door,
And springing up in dread of some strange news,
And running out—no person could be found,
But all the pleasant farm-house and the grounds
Lay lonely in the quiet afternoon.

Second Woman:

That was a certain sign of death.

A Child:

Hush, did you not hear a noise?
I thought a voice came from the sick man's room.

Second Woman:

He wanders in his mind, and murmurs now
About the labors of the field and farm,
Which he shall nevermore go forth to do.

First Woman:

And I remember well that as I lay,
Most strangely wakeful, in an upper room,
While through the night the watchers down below
Waited upon my sister's parting breath,

There came what seemed to be a ball of fire
 In at the window and with noiseless blow
 It smote three times upon the chamber wall
 And passed away; and when I trembling called
 Unto a young child lying in the room,
 I found that he had wakened suddenly
 And seen the sight that made me quake with fear.

Second Woman:

It was a certain sign of death.

A Girl:

Do you believe these warnings?

First Woman:

I know not if I should believe or no,
 I dread them. When that yellowish spot
 Came on my hand, and would not wash away,
 And when Aunt Mary said in solemn voice
 That death would take away a near one soon,
 I laughed, and yet within three days' short space
 There was a coffin went forth from the door.

Second Woman:

Death's warnings as its ways are numberless.
 The summons never comes to quit the world
 Without a notice, or, 'tis better said,
 The world does never take its leave of us
 Without some ceremony, some slight sign
 To signify the time of parting near.

(A knock. Enter a company of men.)

Elder:

Peace be upon this house.

Second Woman:

The chamber door is open, pass within.

(They enter the chamber.)

Elder:

Brethren, we meet to do our office here,
 According to the usage of the church,
 And the commands of Scripture; earthly help
 For our sick brother owns its helplessness,
 And we will now invoke in humble trust
 The aid of One who can, if he will cure.
 Then let us pray.

(All kneel.)

O, blessed Lord,
 Thou who didst bring the dead again to life,
 Because of the great love his sisters bore him,
 We pray thee heal this brother whom we love.
 Yet not our will, but thine, O Lord, be done.

All:

Amen. Amen.

Elder Riving:

Dearly beloved, give me now your prayers.
 I do anoint with oil the head of our sick brother,
 That this sick head may be restored to health,
 Through grace divine, and this we humbly ask
 In the name of the Lord. Amen.

All:

Amen. Amen.

(*They sing.*)

O, death, where is thy sting,
Thy victory, O grave?
The Lord in Heaven will hear
And his anointed save.

Elder:

I do anoint with oil these hands
Of our sick brother, that their wonted strength
May come again to serve our earthly needs.
Ripe is the harvest and the reapers few,
Idle and rusted are the scythe and plow,
And weeds grow rank in the neglected corn.
Unpleasing this unto the Lord of all,
Who gives the early and the latter rains,
And gives the husbandman the will to toil,
For that he loves to see the fruitful land
Redeemed from waste and empty wilderness.
O, thou who art alone the strength of all,
Give strength unto these feeble hands we pray,
In the name of the Lord. Amen.

All:

Amen. Amen.

(*They sing.*)

The Lord will raise us up,
Our sins he will forgive.
His promises are sure,
We will believe and live.

Elder:

I do anoint with oil the feet
Of our sick brother, that the kindly earth
May feel their tread along its woodland paths,
In the long furrow, and the fallow field,
Keeping the world's ways with watchful care,
To keep the narrow path that leads to life.
And as it is commanded it is done,
In the name of the Lord. Amen.

All:

Amen. Amen.

Elder:

Grace, love, and peace be with you all,
Now and forevermore. Amen.

(*They depart. Scene closes.*)

Grumbiere Keffer

Letz Woch hen mer im Record katt vum de Grumbiere Keffer. Es hot mich arg interressirt was vum ihne gesagt worre is, just es hot mich gar net gesuht, dass gesaht worre s, Niemand dächt wisse, wu sell Unzeiffer her kummt.

Der Schreiber vun sellem Artikel hot gesaht, wer wisse dächt wu die Keffer her kumme, sott vun sich höre losse. Ich wees es, un will es euch sage. Sie sin, so schuhr wie alle hand anner unütz Stofft wu uf der Welt is for nix wie just die Mensche zu ploge, dem Deiwel sei Invention. Nau wunnert ihr verleicht wie sell is. Well, früher

wann die Bauere ihr Grumbiere geplantz katt hen, hen sie sich ruhig hiehoche könne un zusehne wie sie gewachse sin. Sie hen zufriede sei könne un nix hot sie geärgert.

Awer sell hot der Mister Deiwel gar net gesuht. Er gleicht's net wann die Mensche zufriede un in Ruh lewe. Do druf hen er un sei Private Secretary ihr Köpp zamme gesteckt un gestudirt for en Plan zu finne for die gute Bauere in ihre Ruh zu störe.

Endlich hot der Ehd gesaht: "Ich hab's."

"Was hoscht du?" "Why, Potato Bugs."

"Was sin sell for Dinger?" Un derno hen sie lang leis mit nanner geschwätzt, un die

Folge ware, dass im nächste Frühjohr die Grumbiere Keffer uf die Bauere losgelosse worre sin. Un wann nau der Bauer gern ansruhe däht, dann muss er naus un uf die Keffer Jagd mache, un dann werd net selte geschoite un wann der Bauer net en arg guter Mensch is verleicht noch mehner.

So is es grad mit de Mücke. Selle sin ah for nix Gutes in der Welt un sin ah im Deiwel sei Invention. Guck mol, was for Unheil so en kleh Ding in ere Kerch ahrichte kann. Es hockt Ehner ahdächtig unner der Preddig, do kummt en Mück un hockt sich uf sei Glatzkopp oder sei Naas un mit der Andacht is es vorbei. Er hot allerhand rachsüchtige Gedanke uf selle Mück, un so gehnt der Deiwel ah do sei Point.

Es werd Allerhand geröthe for die Grumbiere Keffer los zu werre. Do hot's kerzlich in der Zeitung geheese, for en Dahler däht Ehner ehm sage, wie mer die Keffer los werre könn. Wer der Dahler geschickt hot, dem is gesaht worre, er sott die Keffer fange, in der linke Hand hewe un mit der rechte am Bauch kitzle bis sie lache dähte un ihne dann en wenig Gift ins Maul schütte.

Ich wees en besserer Weg, un ihr könn mei Plän for nix hawe. Mer nemmt zweh schöne glatte Backsteh, oder ah zweh Holzklötz, un legt en Keffer grad mitte uf der unnerscht, un drückt dann mit dem annere Steh uf der Keffer bis er nimme greischt.

—H C. B. in Reformed Church Record.

Lost Customs

Do you ever think of the olden days
And the people we used to see?
Their simple life and simple ways
Were the things for you and me.

Where is the man with the barn door pants
Who pulled his boots with a jack?
The village doctor with physic and lance
Sending you—where you couldn't come
back?

Where is the fellow with his trousers lined
With tough unbleached muslin stuff,
Whose inside things were like a d hind.
The outside appeared rough?

Where is the man who wore the shawl
And carried the carpet bag?
The village dude whose brains were small
And carried a cider jag?

Where is the linen duster flirt
With a watch cord, key tied on,

His red bandana and hickory shirt,
Oh where, oh where has he gone?

Go back to the days of sassafras tea
They made us take in the spring;
Look at the mints in the attic and see
The dried apples on a string.

Those good apple pies with allspice in
And doughnuts made with a twist,
And three-cornered tarts made in a tin
And sausage thick as your wrist.

Makes one inquire of the old fashioned girl
And where has she gone so long?
Is memory all she has left to the world?
Just to be thought of in song?

Give us the good old grandmother days
Of homemade sweets and pumpkin pie
When we as rustics sang our lays,
And you to the woods may hie.

Anonymous.

Uncle Casper's Beauty Rose

Friends, let's honor without envy
Uncle Casper's beauty rose;
There are flowers very many
But none other like his nose.

First it was a gift of nature
Common to each man and beast;
But too frequent did he nurture
It with whiskey and a feast.

Soon he noticed with a gesture
Than it gained in size and hue,
Till at last it grew in stature
Overgrown and color blue.

Other roses all have thistles,
Not so uncle Casper's rose;
His has but a tuft of thistles
Sifting what's tuberculose.

Tanned and huffy like a hussar,
(From a snuff-box, it is true,
Comes its pollen), be assured sir,
As its odor so its hue.

Other flowers get less wholesome
When the fall winds chilly blow;
Uncle Casper's shining blossom
Only then begins to glow.

Often on a frosty morning
Does it show the brightest pearl;
When the snow and ice are forming
Then its banners just unfurl.

Therefore to its praise and glory
We this song so gaily sing;
Uncle Casper's grog-shop flower
Blooms in full from spring to spring.

J. W. Seip.

REVIEWS AND NOTES

"The Home-Coming" by Elsie Singmaster in McClure's for June is an exciting little story of the Battle of Gettysburg. The Hero is young Parson and the scene of action is "Parson's House," forever famous in Civil War history. The story is clear, dramatic and pathetic.

DAS HABICHTSFRAULEIN—Eine Dorfgeschichte aus dem Thüringer Wald—Von Rudolph Baumbach. Edited by Dr. Morton Stewart; Instructor in German at Harvard University. Cloth; 224 pp. Price 40c. Henry Holt and Company. New York. 1909.

"Das Habichtsfraulein" is a story of peasant life in the Thuringian Forest, one of the great forests of Germany; it is renowned for its picturesque scenery and rich legendary lore. The story gives a true picture of the strifes and feuds existing between the forestry officials and the wood thieves.

The tale is suited for elementary work; it is written in a clear, simple, colloquial style which acquaints the reader with the spoken language of the day. The text is supplied with copious, and yet judicious, notes; with a vocabulary, and with composition exercises which illustrate common principles of grammar. The introduction to the text is a fine piece of critical work, of the kind not always found in modern texts.

TRAINING THE TEACHER. Cloth; 16 mo. 270 pp. Price 50c. The Sunday School Times. Philadelphia. 1908.

This book has been approved as a First Standard Course by the Committee on Education, International Sunday School Association.

It is the joint work of several writers; as the book is divided into four sections in order to furnish the elements for the training-teacher course, each one of the writers takes one of the sections. The first section, "The Book," the Bible material which is the basis for Sunday-school work, is by A. F. Schauffler, D.D. The second section, "The Pupil," a short study in Psychology, is by Antoinette Abernethy Lamoreaux, B. L. The third, "The Teacher," a study in Pedagogy, is by M. G. Brumbaugh, Ph. D. LL. D. The last section, "The School," is by Marion Lawrence. There are also some supplementary chapters by Charles Oliver and Ira Maurice Price.

This is undoubtedly one of the best manuals for a teacher-training class that has yet come to hand. It is a remarkably

good, strong, compact, suggestive manual. It should accomplish much in helping to solve the serious problem of securing more and better teachers and better teaching in the Sunday-school. And to say that more and better teachers and better teaching are needed in the Sunday-school is saying something that is self evident and that has been said time and again. It is by adopting courses as suggested and outlined by this book that conditions can, and eventually will, be improved.

ONE YEAR COURSE IN ENGLISH AND AMERICAN LITERATURE—By Benjamin A. Heydrick, A. M. Chairman of English Department, High School of Commerce, New York City. Cloth; illustrated; 290 pp. Price \$1. Hinds, Noble and Eldridge, New York. 1909.

Mr. Heydrick, the author of this book, was born and raised in the western part of Pennsylvania. He obtained his education at Allegheny College and at Harvard University. He was formerly teacher of English in the State Normal School at Millersville, Pa. He is also the author of "How to Study Literature," and "Short Studies in Composition."

This may well be termed an era of histories of literature. But how different are they from the "manualistic" histories of literature of former years. The method of teaching literature by means of historical text-books has been discredited, because it supplants the literature itself; and the method of studying a few selected masterpieces is likewise unsatisfactory, because it leaves literature unrelated to history. It has, therefore, been considered unwise to use text-books without texts; or to use texts without text-books.

Consequently, the histories of literature of the immediate present are a compromise between these two extremes. And of these books the one at hand is the most recent and in some respects the most unique in its make up. It is a noble, and virtually, a successful attempt to cover the boundless and indefinite subject of English and American Literature in one year. The proportions are about equal; being about half and half. Each chapter is followed by a list of recommended reading, and each section has a list for memorizing.

The author practiced what he preaches in saying that the only way to write a short treatise of anything was to write it as such and not to abridge a larger one by reducing the scale. In this way many names unimportant and works uninteresting to the beginner are omitted.

The likes and dislikes of all are not the same; so in making a list of writers, or books, one is very apt to run counter to the taste and feeling of others. Only one of the several instances will be mentioned where the author's good judgment might seem at variance with the opinion of others.

One can hardly see by what criterion writers like Lafcadio Hearn and James Lane Allen are included at the expense of Henry VanDyke, whose name is not even mentioned. Hearn was neither Jew nor Gentile; neither Greek nor Barbarian; neither white nor black; neither English nor American. What he wrote has done little and will do still less to influence life and literature either English or American. And if art is to exist for art's sake and nothing else, then the writer from the "Blue Grass Region" may possess a position more or less enviable; but if art is to exist not for art's sake but for life's sake, then surely the writings of VanDyke are far nobler than anything Allen ever wrote. For surely the sane and wholesome philology far outweighs the depressing fatalism of the "Reign of Law," or even of "The Choir Invisible." And the writings of VanDyke in addition to expressing a wholesome philosophy of life are by no means devoid of fine literary art. One might also wonder why Furness was included at the expense of Hudson and White as Shakespearean scholars, or simply as authors.

In the selections for memorizing one might also feel inclined to make changes. Surely Whittier is one of the most quotable of American Poets; and the three little stanzas of twelve lines hardly show him at his best. Why not add from "Snow-Bound" the following extract, as fine a sentiment as the Quaker Poet ever expressed?

"Alas for him who never sees
The stars shine through his cypress-trees!
Who, helpless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

In Collin's *History of Kentucky* it is stated that Captain Jacob Yoder took the first flat boat down the Ohio and Mississippi* rivers to New Orleans in 1782. Collins says: "The late Capt. Jos. Pierce, of Cincinnati, Ohio, had erected over the remains of his old friend Capt. Jacob Yoder an iron tablet (the first cast west of the Alleghenies) thus inscribed: 'Jacob Yoder, was born at Reading, Pennsylvania, August 11, 1758, and was a soldier of the Revolutionary army in

The book is written in a style which enables the pupil to get the thought from the printed page. By omitting many unimportant names the book is made readable and fresh, in fact it is literature itself. The book is highly suggestive and workable.

History of the Hebron Lutheran Church,

Madison County, Virginia from 1717 to 1907, by Rev. W. P. Huddle, Pastor, 116 pages, cloth \$2.00. Postpaid. For sale by the author, Madison, Va.

This volume is the result of investigations begun in 1904 carried on "to preserve in permanent form for my people and the church at large, the facts concerning this the oldest Lutheran congregation in the South."

The author spared no expense or labor to make the book reliable, interesting, credible and deserves praise for the success of his efforts.

The book traces the history of early Germans in Virginia, the founding of the church at Madison, its career to the present. We quote the following:

"Today after a lapse of 167 years it still stands as a monument to the piety, industry, and persistent efforts of these German Lutherans to establish the church of their fathers in the new world. The congregation is known to have been in continued existence for at least a hundred and seventy-four years, and is the oldest of the Lutheran faith in Virginia and in the South. The original part of the building is the oldest Lutheran church built, still used and owned by Lutherans in the United States. It is older than the Trappe church near Philadelphia. The "Old Swedes" church (1699) at Wilmington, Delaware, and the Gloria Dei (1700) at Philadelphia, Pennsylvania, are both older and were built by Lutherans, but they have long been in the possession of the Episcopalians. The history, therefore, of this church building and congregation should be of much interest to Germans and especially to Lutherans."

We believe no purchaser will regret buying the book and can recommend it heartily and unreservedly to our readers.

1777 and 1778. He emigrated to the West in 1780, and in May, 1782, from Fort Redstone, on the Monongahela river, in the first flatboat that ever descended the Mississippi river, he landed in New Orleans with a cargo of produce. He died April 7, 1832, at his farm in Spencer county, Kentucky, and lies here interred beneath this tablet.'" Fort Redstone is the name that was first given to Brownsville.

From Swank's *Progressive Pennsylvania*.

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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Clippings

—At Bonnie Brae Park, near Spring City in the Schuylkill Valley, 300 descendants of Gerhard Brownback, coming from all parts of Montgomery and Chester and Philadelphia Counties, met in the third annual reunion of that family and formed the Brownback Memorial Association. Ultimately this association will have far in excess of 500 members.

Gerhard Brownback was an early Pennsylvania pioneer, born in the Providence of Wittenberg, Germany, in 1662, who emigrated to Pennsylvania about 1683. He sailed from Amsterdam in the vessel Concord, arriving in Philadelphia on October 6, 1683. He settled in Germantown and married a granddaughter of David Rittenhouse, whose brother was the first manufacturer of paper in the colonies as well as the first American bishop of the Mennonite Church.

The constitution of the Brownback Memorial Association was adopted, a membership fee decided upon and the disposition of funds planned to be expended on historical researches and the preservation of valuable records of the family.

—Former Governor S. W. Pennypacker expects to plant ten acres of his farm at Schwenksville with forest trees and set an example for forestry. This is a plan that every farmer ought to adopt. Every farmer should have some timber trees at least. At the present price of lumber it is one of the best paying crops a farmer can plant.

—At the annual Alumni Day exercises at Lehigh University it was announced that John Fritz, of Bethlehem, the veteran ironmaster and metallurgist, would give this

noted technical institution a thoroughly equipped and modern engineering laboratory. This gift, valued at \$50,000, is one of the largest ever received by the University.

Mr. Fritz, for more than 30 years, has been a trustee of Lehigh.

—Macungie, Pa., enjoys the distinction of having a citizen born May 31, 1812 and there fore 97 years old. An exchange says of him:

"While sight and limbs are no longer as keen and strong as they once were, his memory is as keen as ever, and he remembers scenes and incidents of his childhood days as well as ever, and greatly enjoys the company of visitors. A few weeks ago he had himself measured for a suit of clothes and considers himself good for a century run at least. Mr. Ganner is the oldest of 11 children, of whom three sons and three daughters still survive. He was brought up on his father's farm and continued to be a farmer until thirty six years ago, when he retired from active work, although he has not altogether led a life of idleness and ease but has carefully looked after his interests in the properties he owned."

—Milton, Pa., indulged in a three day old home week celebration the first week in July. The North American says:

"Two of the big reasons why Milton has gone to the trouble of covering itself with flags and bunting and has taken on the American holiday appearance, according to Postmaster Hopkins, who conceived the idea of the affair a year ago at Williamsport's Sons of Veterans' annual encampment, are: "This town doesn't take a back seat for any of them in the matter of civic

pride, and as for its history, it needs only to be mentioned that Milton has lived seventeen years beyond the century mark."

Milton was founded in 1792, and in 1880 a disastrous fire almost swept the little village off the map, and it was forced to begin its career all over again. In those early days it was known as "Mill Town," because there was established along Limestone run, on the present site of Shimer's pumping station, the only grist mill in this part of Pennsylvania.

The progress of the struggling borough got a hard jolt by the fire, but the business men were made of proper stuff and they "stuck to it." As a consequence, the post-office does a bigger business today than any other in a place of this size in the state, and the railroad tonnage from the manufacturing plants is a source of much rivalry among soliciting agents of the Pennsylvania and Reading systems."

An old German woman became ill and was taken by her husband to a hospital for treatment. The first day she was there, when her husband called to inquire about her, the doctor said she was improving. On the second day he was again told she was improving and on the third and fourth days the assurance was the same. This was very encouraging to the old German but when he called on the fifth day he was told that his wife was dead. In his grief he sought his favorite saloon to drown his sorrow. "Vat's de matter?" asked the sympathetic bartender, noticing his customer's despondent condition. "Ach! My vife iss dead," replied the German. "So? Vat did she die of?" asked the bartender. "Improvements," replied the bereaved husband, calling for another glass of beer.

The good minister of old Hill church while preaching one day said, "Stellt euch vor," meaning imagine to yourselves, but some of his hearers understood him literally and presently one of them nudged his neighbor and said, "Hans mir solle uns vorstellen," and then a number left their seats and surrounded the altar. The minister seeing they had misunderstood his language ceased preaching, delivered a brief Anrede to them, bade them return to their seats and then continued his sermon.

—Related by Rev. U. Henry Heilman.

—Jacob E. Dreisbach was born March 17, 1823, in Union Co., Pa., and died May 11, 1909, at Carthage, Mo. He was the third son of Rev. John Dreisbach, co-laborer and close associate of Jacob Albright, founder of the Evangelical Association. At the age of 8 years the subject of this sketch moved with his parents to Circleville, Ohio, where he grew to manhood. In 1844 he was married to Catharine Wagner. Three sons and two daughters were born to them, by

whom also he is survived. In 1853 he moved to Findley, Ohio, and in 1868 to Pond Grove, Indiana, near the city of Lafayette. During his sojourn here he was licensed as a local preacher by the Indiana Conference. In 1870 he joined the westward moving tide and moved with his family overland and settled on a farm near Carthage, Mo. The General Conference, in session at Allentown, Pa., elected him superintendent of the Ebenezer Orphans' Home, which charge he creditably maintained for nearly eight years. Returning to his home in Missouri, he served the church and the community in a local relation as opportunity presented itself and need demanded. Since 1892, when his companion died, his comforts were ministered to in the home of his son, William, in the city of Carthage. The funeral service was largely attended. The body, borne by six grandsons, was tenderly laid to rest in Park cemetery.

—William S. Huber, died at Lebanon, Pa., on May 24, 1909. Dr. Huber devoted his practice entirely to dentistry in which he established a large and lucrative practice. He was president of Select Council in Lebanon and took a deep interest in everything concerning the welfare of the city. The "News" of that city says of Dr. Huber:

Possessed of rare judgment and conservative in all his business affairs, Dr. Huber, was called upon a number of occasions to serve his party, which he did with lasting credit to himself and his constituents. He was elected a member of the board of city school control from the Second ward and was in the board at the time of the erection of the Lebanon High School building in 1889. He was also elected to city councils and was serving his second term of four years as a member of Select council, over which body he was the presiding officer, having been elected president in 1908 and re-elected this year. In all municipal matters Dr. Huber exercised the same careful, conservative judgment which marked his conduct of his own private affairs and his loss to the city is a material one.

—This year it is just 200 years since the founding of the Palatinate Colony in the counties of Kerry and Limerick in Ireland by 800 farmer-families induced to leave their homes in the Rhemish Palatinate devastated by the French. Irish lords and the Irish parliament supported the enterprise. These German immigrants as well as French refugees did everything in their power to improve the agrarian condition of the island and they stayed there for 100 years. The sullen dislike of the improvident Irish tillers on the one hand and the senseless agrarian policy of the London government on the other hand at last forced the foreign settlers to leave for ever.

—The Lutheran.

—American tourists who have recently visited the grave of William Penn have been hurt by the neglected condition of the resting-place of Pennsylvania's founder. The grave is at Chalfont, St. Giles, Buckinghamshire, twenty miles from London.

Among numerous Americans who have already made an automobile trip out to this Mecca of all good citizens of the United States this summer is Dr. Walter Lindley, of Los Angeles, Cal. Dr. Lindley is highly indignant at what he describes as the disgraceful manner in which Penn's grave is kept.

"If such little reverence is going to be paid by Englishmen to Penn's resting place said Dr. Lindley, "we Americans must take the great American colonizer's bones to Pennsylvania and raise a fitting monument to them.

"Jordan's burial ground is a small rough inclosure at the back of the Friends' Meeting House at Chalfont, St. Giles.

"I found that Penn's grave was all but unmarked! Only a small stone distinguished his grave from others. Weeds and rank grass almost obliterated the inscription."

—At historical old Crown Point where three centuries ago Samuel De Champlain with his Algonquin allies engaged in battle against the Iroquois, a struggle which has been described as one of the cardinal events of American history, there were held in July a week long ceremonies undertaken by the states of New York and Vermont in celebration of the tercentenary of Champlain's discovery of the magnificent lake that bears his name.

—Miami university, Oxford, Ohio's oldest institution of higher learning, celebrated its centennial in June. For six days the town and college were given over to the enthusiasm of the alumni and undergraduates, joined in celebrating the one hundredth anniversary of the founding of the college that has turned out many men distinguished in the history of the state and the nation.

The centennial address, the chief oratorical feature of the week, was delivered by Dr. Henry Mitchell MacCracken, chancellor of New York university, who was graduated from Miami in 1857.

In 1892 Miami had the honor of having two of her sons named as candidates for president and vice president on the Republican ticket. They were Benjamin Harrison and Whitelaw Reid. The famous war governors of Ohio, Indiana and Illinois—William Dennison, Oliver P. Morton and Richard Yates—were Miami boys.

—Somewhere about 1683, when William Penn was outlining comprehensive plans for a city along the Delaware, Thames

Kundras, a German, came to this country. He settled in Germantown, married, and one of his sons was Henry Conrad—the name being a literal translation of the original Kundras. Henry Conrad, about 1711, removed to Whitpain township, purchasing about 300 acres of land, where he became the grandfather of John Conrad. It was the descendants of John Conrad—notice the change of name again—and Sarah Conrad, his wife, who comprised the Conrad Family Association, who took part in the Conrad Family Reunion at Willow Grove Park, Pa., June 20, 1909.

John and Sarah Conrad were married in Plymouth about 104 years ago, and had 12 sons. Two of these sons are still living—Louis Conrad, who retains the original spelling of the name, and Isaac Conrad. They are 83 and 81 years old, and Louis is president and Isaac the vice-president of the association. They were re-elected recently, as were Fassett Conrad, of Ambler, treasurer, and Miss Ella S. Park, of Horscham, secretary.

—The new Christ Lutheran Church, Oley, Pa., was dedicated May 30. The Rev. Dr. E. S. Brownmiller, the pastor, had charge of the service. He has served as pastor since 1870, succeeding the late Rev. T. T. Jaeger.

Historically Christ Lutheran congregation ranks with such old-time bodies as those at Trappe and Falckner Swamp. It dates back to that period when itinerant ministers traveled from Philadelphia through the Skippack, Trappe, Goshenhoppen, Falckner Swamp, Oley and Tulpehocken regions, forming congregations wherever there were two or more persons.

—Historic Donegal Presbyterian Church, in East Donegal township, was the scene June 16 of a reunion of the descendants of the original members of the congregation who were active during the revolutionary period. Scores of persons from Lancaster, York, Dauphin and Cumberland counties were present.

The first service was held in the morning, presided over by John E. Wiley. Hugh Hamilton, of Harrisburg, read a paper on "The Results of Presbyterianism in Pennsylvania," and A. J. Cassanova, of Washington, D. C., gave an interesting sketch of the "Pattersons and McCauslands." Miss Lillian Evans, daughter of the late Colonel Samuel Evans, one of the historians of old Donegal, also read a paper, as did Dr. H. A. Orth, of Harrisburg.

Donegal is the oldest Presbyterian church in this section, it having been organized in 1714 by Andrew Galbraith. During the revolutionary war it sent nearly every male member to the army, and seventeen of them held the rank of colonel.

Among the early members of the congregation was one of the ancestors of President McKinley.

The present edifice, which is in excellent state of preservation, was erected in 1730. A curious story is told of its construction. An old horse, used in hauling material to the site, died suddenly, and its carcass was buried under the pulpit. The body was beheaded, and the head, after being "cured," was placed in an aperture in the pulpit. Some years ago, when the church was being remodeled, the head was discovered.

—Quakertown, Bucks county, Pa., claims to have in the Richland library the third oldest in Bucks county and the seventh oldest in the United States. It was organized by Friends 1789, opened with 131 books, chartered in 1795 by Abraham Stout, Everard Foulke, Israel Lancaster, Samuel Silvers, Joseph Lester and Israel Foulk, has at present a collection of 3000 volumes and may be housed in a new library building if the agitation now carried on yields enough money. We regret that space forbids our printing the original list of books, interesting and eloquent, valuable as these are.

—Marion D. Learned, professor of German, at the University of Pennsylvania, was received in June by Emperor William.

His majesty talked with animation for an hour.

Professor Learned's "Life of Pastorius" was mentioned, and upon the emperor expressing curiosity concerning this work, the professor asked leave to present him with a copy. The Emperor replied that he would be pleased to accept it, and the professor will send him an especially bound volume.

Professor Learned, accompanied by his wife, is preparing for the Carnegie Institute a record of the documents in the government archives pertaining to the historical relations of the German states with America.

—The Pennsylvania History Club was recently organized at Chester, Pa., the membership of which is restricted to those who have engaged in some serious work on an important phase of Pennsylvania. Among charter members, are: Professor Herman V. Ames, Dr. Martin G. Brumbaugh, Hon. Hampton L. Carson, Professor Edward P. Cheyney, Professor John Bach McMaster, Henry C. Mercer, Dr. Ellis Paxson Oberholtzer, the Hon. Samuel W. Pennypacker, Edward Robins, Joseph G. Rosengarten, Cheesman A. Herrick, Amandus Johnson and Professor Marion D. Learned.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M. A. LL. M.

EDITORIAL NOTE.—Mr. Fuld has kindly consented to give a brief sketch of the derivation and meaning of the surname of any subscriber who sends twenty-five cents to the Editor of THE PENNSYLVANIA-GERMAN for that purpose.

VIII. SCHNABEL.

The name SCHNABEL is derived from the German word which means the beak of a bird. This word occurs in the phrases ER SPRICHT WIE IHM DER SCHNABEL GEWACHSEN IST. He does not mince words and DAST IST NICHTS FUER SEINEN SCHNABEL. That is not to a taste. The name was subsequently corrupted successively into SCHNEBEL, SCHNEBLE and SNEBLE, the spelling of the two latter names indicating that they were mistaken for diminutives of endearment. When an attempt was made to translate these names into English they became SNAVELY and SNIVELY.

As a surname SCHNABEL has a three-fold derivation and meaning. In the first place, it was applied to anything sharp and hence also to an individual who was considered sharp or above the average in intellectual ability. This meaning of the word is betrayed in the derivatives SCHNABELSCHUHE, pointed shoes, and SCHNABELZANGE, pincers or nippers. Secondly it was applied to a man who was very much in love with his wife. The words SCHNAEBELN meaning to bill and coo or kiss and SCHNABELEI kissing are evidences of this meaning. And thirdly, the name was given to one residing. "At the sign of the beak" AM SCHNABEL, a name given to many inns and derived from the sign at their doors.

IX. LAUBACH.

The name LAUBACH is derived from two German words LAU and BACH. LAU means mild or lukewarm, as in LAUES WETTER, mild weather and BACH means a brook or small stream. The name LAUBACH was applied to one residing on the banks of a stream having mild water,—that is, water which was not distinctly cold.

X. BLOSS.

Several derivations for the name BLOSS have been suggested. It was applied to a man who actually naked or to a man who was so brave as to go into battle without armor. It was applied to a man so poor as to be destitute, as is shown by the phrase IM BLOSSEN SEIN, meaning to be deprived of the necessities of life. It was given to the residents of a bare country,—a stretch of land which was not fertile. And finally it was given to one residing "At the sign of the naked man," a name given to some taverns and derived from the sign displayed at their doors. The name BLOSS was generally given either to a very brave man or to a very poor man.

LEONHARD FELIX FULD.



Hesse Krentz

In the May issue of THE PENNSYLVANIA-GERMAN we called attention to the term *Hesse Krentz*. In Papers read before the Lancaster County Historical Society we find this (Vol. IX, No. 8)

"For an X is a "hex" in funny old Berks, Of bad luck a token—the devil's own words, When writ on a back by two cross gal-lous straps, The safer suspender is one that ne-er laps."



What is a Dutchman?

Wm. Craig, author of "Die Alt Kette Brück" which appeared in the June PENNSYLVANIA-GERMAN writes as follows: "The article induced an Ohioan to write me very commendatorily. He could not understand how a Scotch-Irish subject could write such good *dutch*." This leads us to ask the question, What is a "Pennsylvania-Dutchman?" If the use of the dialect is a mark, shall we call the colored brethren, or the offspring of the colored race and the Indian *Dutch* because they speak the dialect—if descent is proof what shall we say of those who deny their ancestry and know nothing of the dialect? Are these Dutchmen? What is a Dutchman?



Spelling of the Dialect

Reading, Pa., June 21, 1909.

Mr. H. W. Kriebel,

Dear Sir:

I am greatly pleased with your recently adopted form of rendering the Pennsylvania German dialect, as used in "The Old Chain Bridge" of the June number. I have written

many articles in the dialect during the last thirty years in connection with editorial notes, and have always employed the form now adopted by you. Of course in some minor points your form differs somewhat from mine, but not very materially. It is always wrong to use the English spelling and pronunciation in rendering the dialect. The dialect is German not English. Of course the English words included in it must be spelled English.

My principal object in compiling the volume entitled "Pennsylvania German" was to present the dialect in what I considered the proper form, and I am glad to say it has met the approbation of many of the best judges. Yours truly,

DANIEL MILLER.



"Mike Moyer's Mush Mehl"

Akron, Ohio, June 19, 1909.

Editor PENNA.-GERMAN:

In reply to a piece I find in June number of P. G. page 301, I give the following:

My wife tells me that in her father's family they used to say: "Miller Mike Moyer, musht meiner mammy mush mael mahla, my mammy mus mich meshta mit mush."

Michael Moyer, whose father came from Berks Co. for many years operated a grist-mill in Musser's Valley, at the foot of Jack's mountain, in Snyder Co., Pa. My wife was raised nearby and her father (Jacob Bingman) had much of his grain ground at Mike Moyer's mill. Jacob Bingman's grandfather was Capt. Frederick Bingman who also came from Berks Co.

A SUBSCRIBER.

A reader raised in the eastern part of Berks county reports the following wording: Mei Miller musz mer Mush Mehl mache. Mei Mutter musz mer Mush mit Milch mache.



INFORMATION WANTED

Waltz Family

Samuel W. H. Waltz, Linden, Pa., has in preparation a History and Genealogy of the Waltz Family in two volumes. The ancestors of this family migrated from Germany to America in 1801 and their descendants now number several thousand. He will be pleased to correspond with parties interested in the family.

Rhodes Family

Wanted—Information of any kind relative to Mark Rhodes or Rodes who married Catharine Heiss, of Germantown. He

served in the War of the Revolution, was in business in Philadelphia after the Revolution. Member of the Carpenters Society of Philadelphia. Can his place of birth be given? It is supposed to be Reading. He is supposed to be the son of John Rhodes. Any information about this Mark Rodes or Rhodes will be very greatly appreciated.

Very Truly,

MARY NASSAU.

424 West Cheltenham Ave., Germantown, Phila.



Stabley Family

Christian Stabley was married to _____

Among their children were

1. Adam.
2. _____, married Henry Seitz.
3. Barbara, married youngest son of Michael Miller who came from Wurttemberg, Germany; prior to 1755.
4. John, born 1788 in Baltimore or Shrewsbury, York Co. Died Md., 1858, Wayne Twp., Clinton Co.

He married 1st Susanna Sechrist, born 1792, Shrewsbury, York Co., she died Clinton Co., 1841.

He married in 1842 Magdalena Keener, of York Co.

Christian Stabley was killed by accident, in Baltimore. His wife married 2nd by Eyer and lived Selings Grove, Union Co. Wanted.

1 Name of wife of Christian Stabley. Gravestone record of both.

2. Names, birth and death record of parents of Susanna Sechrist.

E. Q. N.



Glendenning Family

Robert and John Clendinen emigrated to Pequea, Lan. Co., from North of Ireland and soon moved to Irish Settlement.

Robert, lived near Catasauqua. _____ Wanted, information of Robert, name of wife and where buried?

"Notes and Queries" Egle, 1897. Page 7. Wm. Glendenning, married Dec. 2, 1762, Anna Leviston at St. James, Church, at Lancaster, Pa.

Were these of the same family or in any way related to John Clendenin who married Rebecca De France in 1788? (Dauphin Co.) or may they belong to same Family Line as descendants of Charles C. for whom Charleston, West Virginia was named?

E. Q. N.



Kline Family

THE PENNA.-GERMAN, May, 1909, under "Historic Lititz" mentions Michael Klein and wife.

History of "Dauphin and Lebanon Counties, Pa." W. H. Egle, under Lebanon Co., Page 340 gives, _____ Michael Kline of Derry died prior to 1796 and had children

1. Geo.
2. Freeny m. Michael Quiggle.
3. George m. Geo. Wild.
4. Jacob m. Elizabeth — Lan. Co.
5. Leonard.
6. Nicholas.
7. Magdalena m. Adam Frish.
8. Margaret m. Geo. Bauman.
9. Dorothy m. John Bauman.
10. Barbara m. Geo. Geiger.
11. Susanna m. John Brown.
12. Gertrude m. Hartman Morrett.
13. Daniel.
14. Michael.

Can these be the same or different families?

Wanted, Some information of Freeny (likely, Frances) Kline. Also name of wife of Michael Kline and his Revolutionary War Record.

I believe No. 2 to be my ancestors, one line.

(Mrs. D. W. Needler) Ella Quiggle Needler, 1135 Greenwood Terrace, Chicago, Ill. A Subscriber, June 27, 1909.

Historical Societies

Lebanon County Historical Society

Rev. U. Henry Heilman, A. M., of Jonestown, Pa., rendered a valuable service to his community, his freundschaft, his county and his state by preparing his "Descriptive and Historical Memorials of Heilman, Dale, Penna.," which was read before the L. C. H. S. April 16, 1909 and has been issued in a pamphlet of 55 pages. He wrote because he could not resist. The reader can sit down and by reading live the rural life of Heilmandale though a stranger to

the place. If you want to get a glimpse of historic Pennsylvania-Germany read the book.



The Pennsylvania Society

This prosperous and far famed society has issued its Year book for 1909 from which we quote the following:

"The Pennsylvania Society was organized on April 25, 1899; its membership on December 31, 1908, was 935, of which I

was honorary, 442 resident, and 492 non-resident. Its specific object, as stated in its constitution, is to cultivate social intercourse among its members, and to promote their best interests; to collect historical material relating to the State of Pennsylvania, and to keep alive his memory."—The Appeal of the Society to Pennsylvanians rests on the extraordinary rapidity of its growth, which, far outdistancing that of any similar organization in New York, has, in ten years, become the largest of the State Societies of America."

The present volume contains over 200 pages, almost 100 illustrations, and presents a popular summary of historic endeavor relating to Pennsylvania obtainable in no other publication. Information respecting the Society can be secured at the office, 218 Fulton Street, Hudson Terminal Block, New York City.



Bradford County Historical Society

This society issued this year a 48 pp. souvenir program of its Home Coming and Old People's Days Exercises, June 24, 25, 26. Half of the pages are filled with advertisements by the business men of Towanda; the rest of the pages are devoted to the program and interesting historical data concerning the county. The "ads" show that the business men of the community take an interest in history and that some body must be at work making things go. Seemingly the Society gets at things from the "popular" rather than the scholarly, erudite and academic side. We cull the following from the pages of the program: "The first permanent settler within Bradford county was Rudolph Fox, a German,

who in May, 1770, located near the mouth of Towanda creek in Towanda township. The first white child of pioneer parents born in Bradford county was Elizabeth Fox (Mrs. William Means), daughter of Rudolph Fox. She was born September 1, 1770; died July 21, 1851.



Historical Society of Berks County

The proceedings of this society are published in pamphlet form annually and when of sufficient bulk are bound in a volume and indexed. Vol. 11, No. 4 of the "Transactions" contains the papers contributed to the Society during the year 1908. These papers were: Berks County in the French and Indian War; The Earliest Japanese Visitor to Reading. The early Moravian Settlements in Berks County, The First Newspaper in Pennsylvania.

We quote the following from President Richards' Annual Address:

"While we are grateful to all who have aided in advancing the interests of the institution, and contributed the means to purchase our present building, I hold to the opinion that it is time to pave the way for the realization of still greater things. Projects for the promotion of material and business enterprises are usually successful in this community. With a tithe of the degree of perseverance devoted to these, applied to so creditable and desirable an undertaking as the acquisition of a new site and the erection of a commodious fire-proof building for the use of the Historical Society of Berks County, there is no reason to doubt the probability of the accomplishment at no distant day of what we all hope eventually to see realized."

William H. Speicher, a resident of Stoyestown, Somerset County, writes of the old stage houses as follows: "Stoyestown had several of them. Here passengers secured a hasty meal while a change of horses was made, and the present generation can not realize the commotion that was caused by the arrival and departure of half a dozen stages of rival lines with horns blowing, streamers flying, and horses on the full run. Sometimes as many as thirty stages stopped at one of these hotels in a single day. Most of them were drawn by four horses, but in climbing the mountains six were frequently used, for the accomodation

of wagons and drovers the road houses, with large wagon yards, averaged one for every two miles along the road. These were built especially for the purpose and consisted principally of a large kitchen, dining-room, and very large barroom, the latter also serving as a lodging room for the wagoners and drovers. Six and eight-horse teams were usually accompanied by two men, and all of them carried their own bedding, which was spread out on the barroom floor before a huge log fire in the chimney place in the winter."

From Swank's Progressive Pennsylvania.

The Pennsylvania-German

Vol. X

AUGUST, 1909

No. 8

History of the Plainfield Church

By Rev. W. H. Brong, Pen Argyl, Pa.

(CONCLUDED FROM JULY ISSUE)

REV. CASPER D. WEYBERG, D.D.



THE first regular pastor was a Swiss by birth. He came to America during the winter of 1762-3 as we learn from the Minutes of Coetus which was held in Philadelphia, May 5 and 6, 1763. There had however been preaching in the Easton charge of which Plainfield was a part, before Rev. Weyberg began his labors here.

Dr. Harbaugh says in his "Fathers of the Reformed Church" that "some irregular, self-constituted ministers had preached there before him." But evidently some regularly constituted ministers also preached in the charge as we infer from the Minutes of Coetus held at New Hanover, Pa., June 30, 1762, where we are told that "Simon Friesbach (?) a delegated elder from Easton submitted a petition of said charge concerning a minister. The Coetus was pleased to return a written answer to him in which the charge was notified that this matter had not only been laid before the proper authorities, but that also the Rev. Deputies of the Synods of South

and North Holand had considered the matter and had called Dr. Weyberg for them. Until the arrival of the latter, they shall be served occasionally by the brethren of the Coetus." The first time that this charge made a request for a minister of which we have any record was at the annual meeting of Coetus in the spring of 1760. But because of the scarcity of Reformed ministers they had to wait three years before they got one. Rev. Weyberg upon entering the charge at once set about doing things "decently and in order" as he wrote on the first page of the Plainfield Churchbook. At the annual meeting of Coetus held May 5 and 6, 1763, Rev. Weyberg was asked by the delegate elder of a congregation on the Lechaw (Lehigh) to supply their church also with preaching. Whereupon Dr. Weyberg declared that he had already three churches, and hence it would be very difficult to serve them also, but he consented to preach for them occasionally. The three churches reported by Rev. Weyberg as consisting the charge were evidently Easton, Dryland and Plainfield.

Dr. Weyberg served this charge however only for eight months when he accepted a call to Race Street Church, Phila., at that time the largest Reformed congregation in Pennsylvania; the following spring May 2, 1764 he reported for his new charge 180 families, also that he had baptized 46 children and received 70 members on confession since October, 1763.

Dr. Weyberg received the title of D.D. in 1788 from the "English College of New Jersey." He left no photograph, but is described as having been "tall and slim" and always carried his Bible under his arm when on his way to church. During the Revolution he was taken prisoner when the British invaded Philadelphia and his church was used for a hospital. Of his family little is known. In the Minutes of Coetus for Sept. 7, 1768, he was said to be absent on account of the illness of his wife.

He died Aug. 21, 1790, after having served his Philadelphia church faithfully for 26 years; he was buried in what is now Franklin Square, Phila. He left a son named Samuel who entered the Reformed ministry and labored mainly out in Missouri.

REV. JOHN DANIEL GROSS

During the vacancy that followed Dr. Weyberg's pastorate, Rev. John Daniel Gross supplied Plainfield and other vacant congregations with his charge which consisted of Allentown, Egypt, and two other congregations. In the meeting of Coetus held at Lancaster in May, 1765, he reported for nine congregations which he served of which Plainfield was one. The old Churchbook of the Plainfield church has 12 baptisms recorded for the year 1764 and 11 for 1765. In the Coetal Minutes of 1773 we are told that he left his congregations in Pennsylvania about a year ago, and accepted a call in the State of New York. Reasons for leaving for Allentown charge he gave in a letter to Coetus as follows:

1. Unkindness, obstinacy, negligence of the members in attending di-

vine services. 2. Injustice in withholding and retaining his salary.

REV. FREDERICK L. HENOP

The third pastor of Plainfield was Rev. Frederick L. Henop who appears for the first time before Coetus in October, 1765, having a call to become pastor of the Easton charge.

This is also the first notice we have of him as a Reformed minister. He said at this meeting of Coetus that he was well pleased with the congregations of the Easton charge and would take them under his ministry. The elder from Easton then further explained that Easton, Greenwich, Dryland and Plainfield were united and that these congregations would pay a salary of 75 pounds, free residence and necessary firewood per annum.

The "free residence" and "firewood" in the call would naturally imply that he was a married man.

But in the report to Coetus in 1769 it is stated that he is "not married." It is however possible that he was married when he located at Easton and that his wife died some time prior to 1769.

In 1766 he reported the membership of the Plainfield church as 24 families and 14 children baptized, 23 received as members and 32 at school. And in 1767 he reported merely 24 families and 11 children in the school. On Sept. 7, 8 and 9, 1768, Coetus was held in Easton at which a call from Frederick, Md. to Rev. Henop was considered; when Coetus resolved that "whereas Easton, Greenwich, Dryland and Plainfield opposed it strenuously it was left to the decision of Mr. Henop whether and when he would actually accept this call."

Rev. Henop seems to have decided to stay in the Easton charge at least did so for another year, when the Frederick congregation again urged him to accept their call. Coetus also advised him to accept it, which he did at the annual meeting held Sept. 20 and 21, 1769. He remained pastor at

Frederick for 14 years when he received and accepted a call to Reading. But before taking leave at Frederick he died suddenly and his body lies buried under the Frederick church.

Rev. JOHN WILLIAM PITHAN

The next pastor of Plainfield was **Rev. John William Pithan** who had just arrived from Germany to visit some of his friends as he claimed and so presented an application to be admitted into Coetus at the annual meeting in 1769. He was born in Palatinate and had studied at Heidelberg and had testimonials showing that he was ordained by the Palatinate Consistory. He was therefore placed into the Easton charge on trial. At the annual meeting of Coetus the following year (1770) he was accused of drunkenness. He confessed his guilt whereupon Coetus allowed him to preach a while longer, on condition that if once more well founded accusations should be preferred against him the president of Coetus and one commissioner should go before the congregations and declare him unfit for the ministry, and to free the congregations of him and have them served by neighboring ministers until they can be served by a regular minister again. Less than three months after this, when the report of the Coetus was sent to Synods of North and South Holland there was added the following: "Mr. Pythan was deposed on account of his continued ungodly life. The congregations are therefore particularly commended to the fatherly care of your Reverences."

The Dryland congregation and a part of the Easton congregation however continued to maintain him even after he was excluded from Coetus. And thus came the first disruption of this charge. He was a married man, and after being deposed from the ministry by Coetus he is said to have lived in a small stone house which is still standing on the farm of Mr. Edmund Heimer along the State Belt

Trolley line about one mile below Wind Gap. Rev. Carl W. Colson, the second Lutheran pastor of this Plainfield Church is said to have built and also lived for a time in this stone house.

REV. JOHN WILLIAM WEBER

In 1771, **Rev. John Wm. Weber** came before Coetus as a "schoolmaster" with the request to be examined and licensed to preach. The Coetal Minutes say "His request was granted and he was examined and licensed to preach and catechise in those congregations that are without ministers and where such supply is necessary, but at present to hold out to him no hope of ordination." He located near Wind Gap and served several poor congregations in what is now Monroe County and with it also Plainfield. In 1776 Coetus passed the following act, "Resolved that, inasmuch as these congregations are so far away from all other ministers that they cannot be supplied by them, Rev. Mr. Weber shall remain with them and serve them as long as they give him the necessary support." In 1777 the Easton congregation served at the time by Rev. Ingold, asked Coetus that several congregations formerly connected with them but for several years past served by Rev. Weber be restored, as those in Easton are not able to support a pastor without their aid.

In May, 1776, Rev. Weber reports five congregations: viz. Plainfield, Greenwich, Hanolden, Hamilton and Mt. Bethel with a total of 120 families, 50 baptisms, 15 confirmed and 60 pupils at school. In May, 1782, he made his last report as pastor of Plainfield when he reported for Plainfield and Hamilton congregations, 65 families, 25 baptized, 1 confirmed, 1 school with 40 pupils in school. At the meeting of Coetus in 1782 a Westmoreland county charge very earnestly petitioned Coetus for an able minister, whom they promised a salary of 80 pounds annually, together with other necessaries of life. Since Rev.

Weber showed an inclination for this congregation the Coetus resolved to recommend him, so that he would receive a regular call to that place. In 1782 he visited the charge composed of Fort Pitt (now Pittsburg) Hautolon, Hempfield Twsp. and Mt. Pleasant, and received a call from them.

In June, 1783, he moved with his family out into his new field of labor, where he remained pastor for 33 years until death claimed him in July 1816, being in the 82nd year of his age.

He was twice married first by the Lutheran minister Rev. Vogt at Faulkner Swamp, Montgomery county, Pa., to Miss Maria Agnes Born who died two years after entering his new field in Westmoreland county. His second wife was Anna Maria Robinson.

He had eighteen children. Many of his descendants still live in Westmoreland county, others in Richland and Delaware counties, Ohio and some in Cincinnati.

Rev. Weber is said to have been strong, vigorous, and well formed; was of quick temperament, rapid in speech, yet clear and distinct in his enunciation while preaching.

He lies buried at the Mühleisen Church about five miles southeast of Greensburg, Pa.

REV. JOHN WILLIAM INGOLD

Rev. John William Ingold the sixth pastor of Plainfield Church was a German by birth. He came to America in 1774 and at once took charge of Whitpain, and Worcester (or Skip-pach) congregations, without having consulted Coetus. In 1775 Coetus approved his pastoral relation to that charge. After serving his first charge for about a year he had some trouble and left. In June or July 1776 he became pastor of the Easton congregation which was vacant since the disruption of the charge which followed Rev. Pitman's removal. At the meeting of Coetus held in Reading, April 28-29, 1777, the Easton congregation reports that Rev. Ingold was serving

them for the present, but that Easton alone cannot support a minister and asks for a reunion of the divided charge. Coetus therefore took the following action: "Since the Coetus in the absence of most of the elders of said congregations, cannot decide anything in this case, it was resolved that a commission, consisting of several ministers shall go to Easton on June 4th and consult with the elders and members of all the congregations, and consider ways and means how the people of Easton may be helped."

There were however no immediate results of that commission which had in mind to reunite the charge, for in 1779 Rev. Ingold still reports only one congregation Easton 30 families, 13 baptisms, 5, confirmed, 1, school; 35 pupils in school. According to the Coetal Minutes of 1781 he worked himself into the good favor of two small congregations of the New Goshenhoppen charge where he promised to preach for as "much salary as their kindness and free will should give." This evidently took place some time between April, 1779, (when he reported for Easton) and meeting of Coetus, May 9, 1781, when his disturbance of the New Goshenhoppen charge was considered.

In May, 1782, he is said to have left the congregations of Goshenhoppen half a year ago, and became the pastor of Easton, Dryland and Greenwiche. An elder from Easton brought a letter from Rev. Ingold whereupon Coetus approved his call to the Easton charge.

The Plainfield congregation however did not go back into the Easton charge until 1783 after the departure of Rev. Weber. In 1785 Rev. Ingold reported to Coetus four congregations; for Plainfield he reported 38 families, 31 baptized, 66 pupils in the school. Rev. Ingold left the Easton charge in 1786 and in the Coetal minutes of 1790 his name appears for the last time (it being on the absent list) his address being given as Tohickon. A son, John M. Ingold, entered the

Reformed ministry in 1818, having received aid from the church, as a student; and served a charge in Pittsburg, Pa., where he died in 1821.

REV. LEBRECHT F. HERMAN, D.D.

Rev. Lebrecht F. Herman D. D. the seventh pastor of the Plainfield church was born Oct. 9, 1761 in Gussten, Germany. He studied at the University of Halle and upon graduation in 1782 he received a call to Bremen as assistant preacher. He accepted and served until 1785 when he was called by the Synods of Holland to go to Pennsylvania to assist in supplying the vacant charges. Having arrived in this country in August, 1786, he was appointed as pastor of the Easton charge composed of Easton, Plainfield, Dryland and Greenwich.

The following year he was married to Miss Mary Johnanna daughter of Daniel and Mary Fiedt. In Oct. 1790 he accepted a call from the Germantown and Frankford congregations Phila. where he served 12 years and preached both German and English.

He afterwards served the following congregations with the assistance of his sons and several students whom he prepared for the ministry: Coventry, Pikeland and Rice in Chester county, Zion's Church, Pottstown, New Hanover and Trappe in Montgomery county and Berger, Spiess, Amity, Royers and Oley in Berks county. He had five sons who entered the ministry of the Reformed church. He died Jan. 30, 1848, at the age of 86 years, 3 mo. and 22 days and lies buried at the church in Pottstown, where he was pastor.

After Rev. Herman left Plainfield the charge was vacant for three years during which time some neighboring pastors evidently supplied. This we infer from the fact that during the first year of this vacancy 24 baptisms are recorded in the Plainfield "Church Book"; during the second year 18, and the third year 7.

During this vacancy the Coetus met in Lancaster, Pa., in June 1791 when a delegate from Plainfield appeared and reported that it was desired of this congregation to call Rev. Weber as its pastor. The Coetus however resolved that as Plainfield was a part of the Easton charge to postpone the consideration of the subject until next Coetus, so as to hear the wishes of the Easton delegate.

Nine years had passed since Rev. Weber had left Plainfield. We do not know whether he wanted to come back and become the regular pastor now since the charge was vacant or whether it was only the love and respect which Plainfield still had for him. At the meeting of Coetus the following year, Easton, Greenwich, Dryland and Plainfield presented a call for a minister, but left the Coetus to decide who should be sent to them. Coetus however, resolved to give them permission to call any minister.

REV. CHRISTIAN LUDWIG BECKER, D.D.

In August, 1793, Rev. Christian Ludwig Becker D. D. became pastor of the charge which according to "Fathers of the Reformed Church" was now composed of Easton, Plainfield, Dryland and Mt. Bethel. Why Mt. Bethel was substituted for Greenwich N. J. we do not know. Rev. Becker, was born in Germany, was educated at the University of Halle. Dr. Becker before coming to America was a supply preacher, a teacher preparing young men for the University, and the author of several books. On May 18, 1794, he presented himself before Synod for membership. (Coetus after declaring its independence from the Mother church of Holland in 1791 assumed the name of Synod)

After preaching a sermon before Synod Rev. Becker was admitted and a committee appointed to ordain him. After serving the Easton charge for one and a half years he accepted a call in March 1795 to the Reformed Church at Lancaster where he remained 11 years.

In 1806 he left Lancaster to become pastor of the Reformed church at Baltimore. After a 12 years' pastorate in Baltimore he died suddenly July 12, 1818 in the sixty-second year of his age and lies buried in the Western cemetery belonging to the Baltimore Church, of which he was pastor. His only son Jacob C. entered the Reformed ministry. The son was ordained in 1808 and labored first in Manchester, Md., and later in the Kreidersville charge, Northampton county. After Dr. Becker left this Plainfield charge another vacancy follows of a year and four months during which only four baptisms were recorded in the Plainfield "Churchbook" which would indicate that the congregation had little or no preaching during that time.

REV. THOMAS POMP

In July 1796 Rev. Thomas Pomp became the pastor of this charge still composed of Easton, Plainfield, Dryland and Mt. Bethel.

He was born in Montgomery county, Pa., Feb. 4, 1773, where his father was at the time pastor of the Faulkner Swamp Reformed charge. He was ordained in the fall of 1795 as pastor of several Reformed congregations in Montgomery where he was only a short time when he was called to the Easton charge the following July. He was married March 7, 1797 or 8 months after beginning his pastorate in this charge.

After serving this charge for 12 years, the Mt. Bethel congregation was taken from the charge and Lower Saucon was admitted in its stead. In 1833 the Lower Saucon congregation was again taken out of the charge. In the year 1848 he resigned from the Plainfield congregation because of infirmities and for like reasons from the Dryland congregation in 1850, but retained the relation as German pastor at Easton with some support until death claimed him. It was during his pastorate that the second and third church buildings were erected



REV. THOMAS POMP
Pastor, Plainfield Reformed Church
1796-1848

at Plainfield. He died April 22, 1852 in the 80th year of his age. He lies buried in the Easton Cemetery, where the Easton congregation erected a most beautiful monument for him. He is the first of the Plainfield Reformed pastors to leave a photograph.

REV. GEO. CHRISTIAN EICHENBERG

Rev. Geo. Christian Eichenberg became the pastor of the Plainfield congregation in 1848, having served as a licentiate for three years prior in the congregation, as assistant to Rev. Pomp, according to a rule of classis at this time relating to foreigners. Rev. Eichenberg was born in Germany on Dec. 25, 1816, came to America in 1845. He was married to Miss Mary Achenbach, of Plainfield, on June 24, 1848. He resigned in 1850 to become pastor of Weissport Reformed church where he was pastor until 1863, when getting into difficulties with classis he was suspended from the ministry. He died after much suffering on June 12, 1880 aged 63 years, 5 months and 17 days. He lies buried in the cemetery of St. Peter's Church in Mahoning Valley, Schuyl-

kill county, Pa., this being one of the churches which he continued to serve after suspension.

REV. ERASMUS H. HELFRICH

In 1850 Rev. Erasmus H. Helfrich was placed over the Plainfield congregation, together with three other congregations located in Lehigh and Northampton counties. He resided at Bath and soon was brought before classis for immoral conduct. He was suspended in 1857 and the following



REV. ERASMUS HELFRICH
Pastor of Plainfield Reformed Church
1850-1858

year deposed from the holy ministry. He was born in Lehigh county, was educated partly by his uncle Rev. John Helfrich and partly at Mercersburg, Pa., and was licensed to preach in 1848. He died in Philadelphia while yet comparatively young leaving a sorrowing wife and several children to mourn his death.,

REV. EARNEST WILLIAM REINECKE, D.D.

The Lord now raised up a shining light in the person of Rev. Earnest William Reinecke for this people. At an election held September 25, 1858, Rev. Reinecke was unanimously elected and was installed on Novem-

ber 7, 1858. Ten years before he had preached a trial sermon after the resignation of Rev. Pamp, but for some reason or other withdrew his application afterwards.

Rev. Earnest William Reinecke, D. was born in Germany. His parents came to America in 1834 and settled at Frederick, Md. The father was a tailor by trade, but through the influence of Rev. Dr. Zacharias pastor of the Frederick Reformed Church, he left his trade and prepared for the ministry, and was licensed by Zion Classis in 1837 and became pastor of the Shrewsbury Reformed charge, York Co., Pa.



REV. E. W. REINECKE, D.D.
Pastor of Plainfield Reformed Church
1859-1890

Rev. Dr. E. W. Reinecke was educated in the schools of our Reformed Church after which he served as tutor in Marshall College for two years and then for five years was pastor of the Millersville Reformed church. In the fall of 1853 he became pastor of the St. Vincent Reformed church Chester county, Pa., and was at the same time a teacher in the Norristown Academy. After a pastorate of one year and two months he left St. Vincent to become assistant pastor to his father of the Shrewsbury charge in

York county and later was called to the Reformed Church at Frederick, Md., at which place he resigned in 1858 to become pastor of the Plainfield charge, which was then being reconstructed and composed of Plainfield, Forks, and Belfast. To these Wind Gap was added the latter part of Dr. Reinecke's pastorate.



CHURCH DECORATION, 1863

The Centennial of the first regular pastorate was celebrated by Dr. Reinecke on Oct. 23-25, 1863 when he was assisted by Revs. Thos. H. Leinbach and D. Y. Heisler of the Reformed church. Rev. Thophilus Wonderling of the Moravian church and Rev. J. B. Roth of the Lutheran church.

A list of all persons who claimed membership in the Reformed congregation at the time of the centennial, was prepared, and 742 names are found on it of which however only

274 partook of the Lord's Supper which was celebrated in connection with the centennial.

Dr. Reinecke was married to Miss Mary Eliza Knode, of Funkstown, Md., March 10, 1859, the year after he began his Plainfield pastorate. They were blessed with ten daughters and one son. Dr. Reinecke was stricken with a paralytic stroke in July, 1890, a few hours after having preached in the Plainfield Church. He never fully recovered but lingered until May 8, 1891 when he died at the age of 68 years, 5 mo. He lies buried in the cemetery at the Forks Church where the Forks congregation erected a monument to his memory. His widow still lives at Nazareth and his son is pastor of the Reformed church at St. John, Pa.

REV. TILGHMAN O. STEM

During the illness of Dr. Reinecke and the vacancy that followed his death Rev. T. O. Stem pastor of St. Mark's Reformed Church Easton served as supply of the Plainfield church.

Rev. Stem was afterwards elected by the Plainfield and Belfast congregations but the Forks congregation elected Rev. R. C. Weaver. Rev. Stem declined the call and Rev. Geo. J. Lisberger was elected in his stead and classis confirmed both calls, thus separating the charge, making Plainfield, Belfast and Wind Gap to constitute one charge and Forks a charge by itself.

REV. GEORGE J. LISBERGER

Rev. Geo. J. Lisberger graduated from F. & M. College in 1886 and from the Reformed Theological Seminary at Lancaster, Pa., in May, 1889. In June of the same year he became pastor of the Deep Creek charge in Schuylkill county, Pa. He was installed as pastor of this Plainfield charge on Sept. 20, 1891 and served until Nov. 2, 1902, when he resigned the charge because of ill health. He is unmarried and while serving this charge he boarded with his parents at



REV. GEO. J. LISBERGER
Pastor Plainfield Reformed Church
1891-1902

Bath, Pa., until the death of his father when he boarded at the home of Alvin W. Bossard, Wind Gap, Pa. He now lives with his sister, Mrs. (Rev.) J. O. Lindeman at Perkasio, Pa., and has the sympathy of his ministerial brethren in his afflictions and their prayers for his recovery.

REV. WILLIAM H. BRONG

Rev. William H. Brong, the writer of this article became pastor of the Plainfield charge Jan. 1, 1903. His first charge was Tannersville, Monroe county, Pa., where he began his pastorate July 1, 1897 and was ordained on Aug. 8, 1897. On Jan. 1, 1900, he was married to Miss Clara Hollowbush Leidy, a descendant of Rev. John Philip Leidich who was one of the first missionaries sent to America by the Reformed church of Holland. During the first year of his pastorate Oct. 28 to Nov. 1, 1903, the Plainfield Reformed church celebrated the 140th anniversary of the first regular pastorate and the 153rd anniversary of the first grant of land by Penn heirs to Adam Dietz in trust for this Plainfield Reformed Church.

At this celebration Rev. Brong was assisted by Rev. John W. Reinecke,

St. John's, Pa., Rev. Eli Keller, D.D., Allentown, Pa., Rev. I. M. Beaver, Bangor, Pa., Rev. Prof. Geo. Richards, D.D., Lancaster, Pa., and Rev. Geo. J. Lisberger, Perkasio, Pa.

In May 1905 East Pennsylvania classis added Faith Church, Pen Argyl, to the charge.



CHURCH DECORATION, 1903

LUTHERAN PASTORS

(Contributed by Rev. H. S. Kidd)

Concerning the history of the Lutheran Congregation in the early period we know very little. We can, however, reasonably suppose that there were Lutherans in what is now Plainfield township, as early as the middle of the 18th century. In the earliest records available the Lutheran Congregation of St. Peter's Plainfield compares favorably with Salem's Lutheran Church, Moorestown, about 8 miles southwest of Plainfield church.

The Rev. John Casper Dile in 1806, who was pastor of Plainfield and Salem's at that time contributed to the Synod \$1.79 for Plainfield which is 43 cents less than a similar contribution from Salem's. The Rev. Dile continued as pastor until 1811. Whether

the Lutherans were then worshipping as an organized body is not known. Salem's had been organized in 1772, and since both of these congregations were in the same pastorate and both had the same synodical connection also similar contributions we may suppose that St. Peter's Lutheran congregation was organized at least by 1780. In 1811 the Rev. Carl Wilhelm Colson succeeded Rev. Dile. He is reported as from Plainfield. He died in 1817.

Rev. John Augustus Brobst is the next pastor. Beginning May 22, 1819 he served until his death March 10, 1844. Rev. Augustus Fuchs of Bath, Pa., was the successor of Rev. Brobst and served the congregation until 1865. Rev. B. F. Apple, now of Stroudsburg, was supply from 1865 to 1867. Rev. G. A. Struntz began his labors in the fall of 1867 and continued as pastor until the spring of 1873 when he was succeeded by Rev. M. J. Kramlich. Rev. Kramlich resigned in the fall of 1877. Rev. A. E. Erdman became pastor on the 25th of November in 1877 and had charge of the congregation for over thirty years. His pastorate ended on February 25, 1908. Rev. H. S. Kidd assumed his duties as pastor on Apr. 1st, 1908 and is the present incumbent. Concerning the lives of the early pastors little is known. At least most, if not all of them, were of German descent. The later pastors claim the Pennsylvania German as their mother tongue.

THE OLD SCHOOL HOUSE

The old log school house recently repaired is the oldest building now standing on the Plainfield Church premises. It is quite likely that this is the first and only school house erected by this Plainfield congregation, though some changes were made to it from time to time. It was built some time before 1766 for in that year Rev. Henop reports 32 pupils at school.

Our oldest treasurer's account book dates back to 1820 and in that year he paid out for work at the school house (Arbeit am Schulhaus) \$17.35.

At a meeting of the trustee board held Oct. 25, 1823, it was decided that at the next election of this congregation four trustees be elected whose duty it shall be to take the subscriptions and gather the money for the school teacher. Prior to this action it is evident that the teacher had to collect his own pay.



OLD LOG SCHOOL HOUSE

This old school house when first built (says one of our oldest members father William Heimer) was school house and dwelling combined with a large hall and fire hearth chimney between the school room and the dwelling apartments.

The dwelling part was used by the teacher until about 1838 when that part was torn down and a new separate stone house erected for the teacher who now also served as the sexton and organist of the church. This still serves as the home of the organist of the church.

After the state common school law was passed in 1854 the church school was merged into the public school

and this old church school house was used for the public school until 1874 when the township erected its own school house a short distance away from the church.

THE PIPE ORGAN

The beautiful pipe organ, which on the Lord's Day fills this Plainfield church with its harmonious strains, helping to blend the praises of the congregation with the choir celestial, was purchased from the First Reformed church, Easton, in the year 1833, about the time when this church was dedicated. The organ was built at Lititz, Pa., by David Tannenberg, in the year 1776, the same year in which the memorable Declaration of Independence was adopted, and it was sold to the Reformed and Lutheran church, on Third St. Easton (now the First Reformed church, Easton.) It was played when the Indian treaty was held in the church at Easton, in 1777, as we notice from the report given by Thomas Payne, secretary to the Commission which was sent with presents by Congress to Easton to make a treaty with the Indians so as to procure their help in the struggle for American independence. Mr. Payne in his report says: "After shaking hands and drinking rum while the organ played, we proceeded to business." This organ was

the first ever used by the Plainfield Church as far as we could find out.

In 1852 some repairs were made to it by Mr. Hantzelman, of Allentown. At this time the original keyboard was taken out and a reversed keyboard substituted. In this manner it served until September, 1900, when it was completely remodeled by Lewis B. Clewell, of Bethlehem, Pa., at a cost of \$670, and rededicated on Dec. 9, 1900. Among the parts of the original organ are the wind chest, six sets of pipes, and the handle which pumps the bellows.

The organists who served since it was in this church were as follows:

Valentine Huey, from 1833 to '43, or 10 years.

Jacob Schlammer, 1843-45, or 2 years,

Thomas Hartzell, 1845-58, or 13 years,

Abraham Kindt, 1858-60, or 1½ years,

Stephen A. Heller, 1860-67, or 7½ years.

Lewis B. Clewell, 1867-71, or 4 years,

Stephen Kindt, 1871-87, or 16 years,

Francis G. Fehr, 1887-97, or 10 years,

William A. Becker, 1897-02, or 5 years,

Samuel J. Heller, 1902.



Seeing Lancaster County from a Trolley Window

NOTE.—Since moving to Lancaster county last April, the editor has been familiarizing himself with the topography, history and present activities of the county. Believing his readers would enjoy glimpses of the county's past and present he submits the following lines trusting their perusal may afford as much pleasure and satisfaction to the readers as he derived from his study. It would be impracticable to give references for all the statements made, words of others having been freely adapted or appropriated without giving credit to sources of information.



LL aboard" for a trolley trip through Lancaster county, Pennsylvania's "Garden Spot" and America's banner agricultural county.

We will take our seats and before the gong clangs for departure will look about us. We are now in "Centre Square" of the city of Lancaster, at the crossing of King and Queen streets, a point from which on some days a thousand cars depart over one hundred and fifty miles of trolley track radiating to all parts of the county. Here one may stand aside and have the county's fashions new and old pass in review before him.

Before us is a stately Soldiers' and Sailors' Monument erected by ladies and dedicated July 4, 1874. Around us on the different streets are large business houses and scenes of activity.

It was not always thus. Time was when the Indians met here to make treaties under a hickory tree hence they were known as "Hickory Indians" and the place was known as Hickorytown, even a hotel painted a hickory tree on its sign board. The place has been occupied by whites, however, for almost two centuries. When it was laid out in 1728 by Andrew Hamilton it was a hamlet of about 200 persons, grown to 3405 in 1800 when it was the largest inland town in the United States. It was in-

corporated as a borough in 1742 and chartered as a city in 1818.

Courts were held here for the first time in 1730, previous courts having been held at Postlethwait's tavern six or seven miles southwest of us. The court house erected and destroyed by fire June, 1784, stood where the monument now stands. This was a two storied brick building with steeple, belfry, a clock with two faces, pent houses and shingle roof. The lower room containing the court room was paved with brick, had a large hearth and elaborate furnishings, its windows were glazed with small pieces of glass, leaded in and provided with blinds or shades of green, horizontal slats or shades on chords. The second floor contained a council chamber and a few small rooms.

THE OLD COURT HOUSE

The stirring scenes witnessed by this unpretentious building were so significant and important historically that "the day of Lancaster's greatest glory is past and will never return." In the words of H. Frank Eshleman, Esq.,

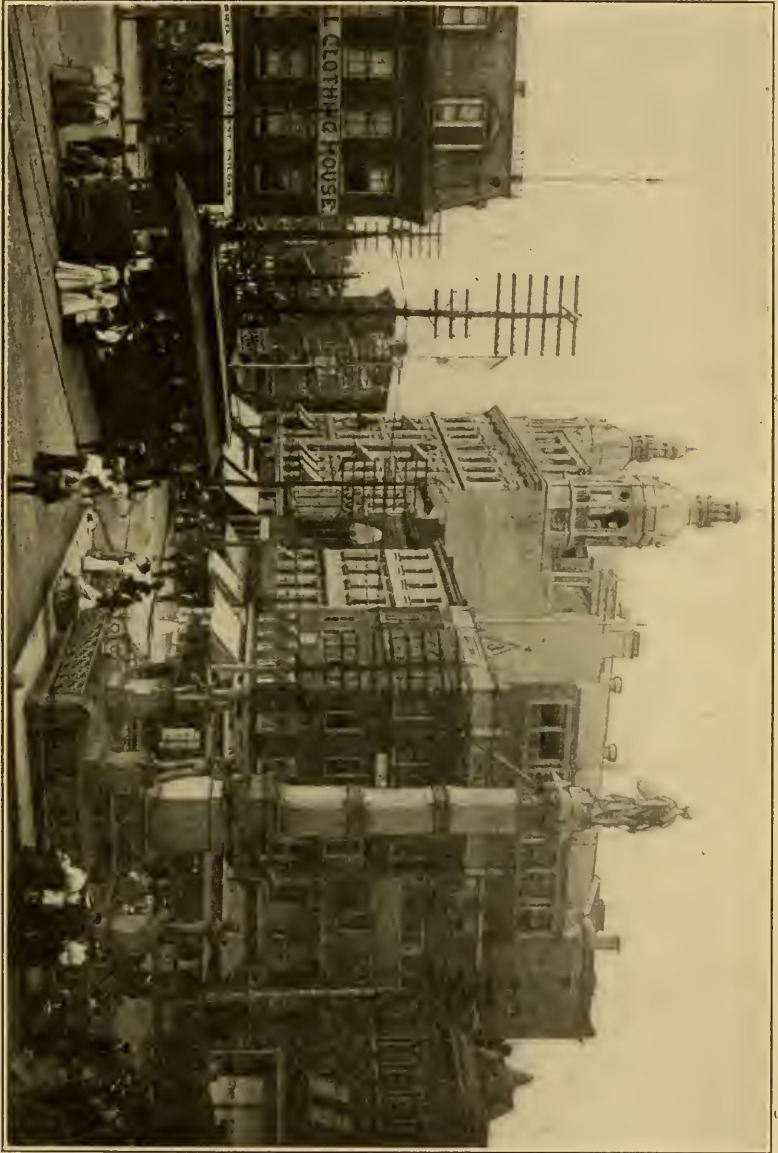
"How proud we should be today if now the building were standing preserved on its site. How we should love it and value it! What famous visitors, what great personages, we would conduct through it, into its solemn, silent Court room, up its stairs into its chamber! How we would gaze in sacred awe into its empty seats, its quaint bench and bar, its blinds, its age-stained wood and brass, its girders and posts, its brick floor and primitive walls! How we would speak in low whispers as we rehearse as as we silently contemplate, standing within it, the train of mighty events that made it famous. All these would pass in silent parade before us in review as we stand within it! The ancient Justices with pow-

dered wigs; the mighty and pious Zinzendorf, his eloquent sermons and strange audiences, the commingled audiences of dusky Indian chiefs and white forefathers filling the room four

dignation against England; the military dress, adornments, and bearings of the soldiers at the memorable meeting of July 4, 1776; the surrendering of commissions and removal of the

COURTESY F. & M. COLLEGE

CENTRE SQUARE, LANCASTER

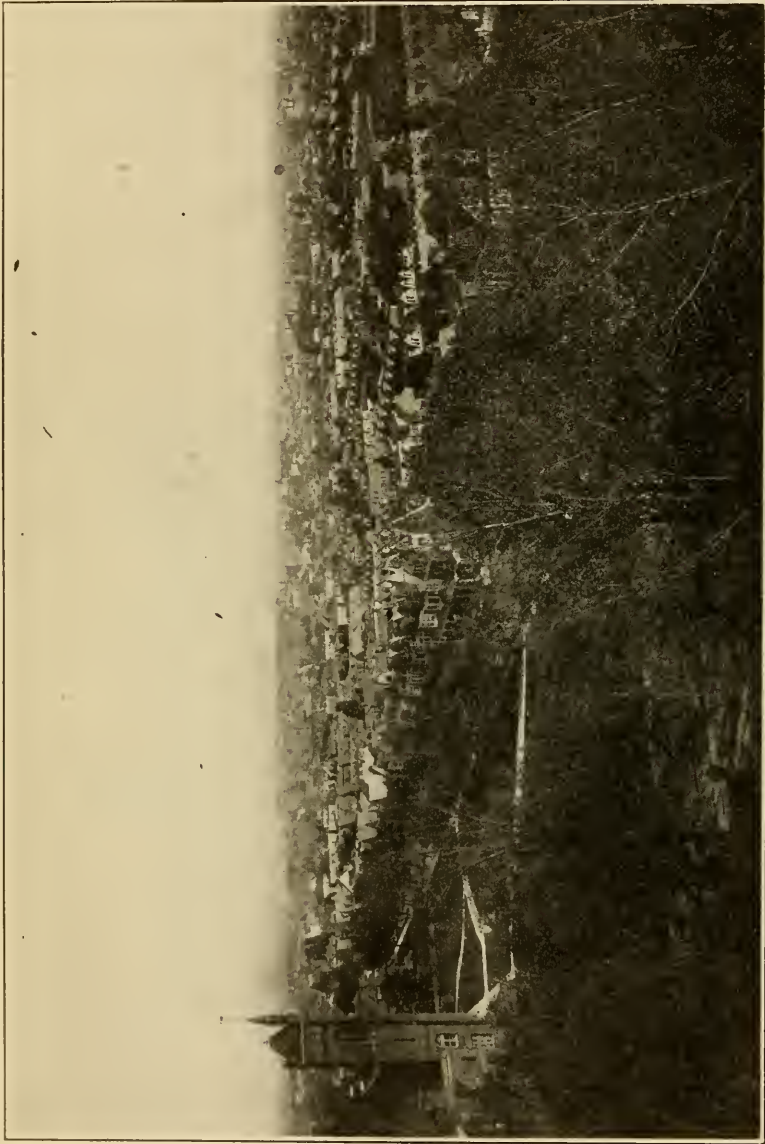


successive times in treaty met; the stately warriors, the speeches, the voices, the intonations; the excited, hilarious and patriotic speeches and ringing applause, punctuated with in-

arms of King George III; the solemn picture of Congress and its session of September 27, 1777! the stormy sessions of the Supreme Council of the State and Councils of Safety for nine

months; the edicts of attainder against the Tories and their excited neighbors coming into these halls and begging for them; the funeral of the President of the State with its martial splendor."

1775 the marshalling of military forces, in response to the firing of the guns at Lexington and Bunker Hill. It later furnished the barracks for the British and Hessian prisoners of war. Three times did George Washington



NORTHWESTERN SECTION OF LANCASTER

COURTESY F. & M. COLLEGE

The city has been an important center indeed for many years. It has seen the Irish, the German, the Welsh, the French meet here as the seat of local government. It saw in

honor the place by his presence. Hither came the fathers as to the seat of the state government from 1799 to 1812. It was world renowned for its manufactories a century ago.

It has been the center of a religious life that has been unjustly the laughing stock and justly the marvel of the world, exemplifying the fruits of freedom of faith and thus directly aiding in the spread of the doctrine of religious liberty throughout the world.

MEN OF PUBLIC NOTE

"In men of public note Lancaster City has never been wanting. Hence went Buchanan to the Presidency and Stevens to the leadership of Congress here Benjamin West painted pictures; Tom Paine wrote tracts, philosophical and political; Robert Fulton, a native of the county, experimented in steam navigation on the Conestoga. Here, on the site of the present court house, abode George Ross, signer of the Declaration. John Joseph Henry set out afoot from Lancaster to Quebec in Revolutionary days, and his diary is the most interesting account of Arnold's expedition. Here was born John F. Reynolds, destined to become the most gallant hero and most glorious martyr of the Union cause who fell on the red and rocky field of Gettysburg. From this bar and bench Jasper Yeates, William Augustus Atlee, Molton C. Rogers, Ellis Lewis and J. Hay Brown became Justices of the Supreme Court; Amos Ellmaker, Thomas E. Franklin, Benjamin Champneys and W. U. Hensel were Attorneys General of the Commonwealth. The late James P. Wickersham and E. E. Higbee, and now Nathan C. Schaeffer have been Superintendents of Common Schools; Amos H. Mylin, Auditor General, and W. W. Greist Secretary of the Commonwealth. Col. John W. Forney was graduated from a Lancaster printing office. Rev. Dr. J. W. Nevin, Bishop Bowman and Father Keenan are names honored of all churchmen; while Harbaugh, the Pennsylvania German poet, Muhlenberg, author of "I Would Not Live Alway," and other hymns, and Lloyd Mifflin, painter-poet, attest Lancaster's eminence in polite literature."

IMPORTANCE OF CITY AND COUNTY

The importance of the city and county covering less than 1000 square miles and having a population of 170,000 may be inferred from figures like the following, prepared by a competent authority.

"The annual value of her agricultural products in 1890 was \$7,657,790; now it exceeds 11,000,000. All this is owing to excellent soil, skillful and steadfast farmers and diversified crops. On an average, the wheat crop is 2,000,000 bushels; corn crop, 4,500,000 bushels; the tobacco crop, grown on 16,000 acres, produces an annual revenue to her farmers of from \$2,000,000 to \$3,000,000. Since 1890 that crop alone has brought into the county the enormous sum of \$80,000,000, nearly all of which has remained here, and it is represented by increased fertility and handsome improvements, new buildings and enlarged domestic comforts and elegance.

"There are within this limited territory thirty-five, (now thirty-six) National banks, two State banks and six Trust Companies, with aggregate resources at the beginning of 1908, of nearly \$38,000,000. Of National banks alone this single county has more than Arkansas, Montana, Mississippi, South Carolina, Florida, Utah Idaho or Wyoming.

"Last year 4,000 carloads of cattle were received at the Union Stock Yards, Lancaster. Of these, 30,000 head were fattened within the county by her farmers. There are ninety-four Rural Free Delivery routes in the county, more than in any other county in the United States."

In view of the preceding which is but an iota of the reality one is prepared to appreciate the words of Mr. F. R. Diffenderffer when he says:

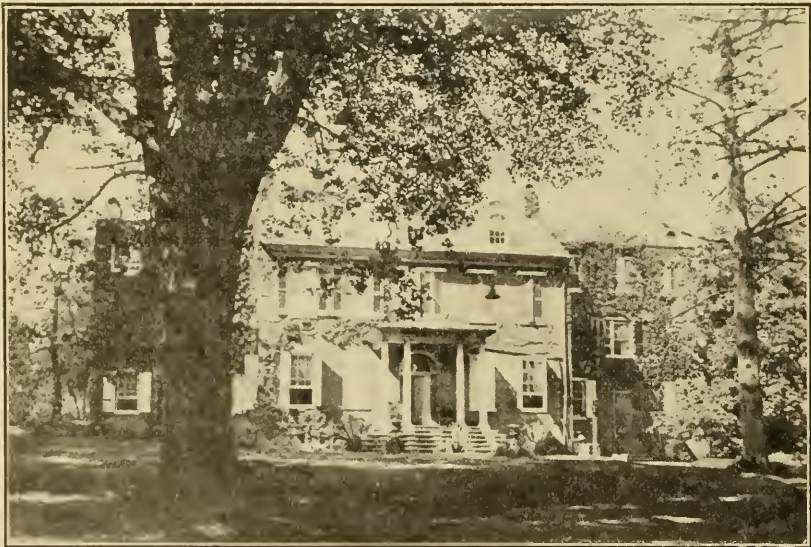
"Lancaster city enjoys almost unequalled advantages of location in many respects. She sits on an elevated limestone ridge, which secures her the advantage of excellent health and satisfactory drainage. Along her east-

ern and southern borders winds one of the most beautiful rivers to be seen anywhere, affording visions of picturesque scenery and beauty excelled nowhere, as I believe on this continent. Around her, beyond her own territorial limits is spread a country than which the sun shines on none richer or more beautiful, and which vies with the garden spots of the world. Take along with these the general aggregation of her population, in intelligence, in industry, in wealth, and may I not add, in morals, and we have an aggregate of conditions and circumstances of the most desirable kind, and which, all things considered, make her one of the most desirable places on the globe to be born, live and die on."

To cover the city and suburban points by trolley will take considerable time. Instead of tracing out and showing each point of interest we will merely note some prominent historic spots, quoting from a recent L. B. Herr print.

POINTS OF INTEREST IN CITY

"A monument on East Ross street marks the spot where George Ross lived, the only signer of the Declaration of Independence from Lancaster county. The Franklin and Marshall College and Academy and the Reformed Theological Seminary buildings are situated in the northwestern part of the city, on College avenue and West James Street. Trinity Lutheran Church, on South Duke street near East King street, was established in 1733, and the building was consecrated in 1766. The tower, which is 195 feet high, was erected in 1704, and the set of chimes was first used in 1854. Governors Wharton and Mifflin were buried at this famous old Church. The stone building of the Moravian Church, on West Orange street was erected in 1746, the brick building being added in 1868. Witmer's bridge, which was erected in 1799 and spans the Conestoga a short distance east of the city, was on the direct wagon route from Philadelphia to the western part of Pennsylvania.



WHEATLAND

When first erected a toll was charged which frequently amounted to \$25 in one day.

"The County Almshouse and Insane Asylum are located on East King street near Witmer's bridge, and the Thaddeus Stevens Industrial School is just a short distance to the west.

"Among the industries of Lancaster will be found the Hamilton Watch Factory, two large umbrella factories, the largest linoleum factory in the world, cork factory, silk mills, cotton mills, cigar factories, tobacco warehouses, soap factory.

"As a tobacco centre, Lancaster city and county rank with the greatest tobacco producing sections of the United States. Most of the tobacco raised in the county is delivered by the farmers to dealers in the city, who pack it and ship to all parts of the world. The crop amounts to millions of pounds annually.

"'Wheatland,' which is located a short distance west of Lancaster, was the home of James Buchanan, the fifteenth president of the United States, and the only president from Pennsylvania. His remains lie buried in Woodward Hill Cemetery. Thaddeus Stevens, the "Great Commoner," lived in Lancaster, and his remains lie in Shreiner's Cemetery. Thomas Henry Burrowes, the founder of the free school system in Pennsylvania, is buried in St. James Cemetery near the North Duke street side, where a monument marks his resting place."

Before leaving the city to see the sights throughout the county it will not be amiss to say that to a considerable extent the early agricultural, industrial, domestic activities throughout the county were very much alike. We need not therefore dwell on the Indian and frontier life, the grist, saw, fulling mills, the tanneries, the distilleries, furnaces, and forges of each community, that in former days were familiar sights all over the county, but of which all traces have in many cases disappeared.

Nor can we dwell on Lancaster's sons and daughters who have gone forth to people the earth nor on the many men who have made their native county illustrious.

Nor must we overlook the fact that in many points the sources of history are few and fragmentary. Men were so busy making history that they failed to record it.

The mere fact that the place was connected one hundred years ago with Philadelphia by a turnpike along which were strung hotels as beads on a string one a mile the whole distance speaks volumes on the early industries and activities of the county.

LANCASTER TO COLUMBIA

Starting on our trip to Marietta we thread our way along Queen, Chestnut and Charlotte streets, past graveyard, school buildings, churches, stately mansions crowding humble one story cottages, the old and new in closest quarters, until we strike the old Columbia pike completed over a century ago. As we hasten south-westward we leave on our left velvety lawns studded with stately native forest trees hiding lovely homes and soon pass the old mill in the hollow at Abbeyville and West Lancaster reminding one of hustling prairie cities. Should we fall into reverie the toot of the automobile, the yells of the trolley excursionists would probably awake us. In fancy we can see the historic emigrants moving westward, and hear the strongly built Conestoga freight wagons grinding their slow way along. But these too are things of the past. We must not fail to note the scenery, the attractive farm buildings and the tobacco lands with us all the way to Marietta ranging in area from a few square rods to half a dozen acres or more, a patch to a farm, edging themselves to the very backdoors of the farm dwellings exacting a toll of toil from all in the household from grayhaired sire and matron to innocent youth.

Before we are aware of the progress we are making we have passed Ridge-way and the Three Mile House with their beautiful vistas to the distant blue hilltops, we cross a railroad bridge and find ourselves in Mountville, lovely for situation, a borough a mile long casting 250 votes and interested in a silkmill, a cigar factory and a plow works. Shortly after crossing the bridge we see to our right a paintless, decaying, tumble down loghouse hiding behind overgrown bushes, the oldest building in town, (a candidate for a bi-centennial celebration). The unfounded story is told that it was once a cooper shop and that George Washington held a courtmartial in it.

drawn by horses all the way from Columbia to Philadelphia.

But we must hasten on and leave the charming town with its peace and quiet and historic atmosphere. We are soon beyond the borough limits, the Quay homestead with its red house and yellow farm buildings to the left of us. We have been passing along or through Manor and the two Hempfields, a rich section and in parts so thickly settled that it has been called a continuous village. On entering Columbia we pass a rotary station to the left which marks the place where the original Philadelphia and Columbia railroad crossed the turnpike. The place of the original turn-



CONESTOGA WAGON

COURTESY LANCASTER BOARD OF TRADE

Just beyond is the Barnholt hotel almost old enough to justify a centennial celebration.

Do not fail to observe the sandstone blocks in front of the hospitable hotel porch. These are relics of the original State railroad between Philadelphia and Columbia abandoned quite early however from a point half a mile east of Mountville to Columbia. The original track was made by placing these and like sandstone blocks two feet apart in the ground. On these cast iron chairs were placed and fastened with iron spikes. The rails weighing forty pounds to the yard were fitted into a groove in the chairs and fastened by wedges which were continually being loosened by the jolting of the cars with their five ton cargoes,

table is still visible not far away. After zigzagging our way through the historic town we find ourselves at the foot of Walnut street where we must change cars for Marietta. But we can not leave this historic town without looking about us.

COLUMBIA

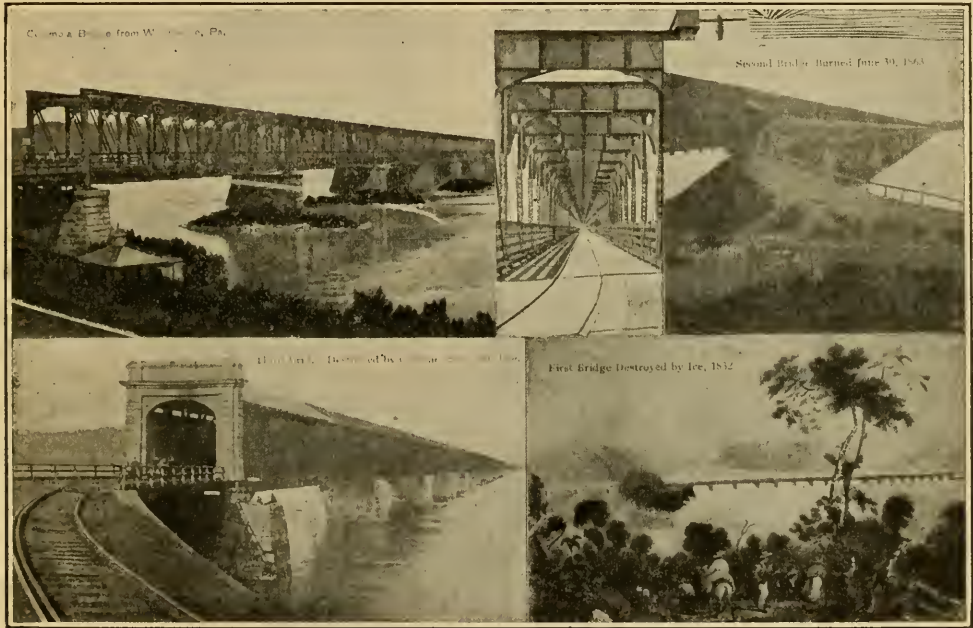
Columbia, occupying the site of the Indian town Shawanah, and the scene of many a conflict between various Indian tribes, was settled by the Quakers 1726, laid out by Samuel Wright in 1827 and sold in lots by lottery. It was the one terminus of and known as Wright's Ferry dating back to 1730 and as such a very important place for emigrants moving south and west, well-known even in

England and spoken of in official papers of the crown. It was no unusual thing to see from 150 to 200 vehicles of all kinds waiting at the ferry house for their turn to be ferried across.

The place was also very important as the terminus of the railroad built to intercept the river traffic. The town was at one time so near the center of population of the United States that in 1789 it was taken into serious consideration as a possible place for the seat of the National government. The inhabitants of the town were greatly

We must not fail to take a look at the Blunston House on Mt. Bethel part of which was built 1728 where Washington was once a guest (an unfounded story) and the Wright house built between 1740 and 1750 owned at one time by Susanna, daughter of John Wright the founder, a remarkable woman, educated in England, artist, poet, legal and medical adviser, a spinner of silk that was woven into dress goods exhibited in England.

Columbia has seen industries like the river and canal traffic, the iron manufacturing industry, the railroad



COLUMBIA'S HISTORIC BRIDGES

surprised June 11, 1825 to see the arrival of a steamboat attempting to navigate the Susquehanna. The boat was warped over the most dangerous places and went as far up as Wilkes-Barre where it was destroyed by the explosion of the boiler. One of the earliest efforts in the state to supply the inhabitants of an incorporated town with spring water conveyed in pipes under ground was made here in 1821.

traffic, take root, thrive and decay but phoenixlike lives, grows and hopes and who shall say that it has passed its golden age?

The whistle of the ferry steamboat "Mary" tempts us to cross the Susquehanna and as it costs five cents to do so whether we go by ferry, or by steam or afoot over the 6000 foot bridge we take our seats and will let the sternwheel paddles "kick" us to York county, crossing where the white man has been crossing well nigh 200

years. The bridge before us, a majestic structure of strength, simplicity, and beauty is the fourth at this place, the third on the same piers practically. Time forbids us to linger on the bridge history.

A mile down stream was the noted dam of the canal age. Three miles below is Washington Borough, com-

the banks of the Susquehanna were lined for miles with rafts and arks which meant an active business in various lines, whiskey, boards, shingles lath, wheat, oats, coal and pigiron.

But our ferryboat has docked and we scramble out to get a glimpse of Wrightsville, laid out by Samuel and William Wright, of the trolley cars ready to take us to another noted manufacturing and trolley center, historic York, and of the enclosed monument in the public square of which we give herewith a view and the inscription.

1861-1865

THESE GUNS PRESENTED BY
U. S. GOVERNMENT, MARK
WRIGHTSVILLE AS THE
FARTHEST POINT EAST,
REACHED BY THE CONFEDERATE
FORCES, JUNE 28, 1863,
DURING THE CIVIL WAR,
DEDICATED

BY POST NO. 270 G. A. R. JULY 4, 1900.

As we recross the river we think of the burning of the bridge in June 1863 to prevent a rebel invasion, of William Smith the first martyr under the Fugitive Slave law shot by a slave catcher April 30, 1852 and of William Wright one of the earliest active agents of the Underground Railroad.

CHICKIES ROCK

Taking a car for Marietta we soon leave behind the ruins of past, the noise and smoke of present iron industries and worm our tortuous pathway through forest primeval and dreamy dell to the top of historic Chickies Rock, 300 feet above the bed of the stream.

Standing here one sees the Susquehanna snaking along its ancient rocky pathway, heavy freight trains creeping lazily by on the old canal bed fringing the river. Columbia to the left, Marietta to the right, Round Top across the river gap in front and imagination involuntarily tries to conceive the length of time since the river began



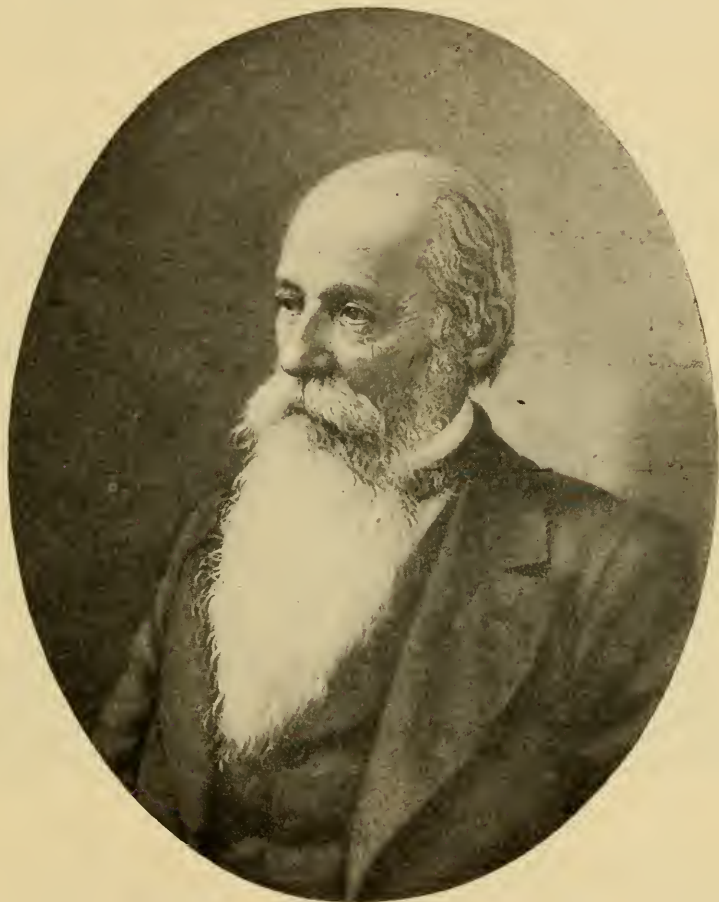
HISTORIC SPOTS OF WRIGHTSVILLE

posed of Washington and Charleston, laid out a century ago, and occupying the site of an Indian town that is said to have had a population of 2000, 300 years ago but of which all traces have disappeared. In the days of rafting

its ceaseless task of kissing, grinding and crushing its way through 300 feet of solid rock. Chickies has given sermons to preachers, dreams to poets, illusions to lovelorn lads and lasses, sport to thoughtless youth, a hiding place to the lawless, daily bread to the toiler, a shelter, a school,

MARIETTA

We are now on the territory originally settled by the Scotch-Irish who as pioneers pushed to the extreme front of civilization, settling as squatters on the highest grounds and refusing to pay quitrents to the proprietaries. Donegal existing 1722,



DR. S. S. HALDEMAN

an inspiration to Dr. S. S. Haldeman who has won a deathless international fame for himself, but we must hurry to catch our car to take us down a winding course to the valley, past ruins of half a dozen blast furnaces, and into the heart of old Marietta strung mainly along the old turnpike.

originally extending indefinitely from Pequea Creek, north and northwest became the mother of many townships and counties and illustrious citizens on whom we may not dwell. Following the banks of the Susquehanna we might trace the footsteps of the Indian traders and reach Conoy

township so named after an Indian tribe and settled prior to 1719. Time was when scores of teams from inland sections waited their chance to get fish.

Marietta originally known as Anderson's Ferry and a business rival to Wrights Ferry was established in 1733. It is composed of two towns New Haven founded 1805 and Waterford laid out 1806. It was chartered in 1812 and received its name Mar-

the former in population. The place grew too fast; a large class of disreputable persons followed the stream of speculators who overflowed the place, and, like birds of prey, lived off the earnings of others. When the final crash came but few were able to weather the storm."

As one walks along the question comes up, Is the town's golden age in the past or the future? The canal, the furnaces, the square miles of lumber



CHICKIES AND MARIETTA

ietta a compound name from the Christian names of Mrs. Anderson and Mrs. Cook the wives of the founders.

Marietta in its infancy experienced a boom which is thus referred to by a local historian "Columbia had the start of Marietta by eighteen years, but the latter sprang into existence as if by magic, and commenced to crowd the heels of their Quaker neighbors, and for a few years rivaled rafts, the widely known shad fisheries

are no more. It has had for size and location few rivals from a literary and social standpoint. The dinners of the Farmers' Club in Duffey's Park alone gave the place national reputation.

Across the river are Wild Cat Falls formerly owned by and a resort of the Masonic Fraternity and an observation house from which seven counties are visible.

(To be continued)

Old Highways and Old Taverns

By Dr. I. H. Betz, York, Pa.



ANY of our roads were formerly Indian trails which had been followed by the red man in moving from place to place. The trails as a rule were followed by the whites during the "pack horse era." This method of transporting goods was in general use from east to west in Pennsylvania during the greater part of the 18th century. Wagons were not in general use since they were expensive and required more outlay than persons were able to command in primitive days.

Horses mostly travelled in single file over the Indian trails. The method of loading these caravans was unique and peculiar. Necessity is the mother of invention, and experience taught the trader and the packer to adapt himself to every circumstance which arose. If iron was transported it was bent in bow form to be carried over the animal's back, being well secured, so that it might be carried to advantage. In remote times even to the present caravans of camels passed across the deserts of Asia and Africa. In India elephants have been used in this work. The Sante Fe trail from 1820 to 1860 was travelled by wagons across the wide plains which were figured in our earlier geographies as the Great American Desert. Many hardships and risks were encountered. Attacks by the savages were frequent and at times whole caravans were captured and perished.

In Pennsylvania the roads were laid out gradually as necessity demanded, and wagons gradually came into use. The old world had good highways especially in some countries but in America this required labor and delay. The means of the people did not permit of general taxation to make good

roads. Even now the matter is just being broached and carried out to a limited extent.

Turnpikes made by stock companies which charged toll for travel over them came into use the latter part of the 18th and the beginning of the 19th century.

The first pike constructed in this state if not in the Union was the Philadelphia and Lancaster turnpike which was 62 miles in length having a width in the middle of 21 ft. Its depth of stone was two to three feet. It was finished in 1794 at a cost of \$465,000. The stone were limestone and were broken by men with what were termed "napping hammers." The pieces were required to pass through a ring of a definite size. The breaking of stone was frequently attended with accidents to the eyes of the men.

The road as a rule was pretty straight between two points. The making of such roads then was a very expensive undertaking and no detours were permissible.

After the completion of the pikes as they were known, teams travelled over them taking grain, whiskey, and other products to Philadelphia, returning with store goods for the local trade. During the following quarter of a century from the time the first pike was finished many others were constructed leading to Baltimore and Pittsburg.

Wagoning now became a regular business. Teams were placed upon the roads. Farmers generally had teams on the road during the winter when they hauled their grain and products to one of the three points mentioned. From Southern Pennsylvania the hauling was mostly done to Baltimore. There were no bridges crossing the river until 1809, 1817 and later. The river therefore was a dividing line to the different cities. Houses

of public entertainment sprang up along the turnpikes and the more travelled public highways.

These houses were known as taverns or inns. The more pretentious name of hotel which is entirely in use now, was not applied then. The business of tavern keeping was looked upon as laudable.

A location at a cross road was viewed as very desirable and was spoken of as a "good stand" if conducted properly. The taverns along the turnpike averaged one in number to every mile.

A tavern sign was considered indispensable. A high post was placed in the ground and from the top a swinging sign was suspended which had painted upon each face the name of the tavern and the proprietor. A picture of Washington, Lafayette or some other favorite object was at times selected. The swinging sign on stormy nights when the hinges had become rusty caused a screeching wailing sound while good cheer prevailed within.

Tavern keeping was considered a meritorious calling and if the house was well conducted and the landlord was considered upright, accommodating and popular it was still more so. He was the counsellor, the financier and the banker of the neighborhood. On the main lines of travel at a desirable point when means permitted the house was as a rule built of limestone or sandstone.

The architecture was plain and the building was two stories in height, with a large garret which was later termed an attic. Some of these old buildings which are still standing were no less than 70 by 45 feet. In the front of the house was a large porch no less than from seven to eight feet in depth. At one end of the house was the bar room the entrance to which was by a single door. From the bar room a door led into a side room for ladies. Passing through the bar room was objectionable to the

latter. Another entrance could have been made from the outside but the trouble of doing so was considered to be unnecessary.

This side room in the smaller taverns was sometimes heated by a combination stove. In front of some of the old time taverns stood a large sycamore tree sometimes called a water pitch. The trees when found in numbers near streams were looked upon as being associated with what was then known as ague. In front of the bar room was a well of never failing water. In limestone regions these wells as a rule were deep and the water if drawn by the "old iron bound bucket" was cool and invigorating. Travellers would invariably stop and have their horses watered for which a tip was given to the hostler.

But as a rule the parties alighted and went into the bar room and called for "something" and if the caller was of a genial or jovial nature he perhaps "called up the house" and any body drank to the "health" of the liberal open-hearted visitor. For a man to go past a hotel without stopping and showing his "good will" in some manner was considered a breach of etiquette and subjected the party to doubtful imputations and motives. Tavern keeping was considered an indispensable business, that had to be patronized and supported. To refuse to sign a license would have been considered a positive insult. For a clever man to prepare full accommodations for the traveling and general public and receive no encouragement would have been scouted and unthought of. The house with bar room was the club house of the neighborhood. If a person had nowhere else to go he was received with welcome at the tavern. Of course he was expected to spend "a little something" but in those cheap old days this was no great hardship. A drink of whiskey cost three cents. Brandy was five cents with the addition of what was known as "loaf sugar." A radical total abstinence man was

then almost unknown. If he didn't drink at all he based it on the score of ill health or it didn't agree with him for which he was greatly pitied. Sometimes he took what was termed 'chin' because his system demanded it. To have advocated total abstinence or prohibition would have been considered singular. A prohibitionist would have been considered a public enemy and not fit to live in a well ordered community.

Cigars were tied up in bunches of one hundred and were retailed at four for a big red cent. A customer who took dinner or staid over night was given a cigar after each meal and in some cases a "bitters" before meals. Lodgers were expected to perform their ablutions at the pump in front of the tavern, when that existed.

The bar was kept open on Sunday and the house was open to all. The period for closing was from ten o'clock until midnight but under certain circumstances the time was extended until every body started for home. When the house entertained teamsters who were mostly hardy young men they slept on their own improvised beds on the bar room floor or in an adjoining room when accommodations were on a larger scale.

The horses were as a rule secured to the wagon tongue where their feed boxes were fastened while in use as they carried feed for this purpose. All this patronage necessitated out-buildings, the ruins of which may still be seen. Different taverns had a different line of accommodations for a different line of trade. The teamsters therefore had their favorite stopping places. On drove roads the accommodations were of a different character.

The social features attending these taverns especially in winter during the sleighing season were interesting. Certain of the taverns were provided with facilities for balls and dancing and the numbers of sleighs to be seen on bright cold moonlight nights was

very large. The strains of the violin or fiddle as it was more familiarly known were heard by passers by. Everything however was conducted with decorum. Disturbances as they were called seldom occurred.

A landlord who was dignified, resolute and determined to keep an orderly house seldom had trouble and if he had, enough friends "stood by through thick and thin." The "powers that be" were seldom invoked since it was believed that personal differences concerned no one else than the principals. A man who would have invoked the law with its expense would have been held in contempt.

On Saturday evenings long before sundown the young swains would congregate at the taverns superbly mounted. The steed was gaily caparisoned. Attached to the rider's waist was a riding whip to which was attached a white knob and whistle. The whip was composed of leather strands which were adjusted into a single pliable extension. It was the aim of these young men to make a good showing in their outfit. They were generally good riders and at times they arranged themselves many steeds abreast and at a given signal they rode off in concert like the wind. At these times the whips were put in requisition. After a time when the shades of evening drew near they took their several ways to pay court to the ladies of the neighborhood or at a distance.

The charges of tavern keepers which were mostly regulated by custom were very low. A large pie was sold for a flip or $6\frac{1}{4}$ cents. A dinner and horse feed were given at from two to three levies. A levy was known as $12\frac{1}{2}$ cents. In California this is still known as a bit. Everything else was sold at low prices. Imported articles were sold at higher rates. A man who smoked "Spanish" expected to pay more for this luxury. Brandy imported was looked upon as a greater luxury than "whiskey straight."

The bar contained other drinks such as beer, ale, porter and "soft drinks." Hard cider was kept at times. Lep-kucha or large ginger cakes baked in sections, and pretzels were kept. "Mint Sticks" or long mint candy resembling a barber pole as well as small blocks wrapped up with included sentiments known as "love letters" were sold, at a penny a piece.

The table service was plain but very substantial and the bill of fare was wholesome, appetizing and nutritious. Everything was put on the table and courses were served. The motto was for everyone to help himself. There was no formality; rooms were capacious and models of cleanliness. The landlady was chef and overlooked everything pertaining to her part of the business. Meals would be prepared at all hours with cheerfulness for travellers who were belated. The sleeping rooms were inviting and models of neatness and cleanliness and comfort and conducted much to popularity and patronage.

When stage routes were established the houses of entertainment were on a still larger scale. On the National Road of Western Pennsylvania there were some historic inns whose names still endure. Some of the celebrities of the country in going to and forth from the Capitol of the Union made these inns noted as their stopping places. Other inns in eastern Pennsylvania were similarly noted.

Already in 1765 fourteen years after its founding York had 18 taverns. Its being situated on the main line of travel to the four points of the compass gave it this patronage. After the Revolution many retired officers became innkeepers. Their fame and celebrity brought them popularity and business.

Communication by stage coach was somewhat lessened with the advent of canals. But that was a slow method of travelling and it was only available in certain quarters. Rail-

roads however changed matters materially. The first successful railroad was the Baltimore and Ohio which was finished and opened so far as it extended in 1829. The Liverpool and Manchester railway antedated it by one year.

Other railways of a formative character were gradually developing for a number of years afterward. The rail road extending from Philadelphia was first built in 1831-3. The Cumberland Valley was operated in part about 1837. But these early roads were not as successful as they became later. It was after 1850 that the railroad was extended west of the Alleghenies. At first changes were necessary at Pittsburg and the passages were not continuous even as late as 1857. After this became a fact driving on foot was abandoned and stock was shipped by freight trains. The countless moving wagons covered with white material which followed each other like a great caravan from morning till night for six months of the year were abandoned and the continuous line of railroad was used for travel and transportation.

It was in the early fifties of the last century that large numbers of Pennsylvanians for the first time found an available comfortable way of going West as Ohio was then termed.

But these changes made other changes necessary. It was then that the patronage of old time taverns declined. Protracted journeys and visits were no longer made on foot, by horse back or by conveyance or stage-coach or by canal. Even travel by steamboat was abandoned for that by the rail car. Later transcontinental lines were established, no less than seven such lines being now in operation.

These vast changes have again brought about others. The press has also become an omnipotent factor in producing changes in the habits and modes of thought among the people. Machinery for labor saving has been invented and successfully applied.

The old time conditions have passed away being supplanted by others. Turnpikes are becoming free public highways; The old taverns are in a state of decadence and have been applied to other uses; others are no longer licensed and have been abandoned. A melancholy interest is attached to their history of former greatness. With this has come change in the habits of the people. Some modes of industry have been largely replaced by those of modern character. The tavern is no longer the central place for gathering. The trolley cars have made our interior towns more suburban in character. Communication with the larger and smaller towns is swift and expeditious. New markets have been found for the old time products. The man of the population instead of being urban, has moved into the towns where manufacturing industries prevail.

These may have some inconvenience and hardship in certain directions but time is needed to adjust all these matters. The good old times have passed away. The quietude and

deliberation of the past is succeeded by the bustle and activity of the present. We can never hope to remain in a state of inactivity. There is no rest. All is action and advancement in the modern world. The past was a state of sylvan simplicity, the restless human mind is ever at work to improve and to advance. The conservatism of the past would have it remain as it is.

The party of order is influenced by the party of progress. Neither can have its own way. One is retarded by the other. Shall we witness greater changes in the future? That is possible and probable. We have seen more changes and advancement during the last century than in all previous ages put together. The telephone, the continuous and moving pictures, the horseless carriage and other very late comers would formerly have been scouted as impossible.

Only yesterday it was announced that the flying machine had proved a success. These are striking contrasts when placed against the modes and methods which prevailed as late as fifty years ago. These changes are beneficent and show progress.

The Mennonites as Pioneers

By Prof. C. Henry Smith, Goshen, Indiana

NOTE.—This article is made up of extracts from Prof Smith's book, "The Mennonites in America," selected to show how those people have been pioneers in our country.—Editor.



THE Mennonites and Amish have everywhere appeared among the pioneers in the settlement of the unoccupied lands of our country. By founding Germantown in 1683 they not only be-

came pioneer settlers in Pennsylvania, but established the first regular settlement in America. In 1710 they were the first white settlers of the Conestoga region and followed hard

on the heels of the Scotch-Irish huntsmen who had blazed the way for the first permanent settlers. Before 1750 they appeared in the Shenandoah Valley with the earliest Germans to venture into that region. In 1772 they crossed the Alleghenies and established one of the earliest communities in the valley of the Juniata. Again before the Revolutionary war they appeared among the first settlers in Southwestern Pennsylvania near the headwaters of the Ohio.

In Ohio they ascended the Hocking river and located in Fairfield county just ten years after the founding of Marietta. In Illinois they began to

clear the timber along the banks of the Illinois in 1831, just ten years after the first log cabin had been erected in that part of the state. In Iowa in 1839 they located in the southeastern part of the state before the raw prairies had ever been occupied by white men. And so all through the West and the Northwest—in Kansas, Nebraska, the Dakotas, Oregon, Oklahoma and the Canadian Northwest, wherever new lands have opened up for settlement there the Mennonites have been the first to put up their log cabins and sod shanties and among the first to organize pioneer churches.—p. 291.

Just when the first Mennonites came to the New World is not definitely known, but it is likely that a few individuals settled in what is now New York and Delaware soon after the first permanent English settlements were made along the Atlantic coast. Frequent references are made in the colonial records of New York to Dutch Anabaptists in New Netherlands soon after the Dutch gained a foothold on American soil. Some of these Anabaptists no doubt were Mennonites. The first printed mention of the latter by name is found in a report of the religious conditions in new Netherlands, made by a French Jesuit, Father Jogues who had visited this region in 1643.—p. 81.

In 1662 the burgomasters of Amsterdam made a contract with Plockhoy and twenty-four others, called Mennonites regarding the conveyance of a proposed colony to the Delaware. The colony was conveyed thither later. In 1663 the colony was plundered and what became of the Mennonites is unknown.—p. 92 (condensed).

The first permanent Mennonite settlement in America was made at Germantown, Pennsylvania. The first settlers came from Holland and Germany especially from the Lower

Rhine region along the borders of the two countries.—p. 94.

There is much dispute especially concerning the religious complexion of the original families. What were they, Mennonites or Quakers? Whatever may have been the church relations of the first settlers after they came to Germantown there can be very little doubt that, with the exception of Pastorius, they were originally of Mennonite descent.—p. 112.

It was on the banks of this stream (the Skippack) that the second Mennonite church in America was established. Settlement was made here between 1702 and 1709, the first house of worship was built about 1725 on land given the congregation by Matthias Van Bebber in 1717.—p. 119.

The German immigration into Pennsylvania, and especially Mennonite immigration, for the first twenty years was not very large. In 1710 began a second and much greater wave. Among the first to arrive was a small colony of Mennonites who located on the banks of the Pequea, a branch of the Susquehanna in what is now Lancaster county.—p. 134, (condensed)

The first notice that we have of the founders of the Pequea colony is in a letter written from London on June 27, 1710 to friends in Amsterdam. The next appearance of the names of these men is on a warrant dated October 10, 1710, for a tract of ten thousand acres north of Pequea Creek in what is now Lancaster county.—p. 146, (condensed).

By 1718 the Mennonites occupied the southern half of what was then Conestoga township. Others had then or soon after settled on Hammer creek in Graff's Thal and in Weber's Thal. They (the immigrants' lists) show us that Mennonites continued to come to Pennsylvania more or less irregularly up to the time of the Revolutionary war. Not all of these immigrants to be sure, came to Lancaster

county. Many settled in Chester, Bucks, Berks, and Montgomery counties.—p. 158, (condensed).

We have already seen that the region around Germantown was soon all occupied by the immigrants, and thus the later arrivals had to seek homes in other localities. By 1702 a new settlement had already been begun on the Skippack near the present little village of Skippack; from this center a large community gradually grew by natural increase and by constant immigration from Southern Germany and has since expanded over an area about ten miles in width through the north central part of Montgomery county, and the western part of Bucks county, with a few scattered settlements in Eastern Berks, and Lehigh and Southern Northampton county.—p. 183.

From a letter written to the church in Amsterdam in 1773 by Andrew Ziegler, Isaac Kolb and Christian Funk we learn that the following communities had been established in America at that time:—

“Germantown, Schiebaach, Indian Krik, (Franconia) to which belong also Salford, Rokkil and Schwamen Deep Ron to which belong Berkosen, on the Delaware and Aufrieds, Blen (Plain) Grooten Swamb, to which belong Sacken and Lower Milford, in two places, Hosentak, Lehay, and Term, Methachen, (Methacton) Schuylkill.” These are the congregations embraced within that region described in this chapter. Farther away they say are “Conestogis where are many large congregations, Quitophilia, (Lebanon county) great and little Schwatara, (Dauphin county), Tulpehocken, (western Berks county). On the other side of the Susquehanna by Yorktown, great and little Conewago, Mannekesie, (Monocacy). To Virginia, Meriland, Schantaore (Shenandoah) and further to Carolina whence are many and large congregations.—p. 189.

Just when the first Mennonite settlers located in York county is not known but by 1753 the colony was large enough to effect a church organization. Other churches were established by settlers from Lancaster county as can be seen by the appearance of similar names in the land records.—p. 194 (condensed).

It is altogether likely that of the stream of settlers that began to enter the Shenandoah Valley about 1730 individual Mennonites settled here and there through the Cumberland Valley in Franklin and Cumberland counties and in Maryland.—p. 195.

In the meantime a small colony had gone up the Susquehanna and the Junitata and had located on the Mahantago near what is now Richfield in Snyder county.—p. 196.

At about the same time small colonies were being formed across the Alleghenies, in the southwestern part of the state, along the valleys of the Monongahela, Youghigheny and the Conemaugh rivers within the region of the headwaters of the Ohio. The earliest and most important communities were located in Westmoreland, Fayette and Somerset counties. These were followed later by a few scattered settlements in Cambria, Blair, Center, Clearfield and Butler counties.—p. 196.

The first Mennonite settlement in Maryland was made in Washington county, which forms part of the Cumberland Valley.—p. 198.

Among the earliest of these German pioneers who were the first permanent settlers of the Shenandoah Valley were several Mennonites.

Settlements were made in Page and Shenandoah counties the Linville Valley and the Harrisonburg Region. No meeting houses appear to have been built until nearly a whole century after the first pioneers entered the valley the first building being erected 1822 near Broadway.—p. 205.

The Virginia settlement although comparatively small in numbers and

separated from other communities has nevertheless exerted no mean influence upon the church at large. It has become the mother church of many of the newer western settlements, including the congregations in Medina, Columbiana, and Allen counties, Ohio and Tazewell and Livingston counties, Illinois.—p. 206.

By the close of the eighteenth century, then the Mennonites of South-eastern Pennsylvania had appeared among the pioneer settlers in the fertile valleys of Pennsylvania, Maryland and Virginia. No new communities have been established in these states since that time. But with the opening of the Northwest Territory these settlements became in turn the mother communities of many congregations organized in the next century in Ohio, Indiana and Illinois.—p. 207.

The Amish located near Hamburg, near the headwaters of the Conestoga river, in Maiden creek and Oley in Berks county, near the head waters of the Tulpehocken in Lebanon county. From all these communities many emigrated in turn to Mifflin county before the close of the eighteenth century. From these various pioneer churches all the later settlements in western Pennsylvania—in Somerset, Westmoreland, Mifflin and Juniata counties—were made, and indirectly many more in Ohio, Indiana, Illinois, Iowa and other western states.

The church in Somerset county has in turn become the founder of congregations in Elkhart and Lagrange counties, Indiana; Douglas and Moultrie counties Illinois; and has furnished new settlers to many other Amish communities.—p. 214.

From about 1840 to 1870, Mifflin county furnished many members for new congregations in Champaign, Logan, and Wayne counties, Ohio; in McLean county, Illinois; and in other western states.

The first Amish settlement in Ohio began just a few years after Ohio became a state in Tuscarawas and Holmes counties, furnished settlers for the churches which were later established in Logan and Geauga counties, Ohio, Howard and Elkhart counties, Indiana, Johnston county, Iowa, Seward county, Nebraska and in several other communities.—p. 217.

A settlement was made in Elkhart and Lagrange counties by Amish from Somerset county to which many other settlers joined themselves. Settlements were also made in Newton, Howard, Miami, Allen, Jasper, Davies and Brown counties prior to the Civil War.

Settlements by Amish were also made in Canada, New York, Illinois, Missouri, Nebraska, Kansas.

Migration to Canada began as early as 1788, from Bucks county, Pennsylvania. They were joined later by families from Montgomery and Lancaster counties. About 1804 Waterloo township again received the largest share of Pennsylvanians. Each year brought a few colonists from Lancaster, Berks, Bucks, Montgomery, Franklin and Cumberland counties. Some years brought more than others. During the war of 1812 immigration was light, but it was heavy in the years 1825 to 1829 owing to rather hard times in Pennsylvania during these years. By 1835 immigration had practically ceased.

Herrnhut as It Is Today

By Rev. E. S. Hagen, Lititz, Pa.



VERY different indeed from the hamlet towns of our home country is the village of Herrnhut. Although the total number of residents reaches but little over 1200 persons, the well-paved and scrupulously-clean streets, the substantial buildings, the thriving industries, the free postal delivery, etc. impress one with the fact that in many respects Herrnhut is now a miniature city. Thomas Carlyle is reported to have said that Herrnhut reminded him of "a petrified Sabbath,"—ein verstein-erter Sabbath," and so far as exteriors are concerned, one cannot help but corroborate his statement.

Founded in 1722 by poor peasants from Moravia, who, led by Christian David, sought and secured refuge here on the estates of Count Zinzendorf, Herrnhut has become the Mother and Mecca of the Moravian Church, the center of its world-wide religious and missionary influence and activity. About a quarter of a mile to the south of the town, along the Zittau road, surrounded by stately pines and larches, there stands a simple granite monument with this inscription:

"Am 17 Juny, 1722, wurde an dieser Stelle zum Anbau von Herrnhut der erste Baum gefaellet. Ps. 84: 4."

It was a rare privilege to be able to attend the service held annually on this historic spot in loving and grateful memory of the incisive and decisive beginning made by the axe of the Moravian exile carpenter, Christian David.

It has been said that when Martin Luther nailed his 95 theses to the door of the Wittenberg Church, the blows of his hammer reechoed around the world. The same may be said with

equal truth of the strokes of Christian David's axe.

In 1727 Herrnhut numbered 300 people, who lived in 34 houses. Today two-thirds of the inhabitants are members of the Congregation, which, including non resident communicants, aggregates in all some 1100 souls.

The visitor to Herrnhut is naturally attracted first of all to the church. This building was erected in 1756, consequently during the life of Count Zinzendorf. Situated in the midst of a beautiful square, and connected with the Gemein Haus, wherein both Pastor and Assistant Pastor are domiciled, and the Parochial Schools for Boys and Girls find quarters, Church and Gemein Haus form a unique group of buildings.

The interior of the church is simple, if not severely plain, according to American ideas. Plain white wooden benches, white sanded floors, a reading desk covered with a dark green cloth at ordinary services, brass candelabra, windows of unstained glass with curtains of white muslin. These are the features which impress the visitor, who has seen various great ornate churches and cathedrals in America and Europe. A gallery runs along each of the two shorter sides of the church, which is oblong in shape, the north gallery furnishing room for the magnificent, three manual tubular pneumatic action pipe organ and the splendidly trained choir, the south gallery containing at either end "logies" or boxes, reserved, it is said for the nobility on special occasions with additional seating accommodations in the center.

The congregation possess no less than seven separate places of worship or chapels; but the "Kleiner Saal" in the upper story of the Gemein Haus has the greatest interest from the historical point of view. Here is the

first place of worship used by the Renewed Brethren's Church. We still see the original ceiling beams, and tread the broad white pine floor board hewn and set in place by Christian David and the early Brethren. On the east wall of the Kleiner Saal there hangs a large oil painting by John Valentine Haidt (1747), representing 22 well known historical persons, the first missionaries and the first converts from among the natives of Greenland, North America, and Africa.

and beautiful gardens, the property of the German Province, laid out in 1728, and enlarged in 1731. In the midst of the garden stands a fine marble bust of Count Zinzendorf upon a granite pedestal. Facing the Gemein Haus on the Church Square we find the Brethren's House, the original front of which was burned by fire a few years ago. Up to that time the Brethren's House had been the first and oldest building in Herrnhut. Now a fine modern edifice occupies the site. The Diaspora House and the Vogts



HERRNHUT TODAY

On the south side of the "Platz" or Church Square stands the Herrschafts- haus, or Administration Offices of the German Provincial Elders' Conference, built during the years 1781 and 1782, and distinguished from the other edifices by its particularly fine architectural features. Originally a smaller building erected by Count Zinzendorf in 1725, and in which he lived for a number of years, and died on May 9, 1760, stood on this site. Directly behind the Herrschaftshaus, free and open to every one, are large

hof on Zittau Street must be passed by without further description. We come next to the Archives Building, erected in 1880-1891, a most valuable depository of historical, legal, literary documents and writings of rare books and pictures. Here we see two of Zinzendorf's great Family Bibles, interesting printed matter from the days of the Ancient Bohemian-Moravian Brethren's church, some of the writings of John Hus, the building plans of the congregations in Germany, England and America, furnished for

Count Zinzendorf. A title and deed to the Brethren's Church of the rights and ownership of land in Sarepta, Russia, given and signed by the Empress Catharine II of Russia in 1767 will attract particular attention.

The portrait gallery, containing pictures of many of the devoted servants of God in the Brethren Church occupies another part of the Archives.

Retracing our steps and passing through the beautiful Herrschaft garden we come to the Sisters' House, a large edifice, which is situated opposite the church. To the north of the church is the Widows' House, built in 1759 and 1760.

It is in the Betsaal, the chapel of this house that the General Synods of the Moravian Church have held their sessions ever since the year 1789. The Boarding School for Girls is situated on Berthelsdorf Street, and the Pilger-

House on New Street. Time fails us to enter into any description of the business and stores of Abraham Dürninger & Co., established in 1747. It must be left to others to tell of the Hutberg with its observation tower, commanding a view as far as the mountains on the Bohemian border land. We have given but a brief, imperfect sketch of some of the more prominent buildings in old Herrnhut as they are today. It will require the pen of a more ready writer to tell of the social and religious life of the people. Suffice it to say, however, that whoever undertakes to find a more cultured, refined, and withal a more friendly, brotherly and deeply religious community of people than in Herrnhut, the beloved Mother congregation of the Moravian Church, has set for himself an almost hopeless task.

A Musser Family Record

The editor enjoyed the privilege recently of becoming personally acquainted with the family of the late Henry S. Musser, of Marietta, Pa., and incidentally of copying the following data from two historic books belonging to the family.

The older is an Ephrata "Martyrer Spiegel" of 1748 owned by Jacob Mosser 1752 which presumably at one time cost £ 1 s 10 as these figures are found written in the book: the other is a Lancaster Quarto German Bible of 1819, bought 1822 by Henry Musser for his oldest son Jacob.

We give herewith the record as found substituting however English letters for the German script of the original. We add a condensed genealogical table based on these records.

The Martha Musser who married John Miller (1836) was the widow of Jacob Musser.

The story goes that a certain Musser (Mosser? or Moser?) loaned Robert Morris \$50,000 during the Revolutionary War. A subscriber is anxious to know whether the story can be verified by good proofs and if so whether the said Musser was related to the Jacob Musser family whose record we give. Any information submitted to the editor will be greatly appreciated.

1752 Das buch gehert mir Jacob Mosser zu

1748 Den 6t Hornung ist der Hansz Mosser gebohren am samstsdag in der wog.

1749 Den 13t Hai monad ist der bentz (?) Mosser gebohren am donstag im storbion.

1751 den 18t Augst Monnat ist die Anna Mosserin gebohren am sondag im Schitz.

1753 den 20t Abrill ist der Jacob Mosser gebohren am freitag im schitz

1755 den 26 innawaris ist marrei moserin gebohren in dem Krebs.

Anno 1772 den 12 May hab ich Jacob Moser Mich verheiratet Mit der Christina Engelrin und Mein Alter war 19 Jar und 4 wochen und 2 tag und ihr Alter war 22 Jar.

1775 den 1 Martz ist der Hansz Moser geboren am Mitwochen in dem fiesche.

1776 den 4 April ist der Henner (?) Moser geboren Am Donerstag in der Wog.

1778 den August ist Anna Mosser geböhren.

1795 Das buch gehöret mir Henrich Mosser und ichab es geerbt von meinem Vatter.

Ano 1797 den 24 Januarius hab ich Henrich Mosser mich verheirater mit der Elisabeth seitz und—mein alter Wahr 20 Jahr und 9 monat 3 wochen und ihr alter wahr 20 Jahr und 3 munet und 1 woch und ist gestorben den 12 ten Janubri 1804 im Kintbeth.

Ano 1797 den 16 ten November ist Jacob Mosser zur Welt geboren am donerstdag in dem grebs.

An 1799 den 17 Junius ist mir Henrich Mosser zur wet geboren am montag in dem schitz.

Ano 1801 den 3ten Sebtember ist mir Johannes mosser zur Welt geboren am Donnerstag in dem grebs ist gestorben den 24ten sebtember 1803

A 1805 den 19ten Sebtember hab ich Henrich Mosser mich Verheirater mit Maria Engell und und mein alter Wahr 29 Jahr 5 monat und 14 Dag und ihr alter wahr 22 Jahr 4 monat und 3 dag.

A 1806 den 20 ten Sebtember ist mir Susan Mosser zur Welt geboren am samstdag im steinbock.

1809 den 18 ten Januarius ist mihr Magtalena Mosser zur welt geboren am mitwoch im füsche.

1810 Den 14 ten August ist mir Benjamin Mosser zur weit geboren am Dinstdag um 2 uhr 20 minuten Morgens im Wasserman.

1812 den 19ten Mertz ist mir Anna Mosser zur Welt geboren am Donnerstag am Zwilling.

Jacob Musser his Bible and my father Henry Musser Bought it for me at 10 Dollers in the year 1822 in Donegal Township, Lancaster County and State of Pennsylvania.

Jacob Musser was Married to Magdelane Stouffer in the year of our Lord one thousand Eight hundred and twenty.

I was born in the year of our Lord 1797 the 16th day of November and my wife Magdelene was born the 13 day of August 1802 three o'Clock in the Morning in the seign of the Waterman. Died Sunday evening 10 minutes of 8 O'clock June 7th, 1885

My Son Henry St. Musser was born on sunday five minets after twelve the sixteenth day of July 1820 in the signs of the Scale

My daughter Anna Musser was born on Theausday near five o'Clock in the Evening the Eighteenth day of March 1823 in the seign of the tweens

My Daughter Elisabeth Musser was born on thursday ten minnits tell ten o'clock in the forenoon the sixteenth day of June 1825 in the seign of the tweens

My daughter Magdalena Musser was born on the first day of August 1827 in the Seign of the about five o'clock

My Son Jacob Musser was born on the nineteenth of October 1829 in the Sign of the Crap between one and two o'clock in the afternoon.

Abraham Musser was born on the 19th day of January, 1832 in the sign of the Lion at 20 Minutes before 10 O'clock P. M.

John Miller was Married to Martha Musser the tenth day of March One thousand eight hundred and Thirty Seth

I was born in the year of our Lord 1806 the Twenty seven day of April and my wife Martha was born the 13 day of August 1802 at three oclock in the Morning in the seign of the waterman.

John Miller Died Sept 20 1867 on Thursday 12 O'clock noon

Martha Miller Died June 7 1885 on Sunday evening 10 minutes of 8 O'clock.

My Son John St. Miller was born on Sunday thirty minutes past four clock the sixth day of August one thousand eight hundred and Thirty seven in the signs of the Scale.

1837

My Son Joseph St. Miller was born on Friday at ten minutes of ten o'clock in the evening the tenth day of January, One thousand eigh hundred and fourty in the signs of the Fish.

1840

My son Isaiah St. Miller was born on Friday at fifteen minutes past eight clock in the morning the Eleventh day of March One thousand eigh hundred and foarty two in the signs of the Fish.

1842

My Daughter Sarah Miller was born on Sunday at Thirty minutes past nine clock in the evening, the Eleventh day of August One Thousand eigh hundred and foarty foar In the signs of the Scrab.

NOTE.—The following table is based on the preceding records. The reader will note the interesting fact that in each birth record the "sign" of the Zodiac is noted.

1844

I. Jacob Mosser.

A. John, (Hansz) b. Feb. 6, 1748.

B. ———, (Bentz?) b. June 13, 1749.

C. Anna, b. Aug. 18, 1751.

D. Jacob, b. April. 20, 1753,

E. Maria (?), b. Jan. (?) 26, 1755.

I D. Jacob Mosser.

m. Christina Engel (b. 1750) May 12, 1772.

A. John, (Hansz) b. March 1, 1775.

B. Henry, (Henner) b. April 4, 1776.

C. Anna, b. August, 1778.

I D B. Henry Mosser.

m. Elizabeth Seitz, (b. 1776—d. Jan. 12, 1804). January 14, 1797.

a. Jacob, b. Nov. 16, 1797.

b. Henry, b. June 17, 1799

c. John, b. Sept. 3, 1801. d. Sept. 24, 1803).

m. Maria Engel (b. May 16, 1783). Sept. 19, 1805.

d. Susan, b. Sept. 20, 1806.

e. Magdalena, b. Jan. 18, 1809.

f. Benjamin, b. August 14, 1810.

g. Anna, March 19, 1812.

I D B a. Jacob Musser.

m. Magdalene Stouffer, (b. Aug. 13, 1802, d. June 7, 1885) 1820.

a. Henry S. b. July 16, 1820.

b. Anna, b. March 18, 1823.

c. Elizabeth, b. June 16, 1825.

d. Magdalena, b. August 1, 1827.

e. Jacob, b. October 19, 1829.

f. Abraham, b. Jan. 19, 1832.

John Miller, b. April 27, 1806. d. Sept. 20, 1867.

m. Martha, wid. of Jacob Musser. March 10, 1836.

John, b. Aug. 6, 1837.

Joseph, b. Jan. 10, 1840.

Isaiah, b. Mar. 11, 1842.

Sarah, b. Aug. 11, 1844.

The March of the Germans

By Frederick Palmer

NOTE.—The following copyrighted article is reprinted from Collier's of July 10, 1909, by permission.—Editor.



HE great German policy is the rabbit policy. Numbers count. While the suffragettes of London are be-laboring M.P.'s with their parasols, the suffragettes of Berlin are singing lullabies.

For every four British babies seven German babies are born. Each little boy means another soldier of war and industry; each little girl becomes the mother of more soldiers. You need only a compound interest table to figure out the future of Europe for yourself.

Any feminine skepticism as to how the plus three are to be fed and clothed is lese-maeste. It is interfering in a problem which appertains to My Imperial Responsibilities. Remember, my daughters, that twins are no less welcome to me than to My Never-To-Be Forgotten Ancestors. Continue to do your duty and urge your husbands to join the Navy League.

War Lord, is it? The Kaiser is the Incubator Lord. Unlike the old woman in the shoe, he knows—so the British think—precisely what he is going to do. He will use part of the surplus birth-rate in capturing London and supply the surviving portion with jobs belonging to Britons.

Eventually, the outward pressure of numbers must force a blow for more room, or else Germany, which regulates everything for everybody in the empire, will have to put a speed limit on the mercury-footed stork. No doubt he would obey like a good German subject, adjusting his gait to Imperial needs. Thus far, however, the beehive system, bulwark of the rabbit policy, worked out on scientific

principles by experts in spectacles, has succeeded amazing well.

Before '66 the Austrians and before '70 the French laughed at the experts in spectacles. Since Sedan the great armies of the world have all been patterned after the German. Germany has been a living threat of war, with war far from the minds of German statesmen. Being always ready, she has gained point after point without striking.

After '70 the spectacles began preparation for the victories of peace. Now it was the British turn to laugh. This armed camp was all very well for Sedan, but it must not think it could compete in trade and commerce with British mastery of the seas and with cheap food. The British are learning their mistake gradually, while the French had to learn it abruptly. For their system, the Germans say, is the system of all nations in the future. It applies equally to all affairs by land or sea.

WILLIAM *versus* EDWARD

In diplomacy both Delcassé and King Edward ought to subscribe to its merits. Both tried to beat it. Delcassé is admittedly the cleverest man in France. As Prime Minister he was in the way of the march of German policy. Germany waited her opportunity. When she was being called the mischief-maker in Moroccan affairs, she turned on France, saying she would show who the real mischief-maker was. She reviewed Delcassé's career as a Foreign Minister, which was a record of deliberate, shrewd maneuvering with Germany as its object. Was this friendly? Germany asked. France did not want war, nor did Germany. Russia, the French ally, was sick from revolution and defeat. Germany knew the power

of the cards which the mailed fist laid on the table. Her legions were ready. Delcassé retired.

King Edward is an amiable, rotund man who likes good company and everybody to be friendly, except the Kaiser. Though he has no constitutional right to do so, Edward has been framing England's foreign policy. He went about Europe smiling and handshaking and passing Berlin by. He made an alliance with Russia and with France and became exceedingly thick with the Italian King, while the best that the Kaiser could do was to paraphrase Beau Brummell by asking: "Who is your friend?"

It was a great stroke for peace. Now would this terrible Germany stop brow-beating her neighbors and that poor, innocent British Empire? Now would she see the fruits of her wickedness and repent? To add to England's satisfaction came the Kaiser's interview incident.

William II does not like Edward personally, and, besides, he feels what any clever player, training hard, laboring under handicaps, must feel toward any rotund, elderly gentleman who is successful. He said some very savage things, which he felt, at the time, anyway, as most of us do when we get cross. A shout rose in the land: "*Lese-majeste yourself!*" thundered the 62,000,00 Germans. "Stop talking!"

They are erratic, these royal Hohenzollerns, but they have the gift of yielding and of wisdom in great crises—the gift which has carried them from petty Counts of the Brandenburg principality to empire, with the eye of restless ambition on greater prizes. You remember how Frederick the Great told the owner to remove the windmill which interfered with the view from the palace of Sans Souci.

"No, your Majesty," said the miller. "I'll buy you another windmill," said Frederick.

"No."

"But I am king of Prussia, and I'll make you take it down."

"No, you will not, your Majesty. There is law in Prussia."

In the same spirit the German people said to the Kaiser, "Hep! Hep! Hep! Majesty, you're out of step. When old Fritz lost his temper and raged up and down no reporters were around. Therefore, we make a new law in Prussia." The Germans are fond of old Fritz and fond of the miller. Do not make the mistake that they are not fond of William II. He is their Emperor, and they have an affectionate pride in his abilities as a leader. They were simply correcting him. As a member of the "system" he took his medicine like a man—and on his first appearance in public read the prepared speech Von Bülow gave him. And he sticks to Von Bülow; for Von Bülow is a great Premier. You can find a royal precedent for almost anything and William found one for this schoolmastering. Hadn't the Never-To-Be-Forgotten Grandfather accepted the dictates of the great Bismarck? For the present the Never-To-Be-Forgotten Ancestor, Frederick, is on the shelf. William II is in a sweetly constitutional spirit.

Six months ago Germany seemed to be effectually isolated. The British were enjoying her discomfiture and the Kaiser's when the Balkan crisis offered Von Bülow his chance to get even.

A shovelful of earth may be enough to endanger the nice equilibrium of the European balance of power. Consider the effect when Austria annexed Bosnia and Herzegovina, which was as large as a Texas county?

GERMANS HEAR THE CALL OF BLOOD

Servia called on her mighty Slav patron for help, which it is said Russia promised. Of course Austrian rule in the two little countries meant progress and prosperity, just as British, French, or German rule would in place of Turkish. But the balance of power when the scales are dipping

does not consider such a minor detail as this. Austria was mobilized and Servia when three million German bayonets heliographed to the Czar which said: "Amend the Berlin Convention and grant Austria her demands."

The Russian army was scattered and disorganized; the German legions ready to mobilize swiftly over the network of railroads, according to the method that leaves nothing to the "heroes" or brilliant individual improvization. Probably they could have gone to Moscow. Russia was too poor; she was in no mood for war on Servia's behalf, as Germany, not wanting war, well knew; and Russia yielded.

Down came Edward's house of cards. The wicked nephew was in the ascendant again. German statesmen regard Edward as a valuable enemy; they welcome every outburst of anti-German feeling in Great Britain. When Bismarck founded the Empire the world prophesied its dissolution. The different States could not be held together. "You are all Germans," was his watchword. Foreign opposition when it takes the form of racial bitterness unites them. Not only this, but the Germans of Austria also hear the call of their blood. The Hungarians and the Czechs of Austria have been bitter against German influence, but they do not forget their pockets. Austria, and particularly German Austria, realizes its debt to Germany in the Servian affair. She is preparing a Dreadnought program of her own.

When Hungary objected to this expense, Vienna answered: "But we're going to build them down on the coast at Fiume." "Oh, ho," said the Hungarians, "we've always favored a big navy. In fact, come to think of it, we were the original big navy section of this empire!" Franz Josef in his old age sees the Hapsburgs firmly established for a long term.

Thus Dreadnoughts beget Dreadnoughts; thus Central Europe is so-

lified. "Who will keep in training? Who will keep hard?" as the Prussians ask. "The man who is alone, back to the wall, or the rival who goes about getting up a crowd with a view to cowing him?" Not many years ago Britain was preaching "splendid isolation." She could depend on her fleet to hold the sea; for self-protection the European countries must block one another. Was Salisbury so far wrong? Since the days of that sober old aristocrat who was not given to "scares," England has gone in for alliances in all directions; and the more she has the more she worries.

Germany does not want war with the British. She will take every possible means to avoid a *casus belli* developing. Through all the months that England has been "enjoying" a so-called panic, the Germans have been amused and disdainful. They cartoon Edward with outlandish conceits. They talk of blood and iron gutturally, but not nervously, and they do hope that the British will calm down soon. Why, the French have suffered frequent outbreaks, but eventually their rage has cooled, because those very peaceful Germans refused to talk back. Since the British began their jingo campaign the Germans have lost their temper only once. Then the Reichstag increased its navy program. A good many members, as they consider the \$125,000,000 loan to make up the national deficit, are sorry for the outburst. However, they do not retreat. It is as hard for nations as for individuals to swallow their words of defiance.

Asquith proposes an agreement whereby the two nations shall keep their navies at relatively their present strength. In other words, you agree to let me sit on you forever—as the Germans see the offer—or you are no friend of peace. Haven't we more population than Great Britain? the Germans ask. Haven't we a great trade to defend? Don't we face foes by land and sea? Then, why haven't

we a right to build a great navy? Has England any patent on sea power?

THE GERMAN PRIVATELY SAWS WOOD

In vain does one seek full information about the nature of that German fleet, half the strength of the British, which arouses British apprehensions. The mystery in which it is shrouded may be a part of its formidability to insular imagination. We have no authoritative statistics of target practise, no details of drill or battle practise; for military secrecy was not original with the Japanese students of the German system.

Ten years ago the British were saying that the Germans, having no sea inheritance, could not have a great navy. Perhaps today pessimism swings the pendulum to an equally foolish extreme. In a floating hell factory where every man is a mechanic, of what value is the memory of a Trafalgar fought with sails and muzzle-loaders? Yet is there any reason to suppose that the British navy, leader in the progress of naval warfare, has grown inefficient? Not to those who know it.

Drill, drill, drill, the German officers and men know no rest. They work harder than those of any other navy, all the world agrees. They work too hard, some critics say, inducing stupidity and staleness. Command is concentrated and mobilization ever complete. Politics does not interfere in naval administration. There seems no end to maneuvering and sea practise in the rough waters and chill winds of the North Sea and the Baltic. Probably staff pigeonholes can tell precisely what the Germans should do if the British attack. All you hear is the occasional confident remark—yes, these Prussians are exasperatingly cocksure—that Germany will give the world the same surprise on sea as she gave us on land in '70. Who knows till the spring is touched and Mr. Jack comes out of the box?

As I said in my article on the British side of the question, German prosperity is at the bottom of the British "scare." The Germans prosper. Their force is felt increasingly throughout Europe. You see more of them in the Mediterranean watering places every winter. At Monte Carlo they surround the tables, the management complains, playing twenty-five pieces at a time and driving away the American millionaires, those ideal patrons who lose a lot in a few minutes and hurry away.

ENGLAND LEANS BACKWARD

Every young German who is going into trade has his wander year, in which he studies languages and customs in countries to whose markets he must appeal. Raise your hand in any German railway station and you will find some one who speaks English. Waiters in Paris and London are frequently German. Which people is better equipped, the one that aims to learn foreign languages and foreign ways or the one that does not? The British have been content; the Germans ambitious to learn. The British lean backward; the Germans lean forward. And the back can be broken in either position.

Every new country welcomes the German emigrant, provided he leaves his nationality at home. But the Kaiser insists that he shall at least have it concealed somewhere about his person; else he can never fight and die in the name of the Never-to-be-Forgotten Ancestors and enter the Brandenburg Wallhalla. Either return to serve your time in the army or else you may never visit the fatherland without arrest. And the youngsters on the wander year, from waiters to merchants' sons, do return. The saying that a German readily sheds his nationality is losing its force.

German subjects are protected. German push—Prussian boorishness some call it—and German success have granted to the Germans the inheritance of unpopularity which once

was British. Abdul Hamid had leaned on German influence; the young Turks who drove him into exile were educated in Germany. A German embassy is a hive. German ambassadors encourage the business interests of German subjects. They are always on hand when chance arises, sparring for points.

German steamship companies bring the poverty-stricken Russian emigrants across Prussia in a kind of bond, which prevents the deposit of undesirables. That all-controlling Government has stopped the migration of Germans to America. We owe to it the loss of 5,000,000 good citizens in the last twenty years.

CONSCRIPTION MAKES GERMAN FELLOWSHIP

Conscription ceases to be a bugbear. Germans of all classes of society say that it is the making of the Empire. It has developed a sense of fellowship which leads to democracy. Its effect is the same as if in England an English gentleman marched in the ranks with 'Arry. Both would learn something of value. In the formative years of their lives the youths develop muscles and methodical natures, making transition easy into the disciplined army of workers under the command of industrial experts.

The German idea is that a nation should be run like a great department store or a great corporation in all its manifold activities, aiming at national dividends in international conquest. Perhaps we have something to learn from Germany ourselves. Until four years ago all our budget of daily news from which we daily absorb our views, came through London. We heard of simple burghers haled to jail for committing *lese-majeste* over their beer and officers running civilians through, while the German press printed full accounts of all our lynchings and disorders. Mr. Stone, of the Associated Press, decided that news should come direct hereafter from Paris, Berlin, and St. Petersburg. This

was a step toward allaying the prejudices of custom and race, which are breeders of ill-will.

THE EMPIRE A BEHIVE

If we compare Homestead with Essen (the seat of the Krupp works), we see how a nation enters into the affairs of the daily lives of all the workers. It expresses the beehive system. German cities are the cleanest in the world. No one will dispute, I think, the superiority of living conditions in their poor quarters. There is poverty, but not slovenly slums. A great Labor Exchange deals with the problem of the unemployed in Berlin and so on through the scale of human affairs. It is a kind of socialistic feudalism, with the stork ever busy making new factory food and cannon food. The old landholding aristocracy turn on the Kaiser for his favoritism to captains of industry and educational and technical leaders. Germany grows all the food she can; living is made cheap despite the tariff. A fierce competition of interests is welded together for general profit. The Germans say that growing populations force the passing of the pioneer and the individualist; that they have a long start over their rivals in the system of organized mass, to which are the victories of the future.

We may not like the system, but we can not dispute its results. It continues to care for the plus three and set the march of growing numbers toward the Hohenzollern objective. By 1920 Germany will have 72,000,000 population against 50,000,000 for the British Isles. The increase is 900,000 a year, with a slightly decreasing birth-rate—very slight compared to England's. As a matter of defense, England might start a propaganda in Germany headed by suffragettes in association with the women of France, where the population is stationary. By 1930 the Germans will almost equal the French and the British combined.

Opening of the East Penn Rail Road



THE East Penn Railroad, 36 miles long, binding Reading and Allentown with nerves of steel and forming a link between the great West and the sea coast was formally opened May 19, 1859.

Half a century having passed since then, the occasion may be suitable for saying a few things about the road. The original name of the road "Reading and Lehigh" as given in the charter 1856 was changed to East Pennsylvania in the spring of 1857.

The first ground for the construction of the road was broken June 11, 1857. The last rail was laid April 29, 1859 and the first train from Reading to Allentown passed over the road the following morning. The road was leased by the Reading Railway Company in the spring of 1859.

The stations were named shortly before the opening of the road by President E. M. Clymer, Col. Jas. Moore, George Stitzel, E. M. Lyons, the chief engineer, John McManus and others. We are indebted to the Kutztown Patriot for the following account of the naming.

After leaving Reading the first place to locate a station was at "Solomon's Temple." The portrait of King Solomon was on the sign in front of the hotel. Solomon's Temple was a popular public house half a century or longer ago. It was decided to name the railway station Temple, leaving off Solomon's.

Upon arriving at Blandtown, as it was then called, President Clymer said he was opposed to 'town' being used as part of the name of any place, as the people might increase until it became a city and still be called a town. It was then decided to attach "on" to "Bland" and name the station Blandon.

A century ago there was a public house at what is now Fleetwood, on

the sign of which were painted two crows, and the place was called "Krappestaedel" (Crowtown) by some persons. Others called it Coxtown, because a man by the name of Cox owned most of the land there and finally the latter name was generally used until John McManus suggested that the station be called "Fleetwood" after a beautifully laid out town and favorite resort in England, which name was adopted by the railway officials.

When the East Penn Railway was built there was no settlement at Lyons. As it was the nearest point to Kutztown on a much-traveled road in going to and from Oley, it was decided to locate one there and name it after the chief engineer.

Bowers, where there were several small houses, including a hotel and store, remained unchanged in name by the railway officials. Two brothers by the name of Bowers lived there, and one of them, John Bowers, was the first man killed on the East Penn road. He was struck by the engine of an express train as he was about to drive across the track with his team.

Topton was so named because it is the summit, being higher than any other station along the line and the water dividing line, the water on the Berks side running into the Schuylkill and that on the other side into the Lehigh River.

Mertztown, an old village, was named after the first settler, Mertz.

Shamrock, the national emblem of Ireland, was suggested by John McManus, who was an Irishman, and the name was unanimously adopted by the railway officials.

Alburtis was named after Mr. Alburtis, of New York, who was for a short time a director of the Reading & Lehigh road.

Millerstown was a name adopted for a railway station, but was subse-

quently changed to Macungie, on account of there being several other Millerstowns in the State, and goods shipped to one town sometimes went to another of the same name by mistake.

The name Emaus remained unchanged by the railway officials.

Among the incidents of the opening of the road was the singing of "Die Deutsche Companie" composed jointly by William M. Baird, Jacob Knabb, J. Lawrence Getz, Wm. H. Strickland, J. T. Valentine and several other gentlemen. The words follow.

O, te Deutsch Kompanie
Is te besht Kompanie
As efer jined to sea
Mit ter Berks Countee

Herr Clymer ish te President, and ven te times vos blue,

He got Moore help from Gotham and put te railroad troo.

For te Deutsch Kompanie, &c.

Te beoples vot took stock didn't have many funds

So te Bulls gif te money and te Deutsch gif te bonds,

O, te Deutsch Kompanie, &c.

Te Kutztowners grumble tat te road isn't tare,

But tey didn't gif tare money, and tey wouldn't take a Dare.

O, te Deutsch Kompanie, &c.

Ein gloss Lager und zwei gloss Beer—
If you hain't got no shtock you can't sthay here,

O, te Deutsch Kompanie, &c.

Ven you here te Drums boom, boom, boom,
Ten you may be sure dat te Got-am-ites haf come.

O, te Deutsch Kompanie, &c.

Here's to te Light Guards—here's to te Band;

Ve'll take em to te Market House and put em on te shtand.

O, te Deutsch Kompanie, &c.

Ve'll take em out Third street, vere tey vere before,

To see vat de beoples call Lauer's "great bore."

O, te Deutsch Kompanie, &c.

Ve'll put em in te Mansion House as soon as tey do come,

Kept by te "Brince of Landlords"—"Te Borpon ish his name.

O, te Deutsch Kompanie, &c.

Ve'll march em troo te shtreets and ve'll take em to te Shprings,

And ve'll feasht em and ve'll trasht em and all tem sort of tings.

O, te Deutsch Kompanie, &c.

Schweitzer Kase und Pretzels und lager beer too,

Ve haf in Berks county, and dem not a few.

O, te Deutsch Kompanie, &c.

Te New York chaps mit te hair at te nose,
Tey open teir mouths and town de lager goes.

O, te Deutsch Kompanie, &c.

Talk about your Champaigne, Sherry and such,

But lager ish te besht for te bellies of te Dutch.

O, te Deutsch Kompanie, &c.

Too much Champaigne is very bad shtuff,
But too much lager beer ish just about enough.

O, te Deutsch Kompanie, &c.

Te city in te hills and te city on te sea,
Are now jined together by te Deutsch Kompanie.

O, te Deutsch Kompanie, &c.

Ve'll keep trate a-going, boys—tat you may bet;

You'll send te Dry Goods, and ve'll send te vet.

O, te Deutsch Kompanie, &c.

Ten success to te party tat jined land and sea;

Tree cheers and a tiger for te Deutsch Kompanie.

O, te Deutsch Kompanie, &c.

Te song is gittin out—if you van any more,

Begin at te top and go on as before.

O, te Deutsch Kompanie

Is te besht Kompanie

As efer jined te sea

Mit ter Berks Countee.

LITERARY DEPARTMENT

Two Little Shoeses with Their Neckties on

By Harvey Carson Grumbine, Wooster, Ohio

There are two little fairy feet in a place not far away
That came a-pattering up to me and said to me one day:

“My papa said 'e would,
If I'd be real good,

Buy me the nicest pair o' shoes 'at choo ever sawn,
A pair o' 'ittle shoeses 'ith their neckties on.”

Those shoeses they be slippers and those slippers they be new;
I think they are just stunning,—yes I dooses, so I do:

And so would you, suppose
You saw their little bows.

My tough old prosy head and heart are both completely won
All by those little shoeses with their neckties on!

Now tripping up and down the hall and skipping up the stair,
Quite radiant in their fleet delight there scintillate a pair

Of scampering little feet,
So nimble and petite

That on my word and honor it is jolly, jolly fun
To see those little shoeses with their neckties on.

The sunbeams of the dawning and the star-light of the night
They cannot twinkle brighter than those little beams of light—

Those merry little feet,
So tireless and so fleet,

A-running hither, thither, just as fast as they can run—
Those darling little shoeses with their neckties on.

Ah, here around the corner now they come a-pitter-patter—
Oh! What a merry, joyous, careless romp and jump and clatter!

I'll just pretend to hide
Behind this curtain wide—

When—boo!—they dash and scamper—in a moment they are gone—
Those laughing little shoeses with their neckties on.

And when I see them scooting with uproarious hullabaloo,
I fancy me a child again to romp and scamper too;

I wager I can beat
Those nimble little feet;—

Stop, wait! O dear! My breath! I'm beat! I'm shamefully outdone
By those cunning little shoeses with their neckties on!

A joyous burst of laughter and a tossing of the curls,
A parting of two rosy lips, a gleam as of pearls:

“Say, Mister, Mister Man,
Come catch me if you can!—”

'Twould be enough to melt to love the heart of any stone
To see those shoeses caper with their neckties on.

And that's the reason why that I, though you would scarce suppose
That I am much a ladies' man, am going to propose;

I'm going to propose
To catch those little toes

That trip and clatter on the stairs and out upon the lawn,
And hug me close those shoeses with their neckties on.

SCHOOL DAYS

DE OLDA SHULE DAWGA

(Tune: The Old Oaken Bucket.)

We leeb tsu mi'm hartz
 Sin de kindheit's shule-dawga,
 Wun Ich ols tsurick denk
 We Ich wore en bu;
 Ich sa der shule-mashd'r
 Mi hussa-sitz shtawva,
 Sell hut ehr ols finf mol
 De wuch gude gadu.
 Ich hob ols gamain'd mi sitz
 Ware ful gale weshba,
 Un's wore so en peinich
 En shule buvely si.
 Ovver nou in mi'm hartz sin
 Nuch selle de beshta,
 De fargongna shule-dawga
 Nou awich ferbi.
 Mi leeb kindheit's dawga,
 Mi prig'lsup dawga,
 Mi seeza shule-dawga
 Sin awich ferbi.

Wun Ich denk un der shule-mashd'r
 Main Ich doh shtaid ehr,
 Und doh sin de shuler,
 De buwa und maid;
 De Rachael Susannah
 Malinda Solpad'r,
 Der Bill und der Hons wu
 Im eck immer shtaid.
 Wos hen mer ols Fridawg's
 De speeches op-g'sunga,
 Und ains noch em on'ra
 Ols dart nunner g'shpell'd—
 Dorch's gons cyclopeedy und
 Webster frei g'shprunga,
 Und shule-dawga shpuchta
 Farshtolna farshtell'd,
 De leeb kindheit's dawga,
 De prig'lsup dawga,
 De seeza shule-dawga—
 Wos hut's ols gagnell'd!

Oh, wu sin de buwa und maid,
 Mi kum'rawda?
 Es shein'd mer farhoftich
 Ich bin's oll erla.
 Der Bill rupt de tza far
 De wunza und shawva
 Un ains fun de wart's-heiser
 Drunna um sa.
 Der Hons iss im him'l—
 Ehr hut yusht frish g'hiert,
 Ehr iss nuch im dunk'la,
 Un's wart eme nuch hell;
 De Rachel iss op noch
 De shtott we wild feiar
 Und de shule-dawga wora
 Um end gons tsu shnel.
 Mi leeb kindheit's dawga,
 Mi prig'lsup dawga,
 Mi seeza shule-dawga,
 Tsu oll farawel!

MEI ALTA SCHULDAGA

BY "SOLLY HULSBACK"

(Tune: The Old Oaken Bucket)

Wie lieb zu meim Herz sin die Kindheets-
 Schuldaga,
 Wann ich als zurick denk, wie ich war en
 Buh:
 Ich seh'n der Schulmeeschter mei Hossa-
 sitz schtaawa;
 Sel hot er als finfmol die Woc'a gut
 geduh.
 Ich hab als gemeent, mei Sitz wär voll
 Geelweschpa,
 Un's war so'n Gepeinig, en Schulbau'le
 sei;
 Doch nau in mein Herz sin noch selle die
 beshta,
 Die vergangena Schuldaga ewig vorbei.
 Mei lieb Kindheetsdaga, mei Prigelsupp-
 daga,
 Mei siessa Schuldaga sin ewig vorbei!

Wann ich denk an der Schulmeeschter,
 meen ich do schteht er,
 Un do sin die Schuler, die Buwa un
 Meed:
 Die Rachel Susanna Malinda Salpeter,
 Der Bill un der Hans, wu im Eck immer
 schteht.
 Was hen mer als Freidags die Speeches
 abg'sunga,
 Un eens noch em ann'ra als dart nunner
 g'schpellt—
 Darch's Webster un's ganz Cyclopeda
 g'shprunga,
 Un hinnarum Schpuchta getriwa ver-
 schteilt!
 Die lieb Kindheetsdaga, die Prigelsuppdaga,
 Die siessa Schuldaga—was hot's als ge-
 knellt!

O, wu sin die Buwa un Meed, mei Kum-
 rada?
 Es sheint mer verhaftig, ich bin's all
 allee!
 Der Bill ruppt die Zäh for die Wanza un
 Schawa
 An eens vun da Wertsheiser drunna am
 See.
 Der Hans is im Himmel—er hut juscht
 frisch g'heiert;
 Er is noch im Dunkla un's werd em
 noch hell.
 Die Rachel is ab noch der Sctad wie wild
 Feier,
 Die Schuldaga wara am End ganz zu
 schnell.
 Mei lieb Kindheetsdaga, mei Prigelsupp-
 daga,
 Mei siessa Schuldaga, zu all Farrawel!

Oh, het ich dach yusht
 Nuchhamol mi shule-dawga,
 De kindheit und yuchend's
 Blaseer we dafor!
 Ovver g'setzt iss de rool—
 Das de meel kon net mawla
 Mit wasser das shun sell'r
 Waig ferbo wore
 Duch lusht's mich im hertz
 Far em mashd'r si krig'l
 Far mich nuchamol kitzla
 recht gude hinna bi.
 Ehr hut's ols gadu mit
 Ma hikari rig'l,
 Ovver de olda shule-dawga
 Sin awich ferbi.
 De leeb kindheit's dawga,
 De prig'l'sup dawga,
 De seeza shule-dawga
 Sin awich ferbi.

O, het ich doch juscht nochamol mei Schul-
 daga,
 Die Kindheeth un Jugends-Plessier wie
 davor!
 Awer g'setzt is die Ruhl, dass die Muhl net
 kann mahla
 Mit Wasser as shun seller Weg vorbei
 war.
 Doch lusht's mich im Herz for em
 Meeschter sei Prigel,
 For mich nochamol kitzla recht gut
 hinna bei.
 Er hot's als geduh mit ma Hickory-Rigel,
 Awer die alta Schuldaga sin ewig vorbei.
 Die lieb Kindheetsdaga, die Prigelsuppdaga,
 Die siessa Schuldaga sin ewig vorbei.

NOTE: De Olda Shul Dawga composed by Solly Hulsbuck was re-written by the late editor H. A. Schuler to indicate the orthography he preferred. We print the two versions in parallel columns to illustrate two ways of spelling the dialect. Incidentally we may state that we prefer making the spelling conform more closely to the German method, e. g. Muhl, Prigel, siessa, schteht, we would spell Mühl, Prügel, süsse, steht. Why should this not be done? We would like to hear from our readers. Schwätzt raus, Brüder.

Das Bächlein

Du Baechlein, silber hell und klar,
 Du eilst vorueber immerdar,
 Am Ufer steh' ich, sinn und sinn,
 Wo kommst du her, wo gehst du hin?
 Ich komm aus dunkler Felsen Schosz,
 Mein Lauf geht über Blum und Moos;
 Des blauen Himmels freundlich Bild,
 Auf meinem Spiegel schwebt so mild
 Drum hab ich frohen Kindersinn;
 Es treibt mich fort, weisz nicht wohin,
 Der mich gerufen aus dem Stein,
 Der, denk ich, wird mein Fuehrer sein.

Karoline Rudelphi 1750-1811.

The Brooklet

Thou brooklet silv'ry-bright and clear
 Thou hastest by forever here
 Whilst on thy bank I'm musing now
 Whence comest, whither goest thou?
 From darkest rocky cave I flow,
 My course o'er flower and moss below
 The blu sky's frendly image sweet
 My water's mirror aye doth greet.
 Hence childhood's joyous mind I bear,
 I'm borne along, I know not where.
 Who called me from the dark cool stone
 He will, I ween, still lead me on.

Translated by R. K. Buehrle.

In Jesu Schlafend

In Jesu schlafend! Seliger Schlaf,
 Von dem man nie zum Leid wacht auf!
 Ach, sanfte Ruh' stets unverletzt,
 Und keinem Schrecken ausgesetzt!

In Jesu schlafend! Ach wie fein
 Für solchen Schlaf bereit zu sein!
 Zu ruhen in der Zuversicht,
 Dass selbst dem Tod die Macht gebriecht!

In Jesu schlafend! Süsse Ruh',
 Von der man eilt der Heimath zu.

Noch Angst noch Leid betrübt die Stund
 Die meines Heiland's Kraft macht kund.

In Jesu schlafend! Möchte mir
 Doch sein Solch wonnevolle Zier!
 So würd ich sicher warten drauf,
 Dass Gottes Stimm' mich weckte auf.

In Jesu schlafend! Was macht's aus,
 Wenn selbst dein Grab ist weit von Haus.
 Doch bleibst dir selig solche Ruh'
 Von der du eilst dem Himmel zu.

Translated from the English by A. S. B.

In Neu York

Ich war in Neu York gewest. Des is awer en wunnerbare Stadt. Ich hab mei Leb-dag nix so gesehne. Ich hab viel wege der Stadt gehört katt, awer Alles is viel ärger wie ich exspekt hab katt. Kutz town un Wohleberstädtel sin gar nix im Vergleich mit Neu York.

Ich wees gar net wu abzufange for die Stadt zu beschreiw. Allererst seht mer die Häuser, un viel davun sin höher wie en Kerche Turn. Mer muss sich des Halsgenick schier verbreche for an der Top zu gucke. Do is des Singer Gebäu, des is höher wie das Waschington Monument in Waschington. Es is 41 Stock hoch. Es is unvergleichlich. Sie sage mer, es wär das höchst Gebäu in der Welt. Weiter drove is des Metropolitan Insurens Gebäu, sell is ah mächtig hoch un is das gröst Office Gebäu in der Welt. Drove nächst an de Wolke is en Uhr. Die Zeeche sin grösser wie en Penzeriegel. Net weit davun is das Biegel Eise Gebäu. Sell heest so weil es die Gestalt vume Biegel Eise hot. An ehm End is es spitzig un am annere End is es brehd, awer ah so hoch wie en hoche Kerche Turn. Es is about 20 Stock hoch, un Alles is in Offices. Mer meent es hönnit net sei dass die Erd die grosse Häuser all trage könnit, ohne umzufalle oder unnerzugeh. Sie sage mer, es wär ken annere Stadt in der Welt mit so hoche Häuser. For was baue die Leut ennihau so hoch in die Luft? Die Ursach is, weil der Grund so rar un theuer is, dass sie in die Wolke baue müsse for Platz zu finne.

Was is do doch for en Menschewese in dere Stadt! Alle Strosse sin voll Mensehe, un all sin in ere Hurry. Zuerst hab ich gemehnt die Leut dächte so renne for in die Trän, weil sie mehne dächte, sie wäre hinner Zeit, awer ich hab gefunne, dass es überall so war, un ich war schuhr, dass sie net all uf'm Weg noch der Trän sie könnite. Wie ich zuerst in die Stadt kumme bin hab ich geprowiert manierlich zu sei un hab Jedermann die Zeit gebotte, so wie die Leut im Busch duhn. Ich hab genuckt un genuckt, awer es hot mir Niemand gedankt. Ich hab ah grad gesehne, dass sell net geht in Neu York. Do hätt mer glei sei Genick ausgewohre. Do is en Gerenn un en Gepusch, dass mer oft net wees wu mer hingeh soll. Zuerst hab ich gemehnt ich wär grad in die Haapt Stross nei gedappt, awer ich hab gefunne, dass alle Strosse voll Mensehe ware.

Ich denk es glaabt mer's Nemand, wann ich sag, dass sie in Neu York dreistöckige Riegelwege hen, awer es is alle Wort wohr. Früher hen sie die Gäuls Kars katt for die Leut zu fahre, awer sie hen net rum kumme könne, derno h hen sie

Trolly Kärs egeführt, awer sell war ah glei net genunk. Dann hen sie Riegelwege in die Luft gebaut, Dehl so hoch wie der dritt oder viert Stock an de Häuser. Sell war en gross Impruhfment. Uf jene Weg gehne die Träns alle paar Minute, Dag un Nacht, un alle Dag im Johr. Awer sell war ah net genug for die Millione Mensehe wu die ganz Zeit zurück un verre renne. Awer was nau? Ja, was nau? Well, Dehl gescheidte Leut hen gesaht: "Mer müsse Riegelwege unner dem Bodde baue." Un werklich, sie hen sell geduh dorch die ganz Läng vun der Stadt. Nau geht mer nunner in der Keller un steigt in die Trän, un die springt schier so schnell wie en Trän im Land. Es is wunnerbar. Do träwelt mer unner'm Grund, dieweil die Mensehe un Wäge owe uf'm Grund hause un ihr Wese treiw. Ich hab mei Lebtag nix so gesehne. Un sell is noch net all. Sie hen sogar Riegelwege unner de Revver dorch. Ich bin unner dem Hudson un unner dem East Revver dorch gefahre in der Trän. Es is ungläublich, awer wohr. Alle Leut wisse, dass ich net lüg. Denkt just emol drah- ich bin in de Kärs gefahre uf'm Bodde, in der Luft, unner'm Bode un unner dem Wasser. In drei Minute fahrt mer unner dem Hudson Revver dorch, der en Meil brehd is. Was kummt zunächst? Ich denk in 25 Johr brauch mer gar ken Riegelwege, bekahs bei seller Zeit fliege die Leut all.

Ich war am Gen. Grant sei Grab gewest. Es is ehgentlich ken Grab. Es is en gross Marble Gebäu, wunnerbar schö un hoch gelege. Der Gen. Grant is gar net vergrawe. Die Todtelahde vun ihm un seiner Frah stehne uf'm Bodde im Keller. Dem Gen Grant sei Monument is das grösste im ganze Land, awer ich mehnt doch, ich wär noch besser ab wie der Grant.

Die Stadt Neu York steht uf'me Eiland. Am Ahfang vun der Welt hen lauter Insching dort gewohnt. Wie die weisse Leut kumme sin hen sie de Insching des Eiland abgekahft for 24 Dahler werth Tuwack. Sell war schuhr wohlfel. Ich bin schuhr, mer könnit des Eiland nau net kahfe for 24,000 Dahler.

Ich war ah an Coney Eiland gewest: Sell is en bekannter Platz en Stück hinner der Stadt Brooklyn. Dausende Leut gehne dort hin for Pläsier. Mei Wunnerfitz hot mich ah dort hin genunne. Awer ich hab genug davun. Mei Lebtag geh ich nimme dort hin. Es is en rechtes Deiwels Nescht. Es is nix wie en Geld maschin. Dort gebt es allerlee Tricks un Wege for de Leut ihr Geld abzulause. Der ganz Platz is nix wie Humbug. Sie hen aver schö kens vun meim Geld kriegt. Do is der Deiwel vollständig Boss. Was

mich erstaunt is, dass so viel Leut Pläser drah hen, ihr Geld wegzuschmeisse for allerhand Dummheite. Ich hab nuch glei wieder zurück gemacht noch Neu York.

Wann mer so in der grosse Stadt rumher fährt un die viele Mensche seht, wunnert mer oft, wu sie all Eppes zu esse her

kriege. Bei viel geht es arg schmal her. Dausende hen ken so gut Lewe wie mei Hund Major. Ich bin dankbar, dass ich net in Neu York wohne muss. Geb mer unser liewe Stadt Reading, do hot mer Jagd genug un doch en vergnügt Lewe.

D. M. in Reformed Church Record.

REVIEWS AND NOTES

Love, Faith and Endeavor: By Harvey Carson Grumbine. 76 pp. Price \$1.00, Sherman, French and Company, Boston, Mass.

This is a neatly gotten-up book containing poems of which some have appeared in *The Outlook*, *Putman's Magazine*, *The Bohemian*, *The Gray Goose* and *THE PENNSYLVANIA-GERMAN*. The author a worthy Palatine scion, the son of Dr. E. Grumbine, Mt. Zion, Pa., has honored himself and the University of Wooster, Ohio, the institution he serves as teacher by composing the fine Jubilee Ode, found on page 69. We are glad to give our readers a taste of the good things in the book by quoting elsewhere, "Two Little Shoeses with their Neckties on."

THE MENNONITES OF AMERICA: By C. Henry Smith, A.M., Ph. D. (Chicago) Professor of History in Goshen College. Cloth; illustrated; 384 pp. Price \$2.00. Published by the author, Goshen, Indiana, 1909.

The reading of this book has been a pleasure and an education to us. We can commend it heartily as a valuable publication on the subject treated.

The author discusses The Anabaptists, the Mennonites in Europe, the Mennonite Colony on the Delaware, Germantown, the Pequea Colony, Franconia, The Amish Mennonites of Ontario and in the Western states, Schisms, the Civil War, the Immigration from Russia. The General Conference, The Mennonites and the State, Principles, Customs, Culture, Literature, Hymnology and the Present.

The Bibliography and Index add considerable value to the book.

The author deserves special commendation for the work he has done in view of the fact that as he says, "material from which to construct the complete life story of the Mennonite people is meager." Suc-

cessfully to trace the spread of these people, to place them in their proper perspective as the author has done is no easy task.

He has placed this body of believers, the church in general and the student of American history under distinct obligation to him by his services.

A few errors crept into the work to vex the author which the intelligent reader will know how to correct.

We give elsewhere extracts from the book showing how the Mennonites have helped to settle the frontier and thus became nation builders.

THE CHRYSALIS, By Harold Kramer author of "Hearts and the Cross"; and "The Castle of Dawn." Cloth; illustrated; 418 pp. Price \$1.50. Lithrop, Lee, and Shepherd Company, Boston, 1909.

The scene of the story is laid in the country of the great Northwest, where rolls the Oregon (according to "Thanatopsis") The story opens with a Yale-Harvard foot-ball game. The scene soon shifts to the Northwest where the country is still young and life strong and primitive.

The game is curiously mixed up with the political future of two prominent men—Garrison and Nelson. It decides not only the athletic supremacy between these two greatest of American colleges, but it also puts an end to the rivalry for the United States Senate between these two men. They decide to abide by the issue of the game; the man whose college loses the game is to withdraw from the field. One of the Yale players has a rankling grudge of long standing against the Yale enthusiast, and in order to get even with him and to humiliate him he purposely loses the game for his college.

Here ends the first part of the story. The scene shifts at once to the Northwest, to

the State of Washington, where Seb Layton, the hero and the Yale athlete, becomes a prominent lawyer and politician, and leads a gay life. His hatred, the feelings of the two rivals, and the passion of Tess, the heroine, constitute the leading motives. There are also many other characters. The story is replete with bucking bronchos, swarthy "rustlers," and flashing pistols. The heroine is a charming girl whose birth and parentage are shrouded in mystery; and this mystery becomes of the greatest importance as the story draws to a close. There are some interesting moments of suspense. Why did Layton bring that Indian from the Big Bend country to Spokane? What is that sign in the sky? and who shot Dan Jones? These incidents hold the reader's attention; they are cleared up as the mystery of the story clears up.

The story takes its name from a remark the heroine makes to Layton; "A chrysalis is an ugly thing, but it contains possibilities that are beautiful. Maybe your heart has been a chrysalis." It is well written, the author describes a section of country which he knows (to use his own words) as well as he knows his own dooryard. It is written in a racy style, a style that smacks of the soil of the Northwest. The book well takes its place among the strong books of fiction of the season.

DAS DEUTSCHE ELEMENT IN DEN VEREINIGTEN STAATEN unter besonderer Berücksichtigung seines politischen, ethischen, sozialen und erzieherischen Einflusses. By George von Bosse. Cloth; illustrated; 480 pp. Chr. Belsersche, Stuttgart. Imported by Lemcke and Buechner, New York, 1908.

The author of this work, Georg von Bosse, a Lutheran pastor from Philadelphia, has given us a rather voluminous production; it is, in fact encyclopaedic in its nature. It is virtually an encyclopedia of things German in America. It is only natural, however, that such a work should contain some errors in its first edition; it is hoped that these may be corrected in succeeding editions. The index is incomplete and sadly unreliable; in a work like this the index is the most valuable and essential part. The names of Professor Hugo Münsterberg, of Professor Karl Knortz, of Professor Kuno Francke, of Professor Paul Haupt, to say nothing of others, are not found in the index at all.

It also seems as if the amount of space devoted to the different men and subjects

were not always proportionate to the importance attached to them. The men just mentioned are men who are dismissed with some general statement. But we believe, for instance, that men like Prof. Münsterberg, the keenest observer of American life, and Prof. Knortz who is undoubtedly the most versatile of German Americans in this country, are entitled to more than a passing notice. The term "Das Deutsche Element" is one that covers a great deal of space; but even then it hardly seems just that men who are not German born to begin with should have more attention paid to them than men who are German born.

It is rather painful, however, to criticise adversely a book otherwise so admirable and meritorious. Of the several books of its kind, this is by far the best. The book is valuable and interesting to a high degree. The author takes up the reasons for German migration to this country; he discusses the German's ideals, and his services to this country, and he examines the Germans of the colonial period. One of the best and most interesting parts of the whole book is the chapter entitled: The Germans in the War for Independence. And next to this is the story of the Germans in the Civil War. The concluding chapters show the German's relation to politics, music, art, and the literature of his adopted country.

The book though written by a German with characteristic German enthusiasm and devotion to them is devoid of offensive expressions that are apt to creep into a work of this kind. The writer expresses his beliefs with moderation and calmness, and in a style that is simple and modest he shows in a way that carries conviction with it that had the Germans not come in such numbers and at a time when they did, American history would be a different story.

"Smart-Set" for July contains an interesting article by Reginald Wright Kauffman, entitled "A Page from a Pessimist's Journal."

Rev. Chas. E. Keller has had a sermon or address published, entitled "The Eternal Hills." It is founded on the one hundred and twenty-first Psalm. Its author calls it "A Bit of Realism."

The subject of immortality is very much discussed these days and especially so by scientific people, as well as by theologians. A large number of books have been published about it during the year. Rev. Madison C. Peters is the author of a little treatise on it, entitled "Does Death End All?"

EDITORIAL DEPARTMENT

The Pennsylvania-German

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Clippings

—Organized when Cumberland was one of the frontier counties of the nation, the Silver Spring Presbyterian Church celebrated its 175th anniversary, on August 5. It is the oldest church west of the Susquehanna river.

— A monument is to be erected at the Gettysburg battlefield as a memorial to the Penna. soldiers who fought on the memorable days of July 1, 2 and 3 in 1863 and repelled the Southern army's advance into Pennsylvania.

Bronze tablets will be placed at the base of the monument, which will bear the names of all the soldiers of Pennsylvania who fought in that battle, and as it is desired to have every soldier's name on these tablets who is entitled to the honor the department requests that all soldiers of Pennsylvania regiments who participated in that engagement furnish their names so that they can be complete and accurate.

—Three simultaneous celebrations, each of much interest, will be given in Carlisle during the week of August 22 to 28, of this year. For twenty years the Cumberland Fire Company, of Carlisle, has been planning to properly celebrate its 100th anniversary, and, in view of an overwhelming demand for an "Old Home Week" from the people of Carlisle, decided to make its

centennial a dual affair, and include a gathering of former Carlisle residents in the project. Incidentally, arrangements were made with the Cumberland Valley Volunteer Firemen's Association, which represents the cream of the volunteer fire-fighting organization embraced within the stretches of the Blue mountains in this and the three states immediately to the south, for the convention that will be held here during the week, and to which most of the famous volunteer fire organizations of Pennsylvania will be invited as guests.

—The "Mokattam," an Egyptian newspaper, praises the German colonists in Palestine as the renovators of the Holy Land with respect to agriculture and horticulture. As an instance it points to Mount Carmel, as being converted from a wilderness to a paradise. The natives are greatly benefitted by their German neighbors and try to imitate their intelligent and thrifty ways. And the best is not yet told: these Palestine Germans are all very religious people.

—The Lutheran.

—The ingenious Saxons in their efforts to save their forests from devastation have utilized the well known fondness of moths for the light. Two powerful search-lights were mounted on a pillar in one of the

cities of Saxony a few months ago where the moths were most numerous. The light was turned on the forests half a mile away. The moths flew toward the light, and when near it were caught in a current of air created by powerful exhaust fans and drawn into bins prepared for them. According to the cable dispatches three tons of moths were caught in this way the first night. The crop of leaf-eating caterpillars will be much smaller in that part of Germany next year.

—The Lutheran.

—At the christening of Blain, son of Mr. and Mrs. George Houck, recently at Spring City, Pa., there were five generations present, four of whom hold the title of aunt in some degree to the 4-months-old child.

The aunts follow in order: Miss Lottie Houck (aunt), Mrs. Amanda Bortman (great-aunt), Mrs. Annie Monshower, of Pottstown (great-great-aunt) and Mrs. Susan Oberholtzer, of Philadelphia (great-great-great-aunt).

—Visitors to Valley Forge Park should not fail to visit the hospital there. It is a reproduction of the hospital hut of 1771-78, when Washington and his army were encamped there and stands on the identical spot of that one used by General Wayne's troops one hundred and thirty-one years ago. The hospital is located in a sequestered spot, right back and near the Wayne monument and is fitted up quite nicely, compared to the hospital when the Continental Army was there.

—The semicentennial of the discovery of oil by Colonel Drake, who brought in the first oil well near Titusville in 1859, was celebrated in connection with the annual picnic and outing of the Western Pennsylvania Pipe Line Association, held at Conneaut lake, on August 5.

The outing was a "homecoming" event for oil men all over the country. Western Pennsylvania is the home of pioneer oil industry, where John D. Rockefeller started in the business and where hundreds of the leading oil men of Ohio, Indiana, Kentucky, Illinois and Oklahoma gained their first knowledge of the business.

—General John S. Kountz, past commander in chief of the Grand Army of the Republic, died at his home in Toledo, Ohio in June. General Kountz enlisted in Company G, 37th Ohio Volunteer Infantry, when he was a lad of fifteen, and was elected commander in chief of the Grand Army of the Republic in 1884, serving one term.

General Kountz was widely known among Grand Army men as "the drummer boy of Missionary Ridge," being the hero of verses

under that title written by Kate Brownlee Sherwood, which were popular as a subject of declamation at campfires and patriotic meetings generally. General Kountz earned the title when, a drummer boy of fifteen, he seized a musket and joined in the charge at Missionary Ridge, losing a leg.

—Parkerford, a little Chester county village, four miles east of Pottstown, is nursing an ambition to have a celebration on September 19, marking the one hundred and thirty-second anniversary of Washington and his Revolutionary army crossing the Schuylkill River at that place prior to his encampment at Valley Forge. It is proposed also to place tablets marking the course of the army through the town.

—Rev. F. K. Huntzinger, pastor of St. Luke's Lutheran Church, Reading, for 40 years, preached an anniversary sermon. Special exercises were conducted by the Sunday-school and in the evening a number of Lutheran clergymen participated in the celebration.

Mr. Huntzinger's success in the ministry and the prosperity of his congregation are remarkable. His congregation numbers upward of 2000, and his Sunday-school is the largest in membership in that city. Mr. Huntzinger was ordained May 26, 1869, and immediately became pastor of St. Luke's Church. In addition to this pastorate he preached in Kissinger's Church, Wadors township, Berks county, from 1870 to 1876; Alsace Church from 1873 to 1897, and St. Peter's Church, Richmond township, from 1874 to 1904. He has preached over 5000 regular sermons, baptized 8000 children, confirmed 4033 persons, performed 2901 marriages and officiated at 3600 funerals. He is the best known clergyman in Berks county.

—The 150th anniversary of the founding of the Reformed and Lutheran congregations of Jerusalem church, Eastern Salisbury Lehigh county Pa., was appropriately observed with services in July. These historic congregations, formed while this was still a wild and sparsely settled section and while this was still a colony of England, have worshipped in harmony during their entire existence, and the celebration of their sequi-centennial was marked by evidences of the same cordial and fraternal relations one toward another.

The first record book of this church still in a good state of preservation says that the first church was built and dedicated on the sixth Sunday after Trinity 1759. This Sunday fell on July 22. It was built jointly by the Lutherans and Reformed, and to this day these two congregations own and

worship in the present edifice erected in 1847. The first pastors were : Rev. Rudolph Kidweiler, Reformed, also known as the Swiss preacher, and Rev. Daniel Schumacher, Lutheran. Rev. Schumacher served a number of congregations in Berks and Lehigh counties between 1755-1774. He came from Nova Scotia to Pennsylvania, and is buried in the graveyard of Weisenberg church, Lehigh county. Many of the present residents by the name of Schumacher and Shoemaker are his descendants.

—In a recent issue of the *Outing Magazine*, published in New York City, appeared the following illuminating paragraph:

"The best article of desiccated food I ever used has come to me through the courtesy of Mr. G. S. Shirk. It looks like small glutinous grains, but when boiled turns out to be sweet corn perfect in flavor and consistency, and hardly to be told from the fresh article. A small handful makes a mess for two people. It is light, compact and keeps indefinitely. A bag of it will last out a trip. Mr. Shirk describes it as an invention of the Pennsylvania Dutch, to whose culinary genius we owe many old-fashioned dishes, such as apple-butter. It is prepared as follows: Boil green ears of sweet corn, exactly as for the table. When cooked and after it cools, cut off the ker-

nels with a sharp knife; spread them on a thin plate, and desiccate thoroughly in the oven. When desired for use stew exactly as you would canned corn."

This was written by Mr. Steward Edward White, a man of considerable reputation in the literary world. The "desiccated corn" he speaks about so rapturously is nothing more nor less than that product which appears on the table of the Pennsylvania-German farmer every day. Those who are not so fortunate as to be among the Pennsylvania-German know nothing of the virtues of "desiccated corn" and are forced to eat the soup-like, tasteless material which is poured out of tin receptacles purchased at grocery stores and which is called "canned corn" by courtesy. Thus far no one has placed "desiccated corn" on the general market and it can not be had anywhere but in the interior of Pennsylvania. If those unfortunate mortals who live elsewhere once could taste the corn that is cured in the sun they would demand it afterward and in that way a new industry would be created. It remains for some progressive Pennsylvania German to go into this business and show the outside world that here, far away from Market Street and Broadway there are some things at least that are the best in the world.

Town and Country.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M. A. LL. M.

EDITORIAL NOTE.—Mr. Fuld has kindly consented to give a brief sketch of the derivation and meaning of the surname of any subscriber who sends twenty-five cents to the Editor of THE PENNSYLVANIA-GERMAN for that purpose.

11. AUGUSTUS

Although the name AUGUSTUS is common in Germany it cannot be considered a German name in any sense. It is a Latin word which in the language of the Roman religion meant majestic, august, venerable worthy of honor. It was the name of Octavius Caesar after he attained to individual authority and after his reign became the title of all Roman emperors, being equivalent to the English title of Majesty or Imperial Majesty. The name AUGUSTUS corresponds to the Biblical name JARAM. Two derivations have been suggested. It may be derived from AUGEO which originally meant to increase or bring forth what was not in existence. Subsequently this

word came to mean to furnish abundantly with something and finally it had the technical religious meaning of "to honor or reverence by means of offerings. A second possible derivation of AUGUSTUS is from AUGUR which meant one who foretold by means of avispection.

As a personal name in Germany AUGUSTUS had one of two meanings. It was given either to a person of high standing in the community worthy of the greatest honor. Or it was given to a man with many children.

12. LOUCKS

Little is known of the history of the name LOUCKS which is also spelled LAUX. It is likely however that it is derived from LUCHS meaning a lynx and that it was applied to a sharp person.

13. ARNER

The name ARNER means a powerful, keen, alert individual and is derived from the German word AR or AAR meaning an eagle. The Low German form was ARN, the Old English EARN, the Middle Low

German ARN, the Dutch ARENO, the Old Norse ORN and the Old Teutonic ARNU. It is of course, well known to all Germans that the modern German word ADLER is a compound of ADEL and AR and means literally the majestic eagle.

14. BECHTOLD

It was one time believed that BECHTOLD was derived from BECHER a cup and that therefore it meant a brave cup-bearer to the King or a brave man who drank much. The proverb ZWISCHEN BECHER UND GAUM IST EN GROSSER RAUM which is translated: There is many a slip 'twixt the cup and the lip illustrates the common use of the word BECHER.

Although the above may be the derivation of the name BECHTOLD in isolated cases further research seems to make it convincing that in most cases this name is derived from the Gothic Old High German PERAHT, BERAHT, Middle High German PEHRT, BEHRT. The following were the successive spellings of this name: BERAH-TOLD, BERCHTOLD, BERTHOLD. PERTHOLD, BERTHELT, BECHTOLD, PECHTOLD, BARTHOLD, BARTELT, BARTHLOTT, BARTHOL, BARTEL, BARTHOLZ, BARTHELDS, BARTHOLDY.

BERAHT meant GLAENEND and the name BECHTOLD accordingly means a brave man with shining armor.

LEONHARD FELIX FULD.



MEANING OF NAMES

VIII Schnabel

H. W. Kriebel, Editor.

Dear Sir: Regarding this subject which appeared in the PENNA.-GERMAN magazine of July, 1909, by Leonhard Felix Fuld, kindly permit me to express appreciation of all he says about the origin and derivation of the word and surname; and to express the opinion that it might be highly interesting and instructive to the readers were he to discuss the origin of the word alphabetically or etymologically; either as to its relation to ornithology, or to its nautical relation; somewhat in the following manner:

The alphabet root or basis of the word SCHNABEL, meaning beak, or bill of bird or fowl, is a, uttered as in a-w-e; which vocal sound originally meant and represented all the vocal and visual organs; ears, eyes, nose, mouth, voice, speech, language, head and body of bird included; (e. g.) Gawk., Naus, Schnabel.

The hieroglyphic, original representation of the vocal sound A, awe was the ox

head and bird—beak and body. According to tradition. Cadmus imported this letter and alphabet.

The vocal sound a in a-w-e, oin or, as in Latin, means the same thing and requires the vocal positions in its utterance. Vox, Latin for voice; naus, Greek for ship or nautical vessel representing a floating bird or fowl, the principal or most prominent part of which was the bow or prow, beak or **Schnabel**, diminutive, **Schneble**.

And so the name **Schnabel** reasoning along Professor Fuld's line, means **nose** in German, the most prominent part of the human face and form; and it represented the individual who possessed it. It was **naus**, (a) before it was beak or bill of bird or fowl.

Evidently, as a name, it is not now what formerly it was and meant; nor, probably, what it ought to be.

It could also be stated of the name **Snavelly** that it is derived from the same root (a), in the word nave, which represents a prominence in architectural constructions—a projection—an auditorium.

It may, therefore, also have its origin in the nave of a church or cathedral as well as in the beak, or home (nest) of a bird, or **Schnabel**, or **Inn**. Prominence and protection are the central, basic ideas conveyed by the words nave and inn.

However the word **navel** (English) is nearly the same in sound and meaning as the Sanskrit word, **Nabhita**, which word is the umbilicus of the Latins, the "omphalos" of the Greeks; which may be difficult for a German to admit, when he says Nabel, for the same projection, and who, for a very diminutive umbilical protuberance, should say **'snable**—and be exact—very nearly **Snavelly**—a small projection, in English.

Professor Fuld approaches a correct conclusion in the word **Schnabelie**, but it is German, and the tendency is toward the English in pronouncing and spelling the name.

The **Snavelys** were Swiss before they were (Pennsylvania) German. Swiss environments were largely Latin and Greek, which fact might prove somewhat different conclusions in regard to this branch of the Schnabel family.

There is no intention to controvert the theory and conclusions of Professor Fuld.

Space and time forbid the consideration of the German words, **Schnee**, snow; **nevel**, mist or fog; as a possible origin of the Swiss **Schnebley** (1640) name, which could be done interestingly if considered from an etymological standpoint.

Perhaps the name, **Fold**, would answer equally well, if not better, as a basis for the study of words used in the Pennsylvania-German dialect.

It would afford me pleasure to assist him with any name or word chosen for that purpose.

DAVID H. SNAVELY.

Springfield, O., July 28, 1909.



Gerhard Schaeffer Testimonial

The following testimonial was sent us by an esteemed subscriber of Hartford, Conn., a descendant of the Gerhart Schaeffer mentioned who came to New York in 1710 with the second immigration of Palatines. The old Schaeffer farm has been in the hands of his descendants for nearly 200 years.

The time must be at hand for a bicentennial celebration somewhere among the descendants of these early German immigrants. We hope our Hartford friend will some day tell us the story of his ancestors in America as part of such historic celebration.

"In the Name of the Adorable Trinity, God the Father, Son and Holy Spirit.

There appeared before us the worthy Gerhart Schaeffer with his wedded housewife, Anna Maria, residing in Kersey Bell Zorn, called Hilgert Dorf, and well endowed and the above named Gerhart Schaeffer is of good character. He requests a testimony of us as Mayor and Court and of the Whole Congregation and all the neighbors in the whole district.

And, as Mayor, Court, and all his neighbors, we give this testimony with truthfulness and with our names subscribed and with the impress of our usual court seal concerning his good conduct. That he has lived with us in Hilgert Dorf with his housewife for 24 years and had conducted himself well and honestly, so that all his neighbors regarded him as a faithful neighbor and were entirely satisfied with him, and the neighbors would have been much pleased if it had been God's will that he should remain longer here.

Hence, we, as Mayor, the whole court, and all the neighbors in the whole district give to the above named Gerhart Schaeffer and his housewife, and their two children this testimony of their good conduct.

This testimony, wholly truthful and subscribed, is sealed with our usual Court seal. This is done in the year 1709, the 26th day of May.

Mayor,

JOHAN THOMAS BUSH,

Clerk of Court,

ZORLOH PREUSON,

Clerk of Court,

PAULUS KLAREN,

Clerk of Court,

HANS THURGES SCHREIBER,

Clerk of Court,

JOHANNES KREMER.

ACHENBACH PHILLIPS

CHRISTIAN JOHANNES

CONRAD BECKER

JOHANN PHILIPP ATLETHA"

From communications received we see that there is some doubt concerning the identity of Hilgert as the birthplace of Gerhart Schaeffer. If any reader has positive knowledge on the subject he will confer a great favor by letting us know.



An Old Indenture

We give below a reproduction of a business paper of the year 1779 copied from a facsimile transmitted by a subscriber in Massachusetts to Rev. W. H. Brong, who prepared the article on the Plainfield church. Justice Stocker seemingly copied the language from a "form" on which he improved by omitting punctuation marks and introducing and dropping capital letters to suit his taste. He reminds one of a teacher who used capital letters to embellish his writing—a simple rule for capitalizing. Papers like this illustrate methods and conditions of the "good old days."

This Indenture made the Ninth Day of March Anno Domini 1779 Witnesseth That Leonhart Beyer Son of Peter Beyer Deceased, by the Consent of his Guardian Casper Doll hath Put himself and these Presents With the Consent aforesaid doth Voluntary and of his own Free will and Accord Put himself a servant to Vallantin Metz of Plainfield Township Northampton County and State of Pennsylvania, and after the Manner of a servant to Serve him his Executors and Assigns, from the Day of the Date hereof for and during and to the full End and Term of Nine years next ensuing During all which Term, the Said Servant his Said Master faithfully Shall Serve his Secrets keep, his Lawful Commands, every where readily obey he Shall do no Damage to his Said Master nor see it to be done by others without Letting or Giving Notice thereof to his Said Master he Shall not absend himself Day nor Night from his Said Masters Service without his Leave but in all Things behave himself as a faithful Servant Ought to do During the Said Term, and the said Master Shall Teach him or Cause to be Taught to Read & Write High German Language, and Procure and Provide for him Sufficient Meat Drink apparel Washing and Lodging fitting for a servant serving the Said Term of Nine years

and after the expiration of Said Term Said Master is to Give Said Servant Acostomary home made Freedom dues, and Three Pounds Lawfull Money of Pennsylv-

vania, And for the True Performance Whereof, both the Said Parties bind themselves firmly unto each other by these Presents In Witness where of the have here unto interchangeably Set their hands hand & Seal the day and Lear above Writ-ten

his
Leonhard X Beyer (Seal)
mark
Casper Doll (Seal)

Sealed and Delivered
in the Presence of us
Lewis Stocker
Conrath Germandon

Northampton County ss on the 14th day of May 1779. Before me Lewis Stocker Esqr. one of the Justices of the Peace for Said County, Personally appeared the within Named Leonhart Beyer & Casper Doll Guardian of Said Beyer and Acknowledged that the Within Written Indenture to be their act and Deed and Desired the same to be recorded as Such witness my hand & Seal the day and Year above witness my hand & Seal the day and Year above Writ-ten

Lewis Stocker, (Seal)

* * *

Mike Moyer's Mush Mehl Again

The Editor has various duties to perform. At times he is expected to make "bricks without straw." At other times he is blamed for getting too much straw in his work. Thus, for example, the editor of THE PENNSYLVANIA-GERMAN has been

taken to task by an esteemed subscriber in the following words:—

"I am inclined to think that items like the one in the July number of the P. G. page 358, "**Mike Moyer's Mush Mehl**" should be excluded from the pages of the P. G. as it is a senseless expression of the most illiterate kind and language; rude, and beneath the dignity of the P. G. "**Meshta**," is a word, which in good fine German applies only to **brutes**; to **fatten** brutes, hogs, steers, etc. for slaughter.

The item, or expression given must have originated in one of the most blunt and illiterate families of Germans, and should not have had historical record."

In explanation of our course the editor desires to say that his aim is to make the magazine a broad representative periodical in its field. In such effort the study of folklore must not be overlooked; hence we do not feel like excluding communications like the one objected to. About the time our objector penned his words another correspondent sent this line from Summit Hill. "Hinner Honnes Hennessee Hinkle Haus henke hunnert Hanse hous; hunnert Haase henke hous hinner Honnes Hennessee Hinkle Haus." and another reader suggested the following often heard by the editor in his boyhood days:—"Hab hunnert Haase höre huste hinnichs Hans Henrich's Huls Haufe."

Expressions like these illustrate life in lighter moments and merit consideration by him who would study the Pennsylvania German in his home life. We welcome letters on the subject.

Historical Societies

The Lehigh County Historical Society

Little Lehigh shows commendable historical zeal. May 29 the Historical Society met on the grounds of the Allentown Preparatory School, read papers and examined famed Trout Hall. August 12, the society drove to Wenersville to visit "Grouse Hall" a hunting lodge built by Lynford Lardner 150 years ago and "The Grange" the plantation once owned by Lynford Lardner now in the possession of a member of the society Mr. Trexler where the Secretary of the society read a paper on Lardner and Grouse Hall.

* * *

The Historical Society of York County

The Historical Society of York county has received from Robert Sutton, of Fairview township, an apple peeler nearly one hundred years old. It is supposed to have

been made shortly after 1810, at Lewisberry. Mr. Sutton's ancestors came to that region with the early Quakers, who began to take up the fertile lands around the site of Lewisberry in 1732. In early times apple butter boiling were interesting social events.

The common table knife served the purpose of peeling apples for culinary purposes until the parer came into use. It is an interesting addition to the large collection of tools and implements used in the rural districts of York county, a century or more ago, and now in the museum of the Historical society.

Another interesting memento of a former period is a table presented to the Historical society by Mrs. Frankelberger, an aged citizen of Lewisberry. The table was made of cherry wood, according to tradition, about 1765. It was used for many years in the dining room of a hotel

which stood on Chestnut street, Philadelphia, nearly opposite Independence Hall.

It was in the hotel during the Revolution. In 1776, shortly before the Declaration of Independence was passed by Congress, General Washington dined at this table. This story has come down from an authentic source. In 1785 or two years after the close of the Revolution James Todd bought this table at a public sale at the hotel where it had been used. The same year he moved to Lewisberry, and there was a successful teacher among the early Quakers of that vicinity. Later he became a prominent justice of the peace in the upper end of York county. He was originally a Federalist, but in 1800 he became a Jefferson Democrat. In 1803 James Todd, and two other persons of Newberry township, addressed a personal letter to Thomas Jefferson, who had been recently elected president of the United States. They commended him for his political principles which he had supported, and which was the result of his election to the presidency.

Mr. Jefferson wrote a reply to this letter, which was kept for many years by the descendants of James Todd, and then passed into the hands of other persons. This letter was recently presented to the Historical society by Miss Mary Lewis, of Philadelphia, whose ancestor was Major Eli Lewis, who founded the town of Lewisberry.

The table which James Todd brought to Lewisberry many years ago came into possession of the granddaughter, Mrs. Frankelberger, who has consented to place it among the other souvenirs of the Revolution now in the Historical Society of York county.



The Bucks County Historical Society

In the February 1909 PENNSYLVANIA-GERMAN attention was called to the terms under which the papers read before this society are being put into print and a short account of the first volume so issued was given.

The second Volume of said publication is before us entitled: "A Collection of Papers read before the Bucks County Historical Society Published for the Society by B. F. Fackenthal, Jr., Riegelsville, Pa. Vol. II.

This volume of 648 pages makes available the papers read before the society between January 20, 1891 and August 14, 1900. The following is the list of papers: The Counties in Pennsylvania, The Two Makefields, John Fitch the Inventor of Steam Navigation, The Schwenkfelders, Some Historic Facts, Prehistoric Man in

Northern Bucks county, The Grave of Tamanend, Hon. Richard Watson, Bedminster Township, Hon. Bird Wilson, D.D. LL. D. The Blackfans in England and America, The Bristol Pike, The Jails of Bucks County, Notes Taken at Random, Early and Trying Days of the Reformed Church in America, The Beatty Family, Historical Sketch of Hatboro and Vicinity, Robert Morris the Financier of the Revolution, The Battle of Crooked Billet, First Settlers' Descendants, Early Settlers in Bucks County, Representatives of Bucks County in Congress, The Hermit of the Wolf Rocks, Reading the Rocks, The Early County Superintendency of Bucks County, The Red Man's Bucks County, The Tree and the Vine, The Original Seal of Bucks County, Buckingham the Empire Township Washington's Crossing Unveiling of Monument at Tylorsville, Daniel Boone a Native of Bucks County, The Battle of Fair Oaks, An Old Burying Ground, John Ross and the Ross Family, Newtown prior to 1800, Folklore, Half an Hour with the Old Taverns of Doylestown, General Jacob Brown, The German Mansion, Thomas Janney, The Little Neshaminy, Tools of the Nation Maker, Colonial Bucks County, Some Treasures and Recollections of Childhood, Reminiscences of the Underground Railroad, Scotch-Irish Families, The Society of Friends, Jeremiah Langhorne and His Times, Amos Austin Hughes, The Turnpike Roads, Rescue of the Colors, Temanend, How the Word White Became Inserted in Our Constitution of 1838, Settlement of Tincum Township, The Old Sullivan Road, Indian Busts, Sketch of the Life of Rev. Thomas B. Montanye.

This list shows what a rich storehouse of acts has been placed within the reach of those interested in local history. The book is a credit to the contributors, the Society, the County and to the friendly heart and purse that has made its publication at this time possible.



Historical Society of Dauphin County

The tenth day of June, 1909, was the fortieth anniversary of the organization of the Historical Society of Dauphin County. A number of invited guests and friends of the society assembled in one of the Court rooms at Harrisburg to take note of the event.

The President of the society Theodore B. Klein, welcomed the guests and friends in a cordial greeting, and said in part: "Every day in the year is a memorial day or anniversary day of some event in the lives of some of our neighbors and friends. These days come and go in quiet succession recalling times of joy and times of sorrow,

which are mellowed by the hand of time, leaving the memories thereof to be cherished during the passing years of life.

"In the rapid flight of time it seems but a fortnight since the 39th anniversary of the society; life was observed, but lo! upon this 10th day of June in the year of our Lord 1909, we are assembled to celebrate the fortieth year of its existence and we have abundant season to rejoice and be exceeding glad that we are permitted to unite in congratulations by reason of existing conditions and future prospects.

"In our reveries of some years ago in referring to the time that the honored founders of the society began to plan it was said,

"The decade of 1860 ever memorable and never to be forgotten in the history of the world was marked by extraordinary events—an era of alarms, full of anxieties, a crucial period full of doubts and full of fears, full of glorious achievements and heroic deeds, full of woes and sorrows, full of sacrifices and bitter tears, the consequences of a fraternal war."

"In the latter part of this decade this honorable society was organized by a faithful dozen of men, and our congratulations are in order for it has now passed out of its teens long ago and is become a robust and strenuous band of gleaners of the history now being made in our historic neighborhood and its surroundings, and we can exultingly sing

Forty years, yes, forty years,
Have passed away, have passed away
Their memories dimmed at times with
tears

But not today, but not today.—

for in fancy we can see the smile of approval, and in fancy hear the words, of encouragement, from our revered predecessors, who had the interest of our society so much at heart and labored so diligently to make it a success, preserving the history of our country intact for the benefit of the future generations. In this connection we recall the untiring devotion of the late A. Boyd Hamilton and his associates Rudolph S. Keller, John A. Wies, Dr. Wm. H. Egle, the Hon. John W. Simonton, Montgomery Forster, Hamilton Alricks, the Rev. Dr. Thos. H. Robinson, George Wolf Buehler, Major W. C. Armor and other honorable men, the original founders whose memories of those departed we revere and cherish and to the few survivors we pay to them this tribute of honor and respect at this time. The presiding officers are not with us tonight, but with reverence we recall the names of Alexander Boyd Hamilton of old time colonial stock and dignified bearing who was not content with partial achievements, and Dr. William Henry Egle the active, untiring and

industrious searcher after the hidden sources of historic subjects and genealogies laboring in season and out of season in the many paths that lead to the preservation of reliable records worth preserving, giving his every faculty to the work, surrendering only to the call of the supreme master to halt even in the midst of his active brief life leaving the tasks undertaken to his mind unfinished and incomplete, but withal submissive; and in response to the call whispered 'Thy will be done,' leaving abundant testimony of the good work of his hands in our midst. His successor the Honorable John Wiggin Simonton served faithfully and well, and notwithstanding his responsible position as President Judge of the Capital District gave much time and attention to the duties of his office and served faithfully until the end of his useful life in the year 1903, when our late dear friend and associate Dr. John Peter Keller by right of succession and the choice of his fellow members assumed the presidency and gave his very best thoughts and efforts to the building up of the organization, and the success of its interests and to the extreme end of his life cherished a lively interest in the proceedings.

"Our founders have sown good seed which we now reap. They brought to a successful issue the centennial celebration of the organization of Dauphin County in 1885, which was a notable event and long to be remembered. Thus officered by worthy men and in co-operation with worthy associates like our late benefactor William Anthony Kelker and others who have unceasingly considered the needs and requirements of the organization we have reached the present time and at the age of 40, an age of sturdy youthfulness in historic love upheld and supported by the ambitions of our members who by special efforts have placed our standing in the front ranks of our State's organizations.

"As to the status of our society I beg to report that since its organization 433 persons have been connected with it. There are at this time 195 Resident or active members upon our rolls, 2 Life members, 4 Honorary members and 16 Corresponding members, who reside in other towns and cities. Our growth during the past or current year was satisfactory and our meetings well attended.

"Inasmuch as the Capital City is now called the pivotal city by reason of its important situation; so should the Historical Society of Dauphin County be the pivotal society and be the main centre of interest for our good people so that historic events and precious relics of the past, may be preserved for the benefit and instruction of our successors."

The Pennsylvania-German

Vol. X

SEPTEMBER, 1909

No. 9

Seeing Lancaster County from a Trolley Window

(CONTINUED FROM AUGUST ISSUE)

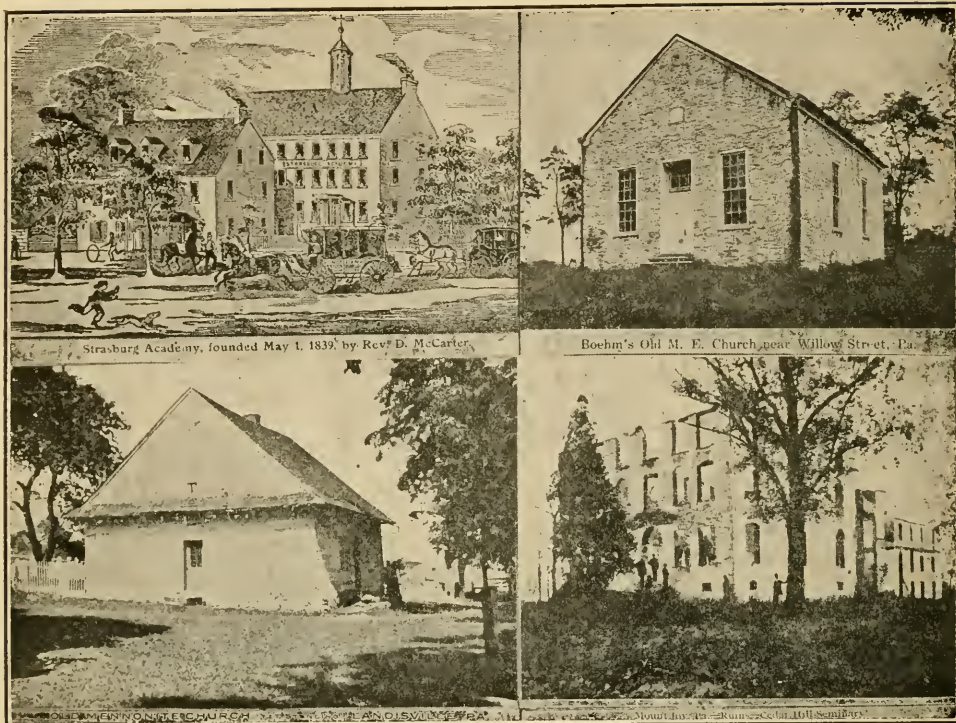
TO ELIZABETHTOWN



RETURNING from Marietta to the trolley junction (on the Columbia pike) a short distance west of Little Conestoga we take up our trip to Elizabethtown a seventy-five minute ride from the city of Lancaster. Our tour will take us through another rich agricultural section with its mixed farming including tobacco. We will first travel through East Hempfield, part of the manor of the same name so designated on account of the hemp raised in pioneer days. A short ride brings us to Rohrerstown on the Marietta pike a neat, home-like, clean, well-built place through which we pass to the western end where we cross over the historic Columbia railroad to continue our journey along the Marietta pike. The place known formerly as Hempfield, laid out in 1812 and disposed of by lottery, marred in 1834 by the railroad cut, blighted by the failure of its iron industry and vivified by the presence of Hon. John W. Stehman tempts one by its homelikeness to linger but we can not and must hurry on.

The gradual ascent of populous and productive Chestnut Hill opens up to view a wide expanse of an idyllic farming region to the east which is soon cut off by our descending the north slope of the hill towards Landisville. We change our general direction, passing rich farms with their peaceful homes to the charming grove of the Landisville Camp Meeting Ground famous for its large gatherings and religious services held here each season since 1870.

Just beyond the grove is a large Mennonite church and close by, one of the county's historic buildings erected 1791, now an antiquated dwelling house but in its earlier days a Mennonite church. We skirt the century old town stopping at the glass waiting room to receive passengers and hasten away following the general direction of the Pennsylvania railroad. We pass Salunga, a rotary station, and begin to note the smoke of Mount Joy arising from the rural scenery to the west, presently crossing the Chicquesalunga creek and, passing through the fields of Rapho township, gradually approach the railroad. We shortly come across a locust grove on Chicques Creek in



Strasburg Academy, founded May 1, 1839, by Rev. D. McCarter.

Boehm's Old M. E. Church, near Willow Street, Pa.

Old American Evangelical Church, near Hill Seminary, Pa.

HISTORIC BUILDINGS

which we notice the ruins of walls, the remains of the erstwhile famous Cedar Hill Seminary, established in 1837, and soon find ourselves on the outskirts of Mount Joy. We pass along the southern borders and cross the railroad and before we are aware of it find ourselves leaving the town without getting a good view of it, making us feel that the trolley tracks and cars are or were not wanted in the heart of the town. Mount Joy is sliced in two by the deep railroad cut, spanned by seven bridges and is hedged on the north by the railroad on the old bed. Between these lies the main business street on the great Indian trail from Harrisburg to Philadelphia now the Harrisburg pike.

The earliest house in what is now Mount Joy was a tavern erected in 1768 and forms a part of the Exchange Hotel. In 1783 Michael Nichels built a tavern at an intersection of a

road leading to Manheim which he called the "Cross Keys." The place became widely known as the hotel with the three crosses,—Cross Keys, Cross Roads and Cross Landlady. Before its incorporation in 1851 Mount Joy consisted of three distinct places, Mount Joy, Richland and Rohrstown, the last named place having been laid out in lots in 1811 which were disposed of by lottery.

In passing we may note the mistake by the historian Rupp and repeated by Egle in his History of Pennsylvania. By confounding the Mount Joy of Lancaster county with the Mount Joy of Valley Forge he placed Gen. Anthony Wayne with 2000 of his troops a mile northeast of this borough from December 1777 to May 1778 instead of on the Schuylkill river in close proximity to Washington.



MOUNT JOY RAILROAD CUT

Three miles southwest of Mount Joy on a hill at the foot of which gushes Donegal Springs, is the Old Donegal Presbyterian church in Donegal township named after a county in Ireland from which the Scotch-Irish pioneer settlers came.

The Donegal Presbytery was organized in 1732, soon after which a log meeting-house was erected, re-

placed by the present stone structure about the time of the Revolution. The church is about 75 by 45 feet. Originally there were no doors at the end, the aisles were of earth, and benches of the homeliest construction were used. The building has been remodeled a number of times since. In 1876 Samuel Evans wrote, "Ten years ago the church was again remodeled



DONEGAL SPRINGS

by plastering the outside walls, closing the west and south doors, putting in a board floor, and, in fact, made the whole structure conform to modern ideas of a church building. No person who had not seen the building for forty years could now recognize it. It is fortunate that the old Scotch-Irish have entirely disappeared from the neighborhood, or there might be an

Irish community erected under the auspices of the Witness Tree Chapter, Daughters of the Revolution was dedicated. Close by is the ancestral home of one of the line of progenitors of the late William McKinley, Jr., President, the Simon Cameron residence, now occupied by his son Hon. J. Don Cameron who has become an extensive land owner, having already



DONEGAL PRESBYTERIAN CHURCH

other rebellion in Donegal."

It is related that during the Revolution a messenger came to a worshipper Col. Lowrey to order out the militia and march in defence of the commonwealth. The congregation adjourned and met under the great oak tree in front of the churchyard and forming a circle vowed eternal hostility to a corrupt king and Parliament and pledged themselves to sustain the colonists.

On the fifth of October, 1899, a monument to the memory of the loyal pioneers and patriots of this Scotch-

acquired more than half a score of productive farms in the community.

The temptation is to linger on the history of the fair Donegal, Mount Joy and Rapho townships, once a Scotch-Irish stronghold from which the descendants have almost all disappeared to be followed by the Pennsylvania Germans. Time forbids and we hasten on.

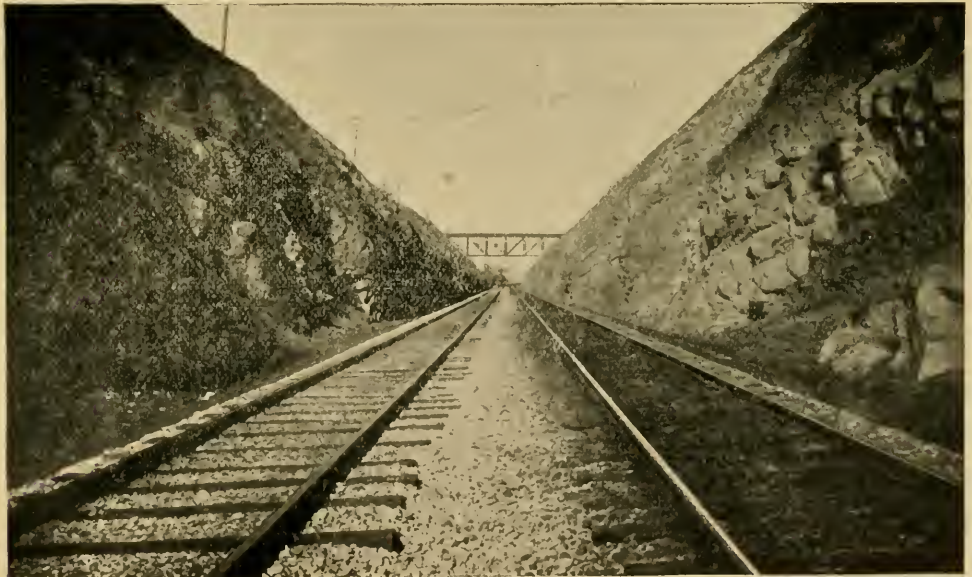
We, therefore, resume our journey paralleling the railroad to youthful Rheems beyond which we pass under the railroad to the north side where we ascend a steep hill, and rather un-



CAMERON HOMESTEAD

expectedly find Elizabethtown squatting in a hollow before us. This hill is known as Tunnel Hill because in the early days of railroading a tunnel was dug through it which was later transformed into an open cut. A min-

ute more and we are at the terminus of the trolley line in the square of the ancient burg. This place, a borough since 1827, was laid out in 1753 by Barnabas Hughes and named Elizabethtown in honor of his wife.



TUNNEL CUT



THE SQUARE, ELIZABETHTOWN

Located centrally on the Paxton and Conestoga road 18 miles from Lancaster, Harrisburg, Lebanon and York the town grew and prospered. The turnpike road from Lancaster to Harrisburg projected 1796, chartered 1804 and completed as soon as possible thereafter brought the great stage and transportation life through its streets and increased its prosperity. The "Black Horse" hotel built before the town was laid out became a noted stopping place. The present modern hotel building is close neighbor to one of its predecessors two doors away hiding its face and age behind a veneer of boards. Another old timer is the Keller house beyond the Conoy, in former days also a hotel, but now a dilapidated dwelling house.

The St. Peter's Roman Catholic church was the first one built in the town. The congregation was organized 1752. A log church was built 1768 which was replaced by the present stone edifice in 1799.

About a century ago a turnpike road from Elizabethtown to Falmouth on the Susquehanna was constructed, which was later abandoned by its owners and nicknamed Pumpkin Vine Turnpike from the fact that in many places these vines were allowed to run

along or over the road bed undisturbed.

A serio-comical event happened at Elizabethtown in connection with the adoption of the public school system in 1843. The town favored the system, the township opposed. A three-foot snowfall on election day keeping the voters of the township from the polls, they started the following day for town afoot, on horseback, on sleds and sleighs to upset the election. Justice Redsecker's office became crowded and uncomfortably warm due to the redhot stove and the crowd of angry voters, who seemed ready for a serious outbreak of violence at any moment. Matters had reached a critical stage when a chorus of short hacking coughs and rasping sneezes began, accompanied by a rush for the door and fresh air with the mercury nearly down to zero. The change cooled the room and the voters. The room was cleared, the remonstrators were beaten, the day was won, and peace restored—all by the opportune placing of red pepper on the stove.

Beautifully located on elevated ground in close proximity to the town are the buildings of Elizabethtown College, erected and controlled by the "Brethren" of Eastern Pennsylvania,

opened with six students November 13, 1900, and having almost two hundred students the last school year.

The distance between Elizabethtown and Middletown in Dauphin county, terminus of a trolley line reaching out from Harrisburg is about seven miles. Along this stretch is an old tavern, Running Pump, in its day

tal of the state through its "Garden Spot."

TRIP TO MILLERSVILLE

Starting northward from Center Square and then going westward and southward past interesting examples of antiquated styles of architecture we soon find ourselves on Manor avenue,



CATHOLIC CHURCH, ELIZABETHTOWN

a famous hostelry, Conewago creek arising at Mt. Gretna and Gainsburg near which lived Matthias Brinser, noted in the history of the Dunker church.

The tourist will welcome the day when the trolley link is placed connecting these towns and thus joining together the metropolis and the capi-

and after entering Lancaster township on the Millersville pike constructed seventy years ago. The trolley tracks are on the bed of the noted pioneer horse-car railway connecting the city of Lancaster and Millersville and constructed in 1874. We are rapidly passing the beautiful homes of one of the county's original townships



ELIZABETHTOWN COLLEGE

settled by Swiss Mennonites and to a large extent occupied by their descendants today. The Bausman machine shops and post office by the same name are soon reached. These remind us of the Bausman family, residents here and extensive land owners since 1775, one of whose illustrious sons was the late Rev. Dr. Benjamin Bausman of Reading, Pa. About a mile beyond we pass a Mennonite church on the right and presently a road to the

left leading to Wabank on the Conestoga. It was here by the banks of the historic stream that the Wabank Hotel was erected at a cost of \$60,000. Becoming the theater of many important events it was in 1858 sold for \$9150 after a few years' brilliant meteoric career, to be resold in 1864 for \$4000 and conveyed to Lititz, Pa., on 100 four horse wagon loads where it was re-erected and later destroyed by fire.



WABANK HOTEL, BURNED 1873

We now enter Manor township, the scene of some of the most important occurrences in the Indian history of the county, said to be the richest and most populous township of the county deriving its name from Conestoga Manor, surveyed 1717-1718 settled and since occupied mainly by Mennonites.

But we are approaching and presently enter Millersville—in age, past the century mark, in population, the principal unincorporated village of the township, in education one of the Nation's most noted communities as the home of the First Pennsylvania State Normal School. This renowned institution established April 17, 1855, two years before the passage of the Normal School law, recognized as a normal school in 1859, and thus old enough to have a monument to honor its students who died at the front during the Civil War has to its credit a total enrollment of 40,000 students, almost 3,000 graduates, a library of over 16,000 volumes and property worth over \$700,000. If so inclined we may secure a conveyance at Millersville to take a drive on the Safe Harbor road across the Conestoga past

Slackwater, noted for its paper industry, southeast about 2 miles to the home of G. J. Hehl and take a look at the Postlethwait house still occupied, noted as being the place of the first meeting of court of Lancaster county in 1729, situated on the great Conestoga road in use to this point as early as 1714 and as important in early days to the community as the Pennsylvania Railroad today. Postlethwait's tavern was at one time near the center of population of the county and important enough relatively to be a strong competitor with Columbia and Lancaster for the honor of being the county seat. From this historic spot we may drive several miles southwest to Indiantown, famous as the home of the Conestogoe Indians, as the meeting place for making treaties between whites and Indians and as the scene of an atrocious murder of Indians by whites, but as all vestiges of the town have disappeared we hasten back to resume our trolley trip.

Opposite the charming Normal School grounds we take seats on the cars of the Lancaster and York Furnace S. R. Company one of the trolley



THE LAKE.—MILLERSVILLE, PA. STATE NORMAL SCHOOL.

lines of the county not owned by the Conestoga Traction Company (not shown on the map) and soon find ourselves cutting across the fields away from the dusty highways down to and across the Conestoga. The rolling and more romantic and wilder aspect of nature shows that we are passing a watershed and are gradually approaching hilly, Martic township, old "Martock" one of the six original townships, which we enter at its northern extremity. In a few minutes we pass through Marticville originally called Frogtown and Martic Forge, the terminus of another trolley line.

with its dam, powerhouse, and neat cottages nestling along the slopes. Presently we pass two bridges, turn a sharp corner to find ourselves viewing the historic Susquehanna with its bleak shores and rocky bed and at the end of the trolley line at Pequea station, or Shoff post office. Here we may spend our time fishing, studying the eloquent rock formation, explore Pequea's Cold Cave or take a trip to famed McCall's Ferry dam (a few miles down stream) which when completed at a cost of over \$10,000,000 will be 32 to 80 feet high, causing an inland lake 10 miles long, a mile wide



A TOBACCO FIELD

We are now at the banks of pretty Pequea, in the neighborhood of one of the earliest iron industries of the county. A few steps back the Pennsylvania Low Grade Railroad crosses the Pequea over a bridge about 150 feet above the bed of the stream. The stately buildings by the hillside are remains of past industry and activity. We are delighted with the kaleidoscopic scenery as we follow the banks of the Pequea to its mouth, the gently sloping wooded hillsides, the rocks, flowers, decaying trees, Colemanville

and making possible the development of 100,000 horsepower. It has been estimated that in a distance of 60 miles 400,000 horsepower is obtainable from the waters of the Susquehanna. A recent writer has said, "Within a period near at hand lower end farmers will plough, reap, thresh, grind and haul by electric power while their wives will run their sewing machines, mash potatoes, churn butter, grind coffee, milk the cows and rock the cradle by the same subtle power."



MARTIC FORGE RAILROAD BRIDGE

One sees visions of electric launches, gently disporting themselves on the bosom of the completed dam, cottages springing up along the banks of the river, pretty Pequea developed with its secluded sylvan nooks shutting out the noise, smoke and nerve strain of modern business, an observatory crowning Mt. Nebo's heights — all reached by a first class trolley line from Lancaster. But we must hasten back, ready for a trip in another direction.

We will retrace our course to Martic Forge to the trolley junction where we will take our seats on the waiting car of a most unique railroad doing business only about ten days out of 365 days (during the sessions of the Rawlinsville campmeeting) starting in a hollow, climbing 552 feet in $1\frac{1}{4}$ miles, losing itself a few miles away in thorns and weeds in a sparsely settled community. The ride is a most interesting one, new vistas and a widening horizon gradually opening as we mount the hill. On the way we notice to the left a 1200 acre tract of grafted chestnut timber land that will

some day yield rich harvests for its owners. We soon pass Mt. Nebo one of the most elevated points in Lancaster county, the view from which is scarcely surpassed. A few minutes' ride brings us to Rawlinsville, a business center and probably one of the oldest villages of the township, near which arises Tucquan creek a very noted stream flowing to the Susquehanna, abounding in picturesque and beautiful scenery, a veritable naturalist's hunting ground. Less than a mile beyond we reach the Rawlinsville Campmeeting Ground noted for the crowds that attend the religious services each year.

TO QUARRYVILLE

To save time we will in imagination transport ourselves six miles eastward to Quarryville the terminus of one of the trolley lines, the most important and populous town in the county south of Strasburg. This place is situated on the northern exposure of a bowl shaped valley marking the southern limit of Lancaster limestone deposits and at least in early history,



RAWLINSVILLE TROLLEY TERMINUS

of successful farming, and constituting the head of the Chester valley reaching to the Schuylkill river. It seems crowded into the extreme southwest corner of Eden township which was set off from Bart in 1855 and was named after Mount Eden.

Younger than some of its sister boroughs, Quarryville has thriven through its quarries and through its being the outlet for the trade of a large portion of the lower end of the county due to the completion of the railroad connection with the city of



HOTEL QUARRYVILLE

Lancaster in 1875. In addition to this and the trolley line the place is also reached by the heavy-grade, narrow gauge Peach Bottom Railroad with its curves and kinks and twists that seemingly would rather go around an obstruction than remove it.

To the east of Eden lies Bart settled about 1720, founded 1744, named for Governor Keith, Baronet, and noted for its nickel mines. In the cemetery of the Middle Octoraro Presbyterian church lies buried Rev. John Cuthbertson, the first Reformed Presbyterian minister who preached in America, died 1791 at the age of 75 years. Green Tree Inn, long the county's polling place is a veritable relic of the long ago, named after its quaint old sign-board, a tree in full foliage, that saw a 19 acre town laid out around it in 1763 named Smithsburg, later Thompsonstown, which did not materialize and of which no vestige is to be seen.

To the west lies Providence, cut out of Martic township in 1853, an agricultural community with its pre-Revolutionary iron industrial history. The story goes that in the western part of the township cannon balls

were cast during the Revolutionary war which were hauled to Wilmington, Del. One day the workmen thinking the English were close at hand—rather than let finished balls fall into their hands, allowed the molten mass to become chilled and thus killed the goose that laid the golden (or iron) egg.

To the south wedged in between the Susquehanna and Octoraro lies the southern section of the county originally settled by English and Scotch-Irish, and on account of proximity to Maryland the scene of troubles arising out of the overlapping of territorial claims of Pennsylvania and Maryland and of the existence of slavery. Rolling Coleraine organized 1738, settled and as late as 1758 occupied by Scotch-Irish exclusively, like other townships had its iron industries. Little Britain organized 1738 settled by immigration from Great Britain (hence the name Little Britain) could in days past lay claim to the world's most productive chrome pits. In this township lived Joseph C. Taylor who on a sultry September morning in 1844, hatless, shoeless, with gun in hand, at breakneck speed



COURTESY OF QUARRYVILLE SUN

BIRTHPLACE OF ROBERT FULTON

on a relay of fleet, bareback horses pursued, overtook, cowed down and delivered before a local justice a band of slavecatchers hastening to get across Mason and Dixon line with a captive colored mother and her two children.

Fulton, carved from Little Britain in 1844, settled in part by Marylanders, uncertain once whether in Pennsylvania or Maryland, was named for far famed Robert Fulton, born in the township, painter, mechanical genius, inventor of a submarine boat and the first to successfully realize steam navigation. The slate quarries at Peach Bottom, opened a century ago but not now in operation, enjoyed a far reaching business in their palmy days. Drumore from which East Drumore was cut in recent years, one of the original townships, a Scotch-Irish community, as early as 1770 could boast of a successful first class Latin school. Sickles were manufactured in the township in days of yore that won a national reputation. From this township went forth Captain William Steele with seven sons to fight free-

dom's cause in the Revolutionary War.

From a humble house and home in Drumore now no more went forth also three sons of a poor Irish settler to become famous, William Ramsay,



THE RAMSAY HOME

the oldest as a divine. David, born 1749, as an eminent historian, Nathaniel, born 1751, as a lawyer, colonel and public official.

But we must not linger too long in this hustling town, the birthplace of



BIRTHPLACE OF HON. W. U. HENSEL, QUARRYVILLE, PA.

Hon. W. U. Hensel, and will take our seats in the car and quietly steal away through the back lots, tempted by the charming outlook northward. We soon pass under the Pennsylvania low grade railroad, a monument to men of brain and men of brawn not the least of whom is chief engineer W. H. Brown, a worthy representative of a famous family of Fulton township. As we leave we notice to our left the ancient, stately and substantial "Ark", successor to the original log house, built 1790 on

fields and along the highways past New Providence and Refton brings us to the junction with the Strasburg line and to the waiting room at the David Huber switch south of Willow Street. We are now in West Lampeter township named after Lampeter in Wales (erroneously said to be named after lame Peter Yeordy an early settler), settled by the Herrs, Mylins, Kendigs, Bowmans and others, a township for which the claim has been made, not without good grounds, that if Lancaster county is the garden



THE HERR HOUSE

"Mount Arrarat" by Martin Barr who owned an estate of several thousand acres in the community. This the oldest house in the neighborhood, stands a kind of lonely in the midst of quarries and kilns. These with others close by, in use or in rums, tell their tale of past toil and industry, over 600,000 bushels of lime being burned and hauled away in one year alone (1858).

TO STRASBURG

A half hour's ride up and down hill along the Beaver creek valley through

spot this is the queen of the garden. A quarter of a mile north of us is still standing the celebrated Herr home built 1719, a speechless, eloquent companion of the Postlethwait house of pioneer days on the Conestoga road. A mile south is a structure, historic in the annals of the Methodist church, the old Boehm M. E. church building erected on his own farm by the celebrated United Brethren bishop Rev. Martin Boehm and friends in 1791. He died March 23, 1812 aged 86 years and his remains rest in the cemetery

close by overlooking the ancestral homestead.

Resuming our journey, our destination being Strasburg we pass through a densely populated section with smaller, richer, more productive farms and fields, through the village of Lampeter with its narrow street, past Edisonville where in an old grist mill genius and enterprise have harnessed pretty Pequea creek to electric machinery to become a light bearer to Strasburg, Quarryville and vicinity. We soon enter ancient, elongated,

groaning, grinding, rumbling Conestoga teams with their proud and skilled teamsters, trailing through the place or stopping at the hostelrys.

But times have changed. The business that once passed through the place is no more or has found for itself other channels. It has a business feeder and outlet in its unique railroad to Leaman Place on which the combination engineer, fireman, brakeman and conductor will stop his train anywhere for anybody.



MAIN STREET, STRASBURG

peaceful, tidy, wellshaded Strasburg unmarred, undisturbed by the smoke and noise and other accompaniments of large manufacturing plants. Strasburg an old German settlement dating from 1733, incorporated 1816, formerly known as Bettelhausen or Beggars-town is situated on the "King's Highway" laid out before the Revolution. One may form an idea of its scenes of past life and activity from the fact that in place of the three hotels that cater to the public now, at one time half a score (one informant says twenty-two) were kept busy. One sees and hears in fancy the heavy,

The schoolmaster has been at work here. Scarcely five per cent. of the conversation is in the Pennsylvania German dialect though the place was settled by Germans and only one English speaking family lived in it during the Revolutionary period. It has had its McCarter's Academy, founded 1839 and enjoying in its day a national reputation, its Squire McPhail, valiant champion of education, its noted public school man Thomas H. Burrowes. Sons of hers like Rev. Dr. Duffield, Dr. B. F. Shaub, Prof. G. W. Hull, of Millersville, Prof. John L. Shroy, of Philadelphia, have



THE SHROY HOME (Property of Prof. J. L. Shroy)

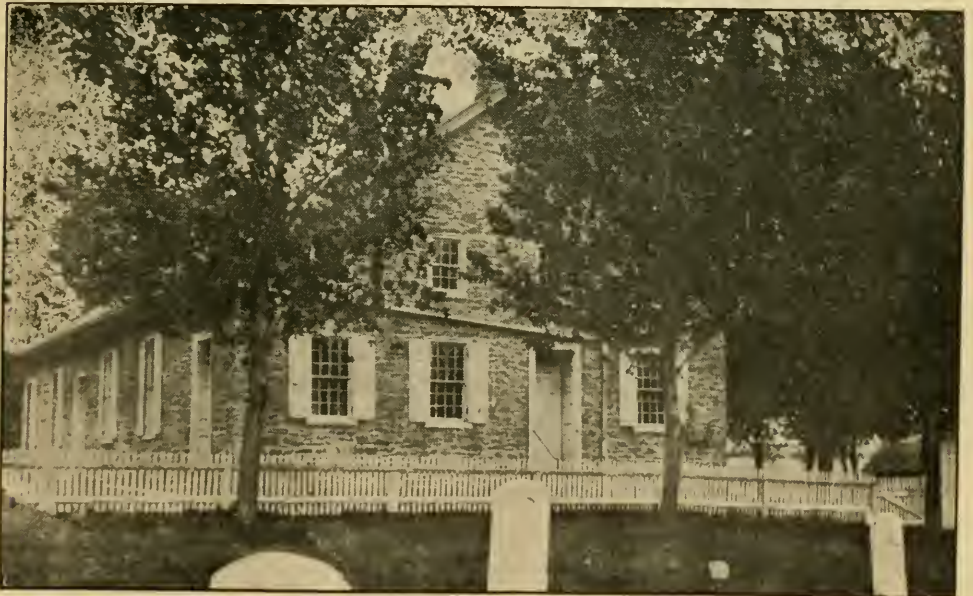
brought fame to the place. One of her daughters was the mother of Simon Cameron.

The story goes that at one time excavations were begun looking to the erection of Normal School buildings to be abandoned again however, perhaps according to an authority because farmers feared midnight raids on their orchards by the students.

Strasburg lays claim to the honor

of having sent the first petition to the State Legislature in favor of general education leading to the adoption of the public school system. It has its historic Lutheran church of colonial style housing one of the oldest organs in the county.

Turning our faces cityward and taking the smoke pillar to the northwest as our objective point, we pass through Lampeter and Willow Street



MENNONITE MEETING HOUSE, STRASBURG

across the Pequea and Mill Creek and in less than an hour find ourselves crossing the Conestoga at Engleside.

To our left is the Engleside power house capable of developing 8000 horsepower and supplying power to the Traction Company and many private consumers.

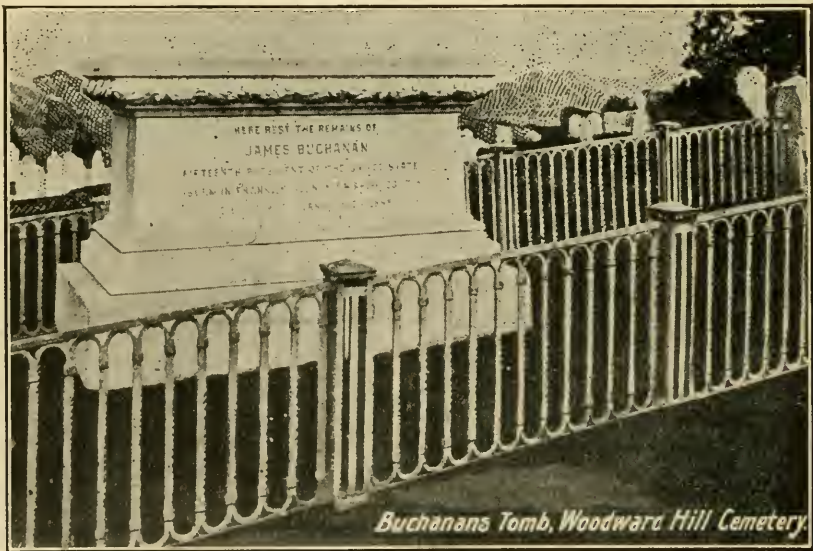
We are now near the head of navigation of the Conestoga, reaching from Reigart's landing about 2 miles up stream to the Susquehanna, a distance of more than seventeen miles, proposed 1805, accomplished about 1828 and abandoned over 40 years ago. The river was made navigable by means of nine dams and locks. The pools produced varied in length from one to three miles, in width from 250 to 350 feet; the lifts from seven to nine feet; the locks 100 feet by 22 could accomodate boats and rafts 90 feet long.

In spite of the checkered career of the enterpriser the river for a time saw a great amount of business, fourteen

rafts and arklloads of coal and lumber for example arriving at Lancaster in one day in 1829. But the universal law of change destroyed all this business.

Going north on Queen street on our way to Center Square, we see the stately and humble, the new and old in close proximity as in other parts of the city. To our right we notice three cemeteries—Greenwood, opened within recent years, Woodward Hill, 1850, Zion, 1851. A little farther on we pass the Southern Market House back of which are situated St. Marys R. C. Church, Academy and Ophan Asylum closely linked and coeval with the history of the city of Lancaster. Not far distant on South Prince street is the celebrated house erected over thirty years ago from excavations up ready for occupancy in ten hours by Dr. Mishler of proprietary medicine fame. A minute more and our car stops at the square.

(TO BE CONTINUED)



APPEARANCE OF BUCHANAN'S GRAVE BEFORE RECENT IMPROVEMENTS WERE MADE

The Germans, Hessians and Pennsylvania Germans

(A paper read at the Lutz family re-union on August 10, 1909, at the home of Harry Brookmyer, near Neffsville, Lancaster County, Pa., by Henry F. Lutz, Atlantic Seaboard Evangelist of the American Christian Missionary Society.)

OUR ANCESTRY



WHEN Benjamin Franklin applied for work in London as a printer his qualifications were suspected as he came from crude America. However the employer asked him to set up some type as a

test. The young American set up the following: "Nathaniel said unto him, can any good thing come out of Nazareth Philip saith unto him, come and see." He saw the point and Franklin got his job. It is said that a German nobleman applied to Lincoln during the Civil War to enlist in the Union army. While a subordinate made out the necessary papers, he kept repeating to Lincoln, "Remember, Your Honor, I am a nobleman." Finally Lincoln looked up from his desk and said, "Oh never mind, that wont hurt you if you are all right otherwise." So we may say that of our descent from this or that nationality or race will not hurt us if we are all right otherwise. And yet there is much in heredity and blood, and racial traits tend to persist to a remarkable degree.

THE GERMAN TRIBES OF NORTHERN EUROPE

Going back to the dawn of history I find the first trace of our ancestry in the German division of the Indo-European family which settled in northern Europe. According to the Roman historians, Caesar and Tacitus, they were a people of high stature and fair complexion, endowed with great bodily strength, and distinguished for an indomitable love of liberty. The men

delighted in active exercises such as hunting and war. Their rulers were elective and their power limited. Their leaders might decide the less important matters but the principal questions were settled at public meetings.

Marriage was sacred, and unlike other nations, they were content with one wife. They were affectionate and constant to the marriage vow and held womanhood in high esteem. They revered chastity and considered it as conducive to health and strength. They had neither idols nor temples, but worshipped in sacred groves.

Northern Europe developed freedom, southern Europe social organization. The north gave force, the south culture. From southern Europe came literature, philosophy, law and arts; from northern Europe that respect for individual rights, that sense of personal dignity, that energy of the single soul which is the essential equipoise of a high social culture. Northern or Germanic Europe accepted Christianity as a religion of truth and principle. Without them, we do not see how there could be such a thing in Europe to-day as Protestantism. It was no accident which made the founder of the Reformation a German monk and Germany the cradle of the Reformation. It was these brave, strong, liberty-loving German tribes of northern Europe who destroyed the political bondage and tyranny of the Roman Empire and later delivered themselves from the spiritual bondage and tyranny of the Roman Catholic hierarchy. The Goth Jornandes calls the North of Europe "the forge of mankind." Another writer exclaims, "Germany ordained by fate to illuminate the nations."

THE HESSIANS

Tracing one stream of our ancestry to the individual tribe we find it comes by the way of the Hessians, surely not

a title of honor in some quarters. An impartial study of the facts will perhaps show the matter in a more favorable light than we might think.

The Hessians were descendants of the ancient Chatti who, we are told, were such a brave and warlike people that the Romans never succeeded in conquering them. Coming down to later times we read that the Hessians were among the first to enlist in the Protestant Reformation. Philip of Hesse, the Magnanimous, was one of the chief leaders of the Reformation. In 1541, Philip called a synod at Homberg which accepted the propositions of Luther and all Christians share in the priesthood and that all ecclesiastical authority rests with the local churches. These earlier teachings of Luther inspired French, Dutch and English settlers in America, and thus Germany gave to America its laws of being. In the great Seven Years' War the Hessians took a prominent part, under Frederick the Great, in the greatest struggle for civil and religious liberty that probably ever took place on this earth. In this death struggle between Protestantism and Roman Catholicism, Bourbon despotism and civil liberty, the Hessians stood shoulder to shoulder with the bravest and best soldiers of Europe. Prof. R. J. Radford in a recent article in the *Christian Standard* on "Historic Backgrounds" speaks as follows of this conflict: "The year 1763 witnessed the end of the most widely extended and most complicated struggle known to history, a struggle whose result more permanently effected the currents of subsequent history and determined the present condition of the whole world than any other. Of this gigantic contest the far-flung battle-line had its center in Europe and its wings in India and America. Frederick the Great and Maria Theresa, and their respective allies, inspired by dynastic ambitions, did not realize that their desperate encounters were but parts of an irrepressible conflict of irreconcilable principles and policies which

reached around the world. If France, and what Bourbon, Catholic France stood for in that world-wide conflict, had triumphed over England and her colonies, and made permanent her hold upon the valleys of the Mississippi and St. Lawrence, there would not have been anywhere upon the earth a theatre, social environment, or constituency" for the splendid Christian civilization and progress of the United States. I speak of this great war in which the Hessians were on the right side, at such length, because it shows the fellowship they had in the great struggle for religious liberty which has reached its farthest bound in America, and because it will help throw light on the part they took in the war for American liberty, in which they were on the wrong side.

Without defending the part the Hessians took in the American Revolution, I wish to present some facts that will help us to judge the matter impartially and may reveal some extenuating circumstances. At any rate, I think we will all agree, that most if not all the blame in the matter rests with their rulers rather than with the Hessian soldiers.

The selfishness and ambition of European despots were so strongly mixed with the civil and religious principles at stake, that it was difficult to see which side was right. The Hessians had just been leagued with England in a great war for Protestantism and civil liberty against the Roman Catholic and Bourbon despotism of France. War sometimes makes strange companions. When Catholic and despotic France became leagued with the American colonies we need not be surprised if it was comparatively easy to enlist the German troops to assist their recent Protestant ally. The idea of the divine rights of kings and the heinousness of rebellion that existed in the public opinion of Europe at that day must also be taken into consideration. When the Hessians saw the wealth and prosperity of the American colonists it was difficult for them to

understand how a people could rebel against a government under which they enjoyed such prosperity and happiness. Again, it should be remembered that Frederick II of Hesse was married to the daughter of George II of England (who was himself of German stock) and thus there was close blood relationship and the possibility that a Hessian prince would rule over the American provinces. It must also be remembered that the hiring out of soldiers was a common and approved practise from the days of Xenophon, who with his 10,000 Greeks hired to the Persian king, Cyrus, to the eighteenth century. It was not an unusual thing for a king to hire out soldiers to both sides of a war. From a selfish standpoint we can see wisdom in the practise, as it gave large revenues and well seasoned, veteran soldiers. We can see how professional soldiers would prefer the exciting experience of war, with its increased pay and prospects of promotion to the monotonous life of the barracks. Let him that is without sin cast the first stone. It is less cruel to hire out soldiers than to hire out, for revenue, the privilege to run saloons that bring untold suffering upon innocent women and children and kill more men than the bloodiest wars. In the moral development of the world there come times when the acts that were formerly considered proper and respectable are no longer tolerated by public opinion. Thus a great church, that is now in the vanguard of the temperance reform, in 1823 voted down a resolution asking pastors not to manufacture or sell intoxicants, a thing that would now be considered disgraceful to do. So the hiring of the Hessian troops for the American war occurred just as enlightened public opinion condemned such practices and the sin looks still more hideous when viewed thru the moral enlightenment of the twentieth century. After considering all such extenuating circumstances, the character of the rulers who hired the troops to England, leads

us to believe that it was a case of cold-blooded traffic in human beings for revenue only and with a view to personal aggrandizement and self-indulgence.

From what I learned as a school-boy, I thought about all there was of the Hessians in the Revolutionary war was the disgraceful affair at Trenton. Later, learning that my great grandfather was a Hessian soldier, I read up on the subject, in American and German history, and was surprised to learn that about 30,000 such troops served in the British army and that they had a prominent part in every important engagement of the war. To judge the Hessian troops by the affair at Trenton alone would be like judging the British and Colonial troops by Braddock's defeat. For it must be conceded that the Trenton episode was due to the carelessness and folly of their commander, in spite of repeated warnings from his subordinates, rather than the unsoldierlike qualities of his men. The British had won the battle of Long Island, captured Ft. Washington with 2600 prisoners, and followed the vanishing and discouraged army of Washington across New Jersey until it landed behind the Delaware with only 3,000 men. The British commanders considered the war won and ended and relaxed every precaution. Their army was scattered across New Jersey with a 1,000 Hessians unprotected at the Trenton outpost. Their commander, Col. Rall, neglected every precaution with contempt and gave himself up to dissipation. The 1,000 Hessians were surprised and surrounded by 2500 Americans and captured without a fighting chance to save themselves. These soldiers had displayed great bravery in capturing Ft. Washington.

That the Hessian soldiers were engaged in a bad cause we have no desire to deny. That they often cut a sorry figure because of their ignorance of the country, the language, the American mode of warfare, the jealousy of the British and handicaps due

to boys and old men being mixed in their ranks through the greed of their princes, is only too apparent. But that they were among the best soldiers of Europe at the time is conceded by all impartial judges. We do but belittle the American troops by belittling the enemy. Kapp, the great German historian says, "The Hessian infantry of that time was in every way the equal of the Prussian infantry, which was the best of the century." Edward Lowell, the impartial American historian, who has perhaps made a more thorough investigation of the whole subject from original sources than any other American, says, "On few occasions did the Hessians show either want of courage or a want of discipline. They were excellent soldiers." The Hessian Yägers or Chasseurs were ever in the vanguard of the British army. It was the Hessians who with dashing bravery scaled the slopes of Ft. Washington and captured 2600 prisoners. Concerning its capture, Col. Magaw, the American commander, said, "The Hessians make impossibilities possible." Gen. Howe reported, "The commander-in-chief wishes to express his great satisfaction with the Hessian troops." The name of Ft. Washington was changed to Ft. Knyphausen in honor of the commander under whom the Hessians captured it. The watchfulness of the Hessians, especially the Yägers, saved the British army at Germantown. At Guilford Court House the Regiment von Bose, being attached in front and rear, turned its rear rank in good order and saved the day by repelling the attack. Gen. Carleton, British commander in Canada, in an order of the day, greatly praised the German troops for their good order, behavior and accuracy but especially thanked them for their extraordinary good manners which greatly pleased all those who visited their quarters. He set them forth as a model for the British troops.

It should not be forgotten that many of the Hessian soldiers enlisted with

the hope, and many with the promise, that they could settle in America at the close of the war, while many doubtless were inspired by love of adventure or hope of booty. We know that a large number were forced to enlist and endured untold hardships and suffering, not for their own gain or advantage, but for the profit of conscienceless princes. It is said that one fourth of all the men of Hesse were pressed into the service and that the beauty of the race suffered for a generation on account of the women and children having to do men's work. Col. Donop, who was sacrificed in an effort to take Ft. Redbank with an insufficient force, is reported to have said, "I die as a sacrifice to my ambition and my sovereign's greed."

The Hessians treated the American prisoners with greater consideration than did the British, and as prisoners they received better treatment from the Americans. Washington urged that they be treated as friends and not as enemies since they came to fight the Americans against their will. Washington's brother, sister and niece attended a surprise party gotten up by sixteen ladies of Fredericksburg, Va. for Hessian officers taken prisoners at Trenton.

At the close of the war many of the Hessian soldiers settled in America with the consent of the authorities. Congress granted them the full rights of citizenship. 29,875 came over during the war of whom 12,562 or 42% never returned home. About half of these were killed in battle or died of wounds and sickness, while the other six thousand settled in America, mostly among Pennsylvania Germans.

It should be remembered that six German princes hired troops to Great Britain during the Revolution and only about two-thirds of these were Hessians, altho the name is generally applied to all of them.

It may be of interest to note that to-day Hesse in Germany is one of the most highly organized and civilized commonwealths in the world. On the

whole the Hessian people have a long and glorious record in history. It was only their unfortunate part in the Revolution, due to the sordid selfishness of their rulers and circumstances that were largely beyond their control, that their name became a hissing and a byword. As time wears away prejudice, and all the facts in the case are better understood, they are being judged more justly.

OUR GREAT-GRANDFATHER

From history and tradition I learn the following about our great grandfather, John William Lutz. He was born of Jacob and Christiana Lutz, April 13, 1754, near Hanau, Germany. He was forced to come to America with the Hessians to fight for England. He was not even permitted to visit his home to say good-bye to his mother and was so incensed at this outrageous treatment that he resolved never to return to his Fatherland. The Hanau Regiment, in which he served, came to America with Gen. Riedesel and the Brunswickers, by way of Porthmouth, England, and took part in Burgoyne's Canadian campaign. They were taken prisoners at Saratoga in Oct., 1777. They were held as prisoners for about a year at Winter Hill, Cambridge, Mass., and then, in mid-winter, were marched 700 miles overland to Charlottesville, Va. The trip across the ocean in those days took from sixty to ninety days and was accompanied with the greatest hardships. As high as six soldiers were crowded into one berth. It took a cannon-ball to smash the hardtack. The water stank so that they had to hold their noses to drink it, and yet it was so scarce that they fought to get it. When the cases of boots were opened at sea they contained lady-slippers which the British merchants had palmed off on the government. At first they were without overcoats and sufficient protection against the severe Canadian winters and a number froze to death. On shipboard they had pillows seven by five inches, and

their mattress, pillow, rug and blanket together only weighed seven pounds. In their march from Boston to Virginia they passed thru one hundred and fifty miles of country, in eastern Pennsylvania, settled by their own countrymen. This made the trip more agreeable and acquainted them with this beautiful and fertile region in which many of them settled after the war. They stopped two days at Lancaster, Pa., and then marched to the Potomac by way of York. They reached the Virginia border on New Year's day 1779 and after conducting public worship (it is said that most of the men and officers were devout, praying men who carried Bibles or Testaments with them) they slept in the woods in snow a foot deep. They arrived at Charlottesville on January 15th and had to camp in deep snow for fourteen days while they built their own barracks. They remained prisoners in Virginia until the close of the war. Many of them were permitted to hire out among farmers. Others started gardens and poultry-yards, while some even married and established their own homes. Near the end of the war they were ordered to report in camp at Frederick, Md. Those that had married were released if they paid a certain sum of money, about eighty Spanish dollars. This became a general privilege, and when they had not the money others often paid it for them on condition that they work for the party until the amount was earned. This was somewhat similar to the practise of vessel owners who sold Pennsylvania German settlers into a period of servitude for the amount of their passage to America. It thus appears that the poor Hessian soldiers were not only sold by their German princes to serve against America but many of them were also sold into years of servitude in America and thus had to buy their liberty as American citizens at a dear price. It was thus that our great grandfather agreed to be sold to a Mennonite farmer near Lititz, Lancaster county, Pa., for sev-

eral years of service in order that he might become a free American citizen rather than return to the domain of his former heartless sovereign. Well might he say with the chief captain (Acts 22:28), "With a great sum obtained I this citizenship. Some years after the war he married and by years of toil and economy earned himself a farm near Lime Rock, Lancaster county, Pa., and had money at interest besides. It is now about one hundred and twenty-five years since this Hessian soldier became an American citizen. I am at present working at a Family Wheel that is to contain his descendants. I have already found the names of about six hundred scattered over about twelve states of the Union. The prevailing occupations of these descendants is that of farmers and school teachers.

THE PENNSYLVANIA GERMANS

Our ancestral stream was now merged with what has been improperly called the "Pennsylvania Dutch" but what is properly called the "Pennsylvania Deutch" or "Pennsylvania Germans;" for I have never found any of them that were either "Dutch" or could speak "Dutch." What they do speak is the German dialect (Palatinate or Pfalz Deutsch), spoken by the peasants in southern Europe, modified by its contact with English. Hon. Wm. Beidelman, in his "Story of the Pennsylvania Germans" has demonstrated that Pennsylvania German is practically the same language that is spoken at the present day by the peasants in the valleys of the Upper Rhine and Necker in south Germany.

Most of the Pennsylvania German settlers came from the Palatinate in Germany or from the valleys of the Upper Rhine and Necker. As this region has been called "the garden of Germany," we might ask why such multitudes left the country. It was because of terrible religious and political persecution and wars during which the country was repeatedly de-

vastated by contending armies and the inhabitants subjected to nameless crimes and cruelties while their property was confiscated or destroyed. As the inhabitants were Protestants they suffered especially from the wars that followed the German Reformation, which largely centered in the Palatinate.

Southeastern Pennsylvania may be called the cradle of religious liberty in America. While the colonies to the north and south persecuted people for their religious opinions, Penn offered an asylum to all the religiously persecuted of both Europe and America. The result was a great variety of religious sects settled in this section and it is therefore one of the greatest sectarian strongholds in the world. Wied-erhold, one of the Hessian officers, wrote about Philadelphia during the Revolutionary war that it was "a meeting place of all religions and nations—a mishmash of all sects and beliefs."

A minister of the gospel who is a descendant from the Mountain Whites recently told me they are the worst lied about people on earth. I know that the same is largely true concerning the Pennsylvania Germans. Taking advantage of their peculiar customs, many of which are a deliberate choice from religious convictions rather than marks of barbarism, writers ignorant of the facts or determined to make out a sensational case, have greatly misrepresented these people. If you pick out special cases and exaggerate them to represent a people, you can make out a bad case against the most highly civilized people on earth. I have even heard it stated by a college graduate that you could not preach to these people in English, while every informed person knows that they have had the English Common School System for about eighty years and that it was introduced by Hon. George Wolf one of the ten Pennsylvania German Governors of the state. Almost all the churches which originally had German

preaching have had to change to English, which is now almost the universal rule.

In view of the recent agitation about the simple life and racial suicide, we will say that it is doubtful if we can find, anywhere on earth, better types of civilization than among these simple people who as a rule have large families and for generations have lived chaste, temperate and industrious lives. I am sure we will find some of the finest specimens of physical manhood and womanhood among them. Their industry, honesty, sincerity, humility and frugality are universally acknowledged traits. In many cases the fruits of their industry and frugality have been handed down from generation to generation for almost two hundred years and as a result many farmers are quite rich who nevertheless continue their simple life of work and economy. Schooled for centuries to great industry and the strictest economy on account of burdensome taxation and limited territory in Europe, they continued their "slaving and saving" in America and thus accumulated much wealth. For religious reasons many of them shun politics, law and other things that are generally considered signs of enlightenment. Geo. Jones says in *THE PENNSYLVANIA-GERMAN*, "They wanted personal and religious freedom rather than political power. They were not therefore unpatriotic and selfish, rather the opposite, because men, not statesmen, make States." It must also be admitted that many of them disparage higher education as leading to pride, vanity and laziness in the sense that its devotees consider themselves above the work of the farm and become discontented with its simple life. Doubtless there is something to this side of the question. Many lives have ended in failure because of an education that looked away from manual labor and the lower walks of life. Our educational system has many barbarities and absurdities in it and usually the

schools in our large cities do as much or more to disqualify our children for life than to qualify them. This is apparent from the fact that despite the great amount of time and effort put into education in the cities, the great mass of leaders in thought and action come up from the country districts, where education receives the least relative attention. It must be admitted that from a broad standpoint our so called highest types of civilization are a failure. The so called highest strata of civilization are constantly toppling over and the new crest is formed from the lower and medium strata. If our civilization were normal the children of the great would stay in the forefront and there would be a steady progress forward and upward instead of an ebb and flow as now. It takes several generations of farmers to generate enough nerve energy to enable a person to stand in the forefront of the white-heat of our civilization and such persons are usually so much consumed by the conflict that their children inherit devitalized nerves and are thus relegated to the rear. Beyond a doubt our educational system and civilization could be altered and simplified to the great benefit of the human race.

While we admit the Pennsylvania Germans are too much the slaves of their farms, it must be acknowledged that they are successful farmers. In eastern Pennsylvania, Maryland, Virginia, Ohio, Indiana, Kansas, and wherever they are found they are famed for their success as farmers.

The Pennsylvania Germans have been a quiet, industrious and unassuming people who have spent their time and energy in doing things rather than in blowing their trumpets about it. It will doubtless be a surprise to many to learn the following facts which are gleaned from *THE PENNSYLVANIA-GERMAN* of July, 1906.

"The first kitchen-gardens in America were in Pennsylvania planted by her German settlers."

"The richest agricultural county in the United States is Lancaster in Pennsylvania, chiefly inhabited by descendants of Germans."

"The best tilled farms and the finest farm buildings, all over the country, are owned and managed by Pennsylvania Germans."

"The first water-works in this country were built in 1754 in the German Moravian town of Bethlehem, Pa. The same town had the first fire-engine."

"John Galt's *Life of West*, published in 1816, mentions the town of Lancaster as a place which in 1750 was 'remarkable for its wealth and had the reputation of possessing the best and most intelligent society in America. It was chiefly inhabited by Germans, who, of all people in the practise of emigrating, carry along with them the greatest stock of knowledge and accomplishments.'"

"The first paper-mill was erected in 1690 by Wm. Rittenhouse, and his great-grandson, David, was the first mathematician and astronomer of note in America."

"The first clock, pipe-organ, oil-paintings and botanical gardens in America were made by Dr. Witt at Germantown."

"Of the two largest telescopes in the world that in California was erected by James Lick of Lebanon, Pa., and that in Chicago by Charles T. Yerkes of Philadelphia."

"Leidy in science, Gross in surgery, Pepper in medicine, Cramp in ship-building and Wanamaker in business, all Pennsylvania Germans, have reached the highest rank."

"The first original scientific work in America was written by Daniel Pastorius, who wrote fluently in eight languages."

"In 1743, Christoph Saur, published his German Bible, the first in America in a European language. He was also the earliest type-founder in America."

"The Martyr's Mirror, the most extensive literary production of the Colonies, was printed at Ephrata, Pa., in 1748."

"In 1764 Saur began his *Geistlichen Magazin*, the first religious magazine in America."

"John Peter Müller, a Pennsylvania German, translated the Declaration of Independence into seven languages for the Continental Congress. He was believed to be the only American then living who could do this."

"Before the Revolution, more books had been printed by the Pennsylvania Germans than in all New England and New York together."

✓ "The first young ladies seminary in the United States was established by the Moravians at Bethlehem, in 1749."

✓ "Lady teachers were first employed in Pennsylvania high-grade schools among the Moravians."

"A pamphlet published in 1755 says the Germans have schools and meeting houses in almost every township thru the province, and have more magnificent churches and other places of worship in the city of Philadelphia itself than those of all other persuasions added together."

"The first abolitionist society in America was among Pennsylvania Germans."

"The first force to reach Washington at Boston in 1775 was a company of Pa. Germans from York county, Pa., and the first soldiers to reach President Lincoln at Washington, in 1861, were five companies of Pennsylvania Germans."

In the battle of Long Island the American army was saved by the Pennsylvania German Riflemen under Col. Kichlein. They stood their ground until as many as 79 men in one company had been killed and the rest of the army had completed its retreat. Here German met German for the Pennsylvania Germans withstood the Hessians. A German historian speaking of it from the Hessian view-

point, speaks of the fine discipline of this Pennsylvania German Regiment. He says it was at first mistaken for a Hessian Regiment and not attacked, but when the mistake was discovered it was attacked with vigor and almost annihilated.

"Pennsylvania Germans to the number of over seventeen thousand served in the war for union. They saved the second day at Gettysburg and held the place of honor and danger at the siege of Petersburg."

"George Washington was first called 'Father of his country' in a German almanac printed at Lancaster, Pa., in 1779."

"The first president of Congress Frederick Muhlenberg, was a Pennsylvania German."

Sydney Fisher says, "Pennsylvania was the only one of all the colonies where modern science was at all prominent or pursued with anything like ardor and success."

It was John Peter Muhlenberg, a Pennsylvania German, who throwing off his clerical gown in the pulpit, revealed his military uniform and enlisted over three hundred of his hearers in a regiment of which he became commander. At the end of the war he resigned as Major General and en-

tered public life. He was a member of three successive Congresses and speaker of the House of Representatives.

Michael Hillegas, a Pennsylvania German, was in turn Provincial, Continental and U. S. Treasurer.

"Fifteen per cent. of the names of Congressmen, twenty per cent. of the names of State Senators, and twenty-five per cent. of those of State Representatives, have been of Pennsylvania German origin."

Time would fail me to tell of Pennypacker, Schaeffer, Houck, Custer, Schley, Gallatin, Hartranft, Beaver, Brumbaugh, Bayard Taylor, Jeremiah S. Black, the Camerons, and a multitude of others who have made Pennsylvania German blood tell in the high places of the country.

Let us not think and speak of our ancestry in the spirit of pride and boasting but let us receive with gratitude the glorious heritage they have brought us. Profiting by their shortcomings, let us emulate their virtues and consecrate and improve the good traits, accumulated in the German race thru the generations, to the upbuilding of the human race and the establishment of the kingdom of God on earth.

How I Became a Schoolmaster in America

NOTE.—The following is a free translation of a paper prepared in 1903 for the Archives of the Deutsche Gesellschaft of Philadelphia, and published in German American Annals of October, 1903. The author, Henry Ehman, died in Philadelphia, August 23, 1908.—Editor.



WHEN I, Henry Ehman, and my brother Frederick came to this country in the year 1848 we were received most graciously by our uncle Gottlieb Bishoff who conducted a successful beer saloon in St. John Street between Brown and Coates streets, but no

work was to be found in our trades. I being a weaver and he a cutler.

My uncle and his son William did all they could but it was all in vain, we could nowhere find work. We, therefore, resolved upon the advice of a young man to go into the country and work for a farmer for our board as it was already the beginning of December. We started off one beautiful morning accompanied by a young man named W. Ziegler. We were informed that a railroad was being constructed between Reading

and Harrisburg and thither we decided to go.

We went through Germantown. I can not name all the places. The first night was spent at a country inn as each of us still had a few cents, lodging costing us 3 cents and coffee with one roll for breakfast 5 cents. The second day we got into a community where German only was spoken which was true all the way to Reading, a fortunate circumstance as we could talk but little English. We came to a mutual understanding that each day in turn one would have to ask a farmer for lodging. When my turn came I could not do it. We argued the matter in the road before a large farm. It was almost night but I could not beg; it was against my nature. Finally the farmer noticed us, came to us and asked why we stayed so long on the road and did not enter the house. My brother Frederick said it was my turn to ask for lodging but that I would not do it. I said, "Rather than ask I will sleep in the large strawstack in front of the barn." The farmer laughed and said, "Come in also we will see to it that we will shift somehow; you three will have to sleep in one bed however." The farmer said to us at the same time we three should not ask for lodging together of a farmer but only one or two. "You can meet each other again in the morning." We finally reached Reading.

Our uncle in Philadelphia told us that there lived in Reading a cousin of ours Jonathan Deininger by name and quite rich whom I still remembered as he visited my parents on his bridal tour with his young American lady Muhlenberg by name. I was then ten years old. Such a bridal tour was then a rare event.

In Reading we made inquiry about his home, which was outside the city; but as we approached the lordly mansion, we were afraid to enter. We finally agreed that I should enter alone and the two would wait for me in the woods until I returned. When

I rang the bell an elderly lady came out and asked what I wanted. When I mentioned my name she was greatly pleased; she was the sister of J. Deininger whom he had invited to come over from Germany on the death of his young wife. She brought a bottle of wine and cakes and said her brother was in the city but would return by dinner time. He also was highly pleased. I had to talk to him about Germany. I did not tell him that my brother was waiting for me in the woods; I told him I wanted to go to Harrisburg and work on the new railroad because I could get no employment at my trade in Philadelphia to which however he replied:—"That is no place for you; only Irish workmen are there; you stay with me this winter and when spring comes we will see what to do!" But I thought of the two in the woods and did not allow myself to be persuaded but took my departure. He accompanied me to the woods, pressed a silver dollar in my hand and said I should think the matter over and return again later if I did not fare well.

The two in the woods, hid behind trees, saw my leavetaking from J. Deininger, but when I came to them they went for me why I had stayed so long, etc. I told them of my good reception, my splendid dinner with wine and cakes for dessert. They then told me they had not suffered hunger either; at noon they went to the nearest farm and received a good dinner but naturally without wine as I had at Mr. Deininger's. We returned to Reading and resolved not to go to Harrisburg but back again to Philadelphia.

At the northeast corner of Seventh and Penn streets we took counsel together; I went into the cigar store, and secured change for the dollar and gave each 33 cents retaining myself 34 cents. This was at the time my total possession.

My brother said he would follow the canal to Philadelphia and got

work; we both returned the same way.

The first night we took lodging at a large farm, the second night we were in a fix (hatten wir Pech): wherever we asked they said we have one or two and this continued until it was almost dark. We then came to a hotel where we entered the bar-room and seated ourselves on a bench; there was no one in the room but we heard loud talking in the other room; this was a store. Finally two men entered from the store and went to the bar. The one was the landlord Sam. Landis, the other judging by his language was an old German farmer; they did not see us, wherefore I coughed slightly; they turned around, saying, "Hello, who is here?" We arose and asked whether we might stay for the night. Upon this the old farmer, Dillman by name, said: "What? You must have much money, come take a drink with us. This is a good apple-jack." We took a drink and received a cigar in the bargain; this was customary then, to each drink a cigar. We found out that old Dillman was a native of Cannstadt, Wurtemberg, but had been tilling a large farm for a long time. He said then: "You go with me today, my "Franzel" will be greatly pleased to receive news again from our dear Suabia."

We had to go about half a mile to his place where we received a hearty welcome from his wife; there was no hypocrisy there. We were about to sit down to supper when a little old man entered, stood still, looked about him, grumbled "Oh, there are two already," turned around and left quick as lightning, old Dillman following who brought him back again in a few minutes. This man, Springer by name, was a peddler in the community and as often as he came into the neighborhood took lodging with Mr. Dillman. Old Springer made a bitter, cross face toward us, spoiling my appetite but my host said to me quietly, "Eat heartily; things are not the old man's." After supper we had to talk

about the old home, particularly Suabia. Finally old Springer became talkative too and asked whether I would not teach school, he knew a place about six miles away. They had no teacher for the winter, the preceding week when he went through that section and he had been instructed that if he found anyone for the place to send him to them. I laughed at the proposition and said: "I am, no teacher, I am a weaver." But he said he knew what he was about and began to examine me. I told him I had enjoyed a good German school, had also studied French in the "Real Schule," but had studied no English. He said then: "You need to teach the children only German; the parents want no English." He then took a paper (Reading Adler), picked out an article and said: "Here read this." I naturally did my best. He showed me another article, which I also read without mistake. He then said: "Can you also cipher?" "O yes, quite well!" He then requested from old Dillman his German arithmetic, picked out a question which I was to write on a slate. I read it over and said: "I need no slate, I can work this out in my head," and in a few minutes gave him the answer. He looked in the book and exclaimed: "By God! he has got it right." Then he said, "You must become a teacher in the Solomon Schödler schoolhouse, you go there tomorrow morning and say that old Springer has sent you, that you are a school teacher."

My colleague Ziegler said then he was as well educated as I and could also become a teacher and sure enough he also secured a place in the neighborhood of Mr. Dillman.

The next morning after breakfast I took leave of all and went after my appointment; I had to go six miles from Mr. Dillman's house in District township, Berks county to Mr. Shödler's in Longswamp township, Berks county. When I came near the place where Mr. Shödler lived, I passed a hotel; I naturally wanted to go by

without stopping but a man stood on the porch and called to me, ho, there, countryman, come in for a minute, I want to talk with you. I answered that I had no money; I had only one "levy" (12½ cts.) of the Deininger dollar. The landlord would not yield, however; I had to enter and talk to him about Germany although he was not himself an immigrant, his grandfather having migrated from Palatinate.

As I told him among other things that old Springer had sent me to Solomon Shödler, he exclaimed:—Then you are a schoolmaster for they have no one for this winter. I had to drink applejack twice with him which I did not like. I would have preferred beer but at that time they had in said community no beer, only porter and applejack. I had to go half a mile to Shödler's. As I entered the house only Mrs. Shödler and a few children were present. She asked me what my business was and as I said that old Springer had sent me here she exclaimed full of joy: "Ah, then you are surely a schoolmaster, for he promised us he would send us some one." She called her husband who was making flour barrels for he was both cooper and farmer. He looked at me sharply and then said if old Springer sent you you must be a schoolmaster.

Mrs. Schödler brought a jug of cider from the cellar, after enjoying which he said now we will go to the neighbors and see how many children there are whether it is worth while. He told me that it was the rule to give the teacher a cent for each day a pupil attended to have the teacher go home with children in turn each evening for lodging and meals. What surprised me so much was that I did not hear a word of English but only Pennsylvania German and as it seemed to me as people talk in the Palatinate.

Hereupon we went from house to house and I was everywhere introduced as the schoolmaster whom old

Springer sent and I was everywhere welcome.

Mr. Henry Knappenberger had 4 children, George Dankel 5, Sol. Wendling 2, George Wetzel 7, Thomas Schuler 3, John Schmid 2, Abraham Conrad 4, Henry Miller 3, Solomon Schödler 3. Mr. Schödler said then 33 children are enough, for the school room was not extra large. I took a week to get the schoolroom ready when announcement was made that the school would be opened on Monday morning at 8 o'clock. I awaited the children with anxiety. Twenty-five came the first day ranging in age from seven to eighteen years. The little ones brought A B C books (German) larger ones the Psalms and the largest the Testament. After they had all taken their seats I said, children, stand up we will open our school with prayer. They looked at me very much surprised, particularly the burly fellows and I had to repeat the request that they should stand up. I then asked them which of them could repeat the Lord's prayer but there was not one. I said to them, you must all learn it and by the end of the week they could all repeat it nicely. I taught them other prayers also, but with the large boys I had trouble at first, they did not want to do as I told them but with patience I succeeded at last.

As already stated the children brought only their books along to learn to read. I told the parents the children must also learn to write and cipher and that they should buy slates. The parents were agreed and I ordered of the merchant Charles Helfrich 3 dozen slates and a box of pencils. This took a week again as they had to be ordered from Philadelphia. Many parents were not quite willing however; they said, if our children can only learn to read, to study the catechism later so that they may be confirmed it will be sufficient. I did not yield at all, however, and they were finally glad that they yielded and this put life into the school.

Think of looking continually into a book three hours in the forenoon and three hours in the afternoon. I was surprised how quickly the children learned to write; it was a change for them.

Then we began to cipher, counting at first from 1 to 25, then to 50, then to 100. This was a pleasure when they came home in the evening to be able to say, Father I can now count to 100 or I can write my name which many of the parents could not do.

Then we began to cipher, after they could write numbers, adding at first which went easy, but in subtracting I had to pump it into them by comparisons after which it went easier. The multiplication table went hard; I had no printed forms. Spring came and I had to close my school towards the end of March; the large pupils had to work and with ten to fifteen smaller ones it was not worth while.

The people were well pleased with me and I had to promise to come again next winter (saying) they would erect a better and larger schoolroom for me. I must also make note of the fact that each one old or young, rich or poor, addressed, minister, schoolmaster, etc., with you (du) which is customary in that section to this day.

It seemed to me a kind of strange at first when after closing school in the evening one of the pupils came to me and said: "Schoolmaster my mother said you should come home with me this evening, she will bake apple cakes." (fritters?)

I taught school ten weeks in all; it was already early in December when I began, I then collected my salary receiving every cent; I had also four children of a very poor family whose names I will not mention, whose tuition money I had to collect from the township. I made out an extra list with which I went to the Justice of the Peace to swear to my account. From him I went to the poor director, John Kircher by name, and he paid me. I may note also that the squire, William Schubert by name, was also an immi-

grant German a native of Dresden, Saxony, who had been resident there a long time. He was also a leader of singing at the Longswamp church, taught school, had studied in Leipzig, was also surveyor, earned much money, but was too generous; we later became great friends.

I did not know what to do now. I first bought some clothing, which I needed badly. Then I hired out to a rich farmer Jacob Trexler, five miles from the schoolhouse as hired man at four dollars per month and living. This was a hard beginning for me, much harder than schoolmaster. I had in my life not touched a horse. I did not stay long with him either, he had no patience with me, thought I ought to learn everything in a week. I, therefore, left the place at the end of June and hired out to George Ludwig living on the next farm who paid me seven dollars a month. They were good people and I remained three years—during the summer months, for as fall approached, one day there came to me Sol. Schödler, Henry Knappenberger and George Wetzel and asked me to come to them again to teach school (saying) they would erect a larger schoolroom for me and I would also receive more pupils this winter. I promised to come to them by end of November and thus I taught school there three months and during the summer months worked for George Ludwig.

I then learned to know a Pennsylvania German maiden Sarah Hamscher whom I married. Her father Samuel Hamscher lived in the upper end of Longswamp. There they also wanted me as schoolmaster and I served until the year 1857-58 when the legislature of Pennsylvania passed a law establishing free schools. A School Superintendent was elected in each county who examined the teachers, naturally in English. I got along the first two years. The school directors were all good friends of mine. they said we want Henry Ehman again even if he does not have a No. 1,

certificate from the Superintendent. I noticed however, that things would not hold out in the long run. I therefore resolved to attend the school Mr. Good opened in Reading to prepare young people for school examinations. I remained there two months and received my certificate as teacher. The claims on the teachers became larger, the examinations harder, and other superintendents followed; I, there-

fore, resolved to move to Philadelphia where I with my wife conduct a small grocery business in my own house at 1230 Melon street.

Many of my school children when they came to Philadelphia have visited me and then we speak of the old times 54 years ago.

HENRY EHMAN,

"Aus Goppingen, Kr. Wurtenberg."

The German Language and Family Names Among the Creoles of Louisiana

By Prof. J. Hanno Deiler, Covington, La.

NOTE—The following, printed by permission, constitute the concluding paragraphs of a valuable copyright series of papers by the author on "The Settlement of the German Coast of Louisiana" published in "German American Annals". We reprint the selection because it illustrates in an interesting way how German names have been changed through French surroundings.



AS A RULE, the German girls took German husbands, and whole families married into one another. To give but one example, it may be mentioned here that out of the ten children of one

Jacob Troxler not fewer than eight married into the Heidel (Haydel) family. In such families the German language survived longest, and old Creoles of German descent have told me that their grandparents still understood and were able to speak the German language, although they were not able to read and write it, as there were never any German teachers on the German coast. I myself found among the old records a building contract of 1763 written in German, in which one Andreas Bluemler, a carpenter, obligated himself to build "for 2000 livres and a cow, a heifer and a black calf," a house for Simon Traeger

(Tregre). A law-suit followed and so this building contract, together with the court records of the case were preserved to the present day.

In consequence, however, of the many family ties between the Germans and the French, and in consequence of the custom of the Creoles to marry into related families, French gradually became the family language even in those German families which had preserved the German language during these generations.

Some few German words, however, can occasionally be heard even yet in the Creole families of German descent, especially words relating to favorite dishes, "which our grandmother was still able to cook, but which are no longer known in our families."

German names of persons, too, have been preserved, although in such a mutilated form that they can hardly be recognized. Thus the tradition in the Heidel (Haydel) family is that the first Heidel born in Louisiana was called "Anscopp," with the French nasal pronunciation of the first syllable. I could not get the original German for "Anscopp" until I compiled the genealogy of the family when I found that the first Heidel born in Louisiana was christened "Jean Jac-

ques." Now I knew that they called him in the family "Hans Jacob," and that by throwing out the initial "h" and contracting "Hans Jacob" the name was changed into "Anscopp." In a similar manner "Hans Peter" was changed into "Ampete" and "Hans Adam" into "Ansdam."

The German language disappeared quickest in families where a German had married a French girl. There no German was spoken at all, and even the Christian names customary in German families disappeared even as early as in the second generation, as now also the French wife and her relatives had to be considered in the giving of names to the children. Instead of Hans Peter, Hans Jacob, Michl, Andre and Matthis, the boys of the German farmers were now called: Sylvain, Honoré, Achille, Anatole, Valcourt, Lezin, Ursin, Marcel, Symphonion, Honor, Ovide, Onésiphore, and Onesime; and instead of the good old German names Anna Marie, Marianne, Barbara, Katharine, Veronika, and Ursula, the German girls were called: Hortense, Corinne, Eloide, Euphémie, Félicité, Melicerte, Desire, Pelagie, Constance, Pamela; and after the French Revolution each family had her "Marie Antoinette."

The changes which the German family names underwent among the Creoles are most regrettable. Without exception, all names of the first German colonists of Louisiana were changed, and most of the Creoles of German descent at the present time no longer know how the names of their German ancestors looked. Sometimes they were changed beyond recognition, and only by tracing some thirty families with all their branches through all the church records still available; by going through eighty boxes of official documents in the keeping of the "Louisiana Historical Society;" by ransacking the archives of the city of New Orleans and of a number of country parishes, and by compiling the genealogies of these families has the author been able to recognize the Ger-

man people of the different generations, to ascertain their original names, and to connect the old German settlers with the generation of the Creoles of German descent now living.

Various circumstances contributed to the changing of these names. The principal one was, no doubt, the fact that some of the old German colonists were not able to write their names. Their youth had fallen into the period of the first fifty years after the "Thirty Years' War" and into the last years of the war when the armies of Louis XIV of France devastated the Palatinate. In consequence of the general destruction and the widespread misery of the period, schools could hardly exist in their homes. It was therefore not the fault of these people if they could not read and write their names. Moreover, as the parents could not tell their children in Louisiana how to write their names these children had to accept what French and Spanish teachers and priests told them, and what they found in official documents. But French and Spanish officials and priests heard the German names through French and Spanish ears, and wrote them down as they thought these sounds should be written in French and Spanish. Moreover, Spanish and French officials and priests at that early time were not great experts in the grammar of their own language.

Finally, the early German colonists did not pronounce their own names correctly, but according to their own dialect.

To prove the last assertion three German names shall be considered: "Schaf," "Schoen," "Manz." In South Germany, where most of these people came from, "a" is pronounced broad, and almost approaches the "o." The South German peasant does not say "meine Schafe," but "mei' Schof." No wonder that the French officials spelled the name "Schaf" "Chaufte." In this form the name still exists in Louisiana.

"Schoen" was evidently pronounced like German "Schehn," for which rea-

son the French spelled it "Chesne," "Chaigne," and "Chin."

And the name "Manz" for the same reason was changed into "Mon'z."

Many changes in the spelling of the German names follow the general "Law of the Mutation of Consonants," called Grimm's Law, which may be roughly stated thus: "Consonants uttered by the same organ of speech are frequently interchanged."

Lip sounds: b, p, v, f, ph, (English) gh (as in the word "enough");

Tongue sounds: d, t, s, z, sch, (French) ch, che, c, and x;

Throat sounds: g, k, ch, hard c, qu, (French) gu, (Spanish) j and x.

Original German

form of name:

Weber—changed into Veber, Vebre, Vever, Bevre, Febre, Webere, Febore, Vabure, Weibre, Weyber, Febore and now "Webre."

Kremser—Chremser.

Kamper—Kammer, Campert, Camper, Campfer, Cambra (Spanish) and now "Cambre".

Krebs—Creps.

Kindler—Kindeler, Quindler, Quinler.

Kerner—Cairne, Kerne, Querne, Kerna, Carnel, Quernel.

Kindermann—Quinderman, Quindreman.

Clemens—Clement.

Buerckel—Piracle, Percle, Bercle, Birquelle, Pircli, Lerkle and Percler.

One Marianne Buerckel married one "Don Santiago Villenol". As the bridegroom's own signature proves, the man's name was not "Santiago Villenol" but "Jacob Wilhelm Nolte."

Buchwalter—Bucvalter, Bouchevaldre, Boucvaltre.

Willig—Willique, Villique, Vilic, Villig, Billic, Velyk.

Katzenberger—Katcebergue, Kastzeberg, Cazverg, Casverg, Casberg, Cazimbert, Kalsberke, Casvergue, Castleberg, Katsberk, Cazenbergue and now "Casbergue".

Wichner—Wichnaire, Vicner, Vicnaire, Vickner, Vignel, Vichneair,

Vighner, Vequenel, Vicgner, Vigner, Vuquiner, Bicner, Vixner, Wicner, Wickner.

In an entry in the marriage register of 1791, which four members of this family signed, the name Wichner is spelled differently five times, as the officiating priest, too, had his own way of spelling.

Wagensbach—Vagensbach, Wagenspack, Wagenpack, Vaglespaque, Vaverspaqhez, Waiwaipack, Wabespack, Bangepach, Varesbach, Vachbach, Wabespack, Woiguespack, Woiwoiguespack, Vacheba, Vacquensbac, Weghisbough and now "Wagenspack".

Trischl—Tris, Trisch and now "Triche".

Traeger—Draeger, Tregle, Graeber, Trecler, Traigle, Treigle, Treguer, Draigue, Dreiker, Draeguer, and and now "Tregre".

Ettler—Etlair, Edeler, Edler, Ideler, Heidler, Idelet, Edtl.

Johannes Ettler used to add to add to his signature "from Colmar". From this came "dit Colmar", "alias Colmar", and when his daughter Agnes Ettler died, she was entered into the death register of St. John the Baptist "Ines Colmar".

Foltz—Foltse, Faulse, Folst, Folet, Folch, Folsh, Poltz, Fols and now "Folse".

Manz—Mans, Mons, Monces, Months, Munts and now "Montz".

Wilsz—Wils, Vils, Willst, Vills, Vylts, Wuells, Bilce, Veilts. The Wilsz family in Eisenach, Thuringia, Germany, writes the name with "sz", and so did Ludwig Wilsz, the progenitor of the New Orleans branch of the family, but his brother in Mobile adopted "tz" as did all descendants of both branches, including Governor Wiltz of Louisiana.

Lesch—Leche, Laiche, Lesc, Leichet, Lecheux and now "Leche" and "Laiche".

Zehringer—Seringuer, Sering, Seringue, Zenrick, Zerincque, Ceringue and now "Zeringue".

Huber—Houbre, Houber, Houver, Ubre, Ouure, Ouvre, Houvre, Hoover, Vbre and Vbaire. In "Vbre" and Vbaire" the "V" stands for "U".

Initial "h" is pronounced neither in French nor in Spanish. For this reason initial "h" in German names was usually dropped, and where an attempt was made to represent it, the French often used "k" while the Spaniards represented it by "x" or "j," and occasionally by "qu".

Heidel changed into—Aydel, Jaidel Keidel. Appears also as Hedelle, Idel, Etdell and is now "Haydel".

Richner—Rixner, Risner, Resquiner, Ristener.

Himmel—Immel, Ymelle, X i m e l, Quimel and now "Hymel".

Wichner—Wixner.

Helfer—Elfer, Elfre, Elfert.

Hufnagel—Oufnague, Houfnack.

Hauser—Hoser, Oser.

When a German name began with a vowel they often prefixed an "h":

Engel—Engle, Aingle, Ingle, Yngle, Hingel, Hincle, Hengel, Heigne and now "Hingle".

Engelhardt—Hingle Hart, Hanglehart, Inglehart.

Edelmeier—Heldemaire, Aidelmer, Eldemere, Delmaire, Le Maire.

In Spanish the letter "l" occurs sometimes when we expect an "r," for instance "Catalina" for "Catherina." So the Spanish use "l" also in family names instead of "r":

Quernel instead of Kerner,

Beltram for Bertram,

Viquinel and Vignel for Vicner (Wichner),

Tregle for Traeger (Tregre).

By replacing German "sch" by "ch," as was the custom during the French period, the German names assumed an entirely foreign appearance, as no German word ever begins with "ch":

Schantz—Chance and Chans;

Strantz—Schrantz, Chrence;

Schwab—Chave and Chaube, Chuave; Schaf—Chauff, Cuave, Cheaut, Chof, Chofe, Choff, Chaaf, Soff, Shoff, Skoff, Shaw, Chaaf and now "Chauffe";

Schaefer—Chefer, Cheffre, Chevre, Chepher, Cheper, Scheve.

Schmidt—Chemitt and Chmid,

Schuetz—Chutz.

The German "o" became "au" and "eau":

Vogel—Fogle, Feagle, Voguel, and Fauquel.

Hofmann—O f m a n, Aufman, and Eaufman.

Also the inclination of the French to put the stress upon the last syllable appears in German names:

Himmel—Ymelle;

Heidel—Aydelle, Hedelle, Haydelle, Etdelle.

Rommel—Rommelle. Appears also in the forms Rommle, Romle, Rome, Romo (Spanish), Romme, Rom.

Troxler changed into—Stroxler, Stroscler, Drozeler, Troesseler, Troxlaire, Drotzeler, Troesler, Truchsler, Troustler, Troustre, Trosele, Trocher, Drotzeler, Droezer, Troxclair, Troslisser.

Kuhn—Coun, Cohn, Koun.

Mayer—Mayre, Maller, Mahir, Mahier, Maieux, Meyier, Mayeux.

Dubs—Tus, Touptz, Toubse, Toupse, Tups, now "Toups".

Ory—Orji, Oray, Orij, Haury, Aury.

Keller—Queller, Caler, Keler, Quellar. One "Don Juan Pedro Cuellar" signed his name in German script "Hansbeter Keller".

Held—Haid, Helder, Helette, Hail, Helle, Helte.

Steilleder—Stelider, Steilledre, Stillaitre, Stillaitte, Stilet, Estilet, Steili, Setli now "Estilet".

Steiger—Stayer, Stahier, S t h e r, Stayre, Steili, Stayer, Steygre, Estaidre.

Jansen—Yentzen, Hentzen, Kensin.

Kleinpeter—Cloinpetre, Clampetre.

Ketterer—Quaitret.

Hans Erich Roder — Anseriquer Au-
der.
Weisskraemer—Visecrene.
Struempfl—Strimber, Estrenfoul.
Hansjoerg—Hensierey.
Graef(in)—Crevine.
Kissinger—Guzinguer, Quisingre.
Urban Ohnesorg — Hour Pamons-
course.
Dorothea Baer(in)—Torotay Perrinne.
Miltenberger—Mil de Bergue.
Christmann — Crestman, Yresman,
Krestman.
Wenger—Vinguer.
Bendernagel—Bintnagle.
Wehrle—Verlet, Verlay.
Schoderbecker—Chelaudtre, Chloter-
berk.
Renner—Rinher.

Also Christian names as well as the names of places (see Ettler, from Colmar) and nicknames became family names.

The daughter of one Jacob Helfer was entered into the marriage register as "Mademoiselle Yoelc," because her father was called familiarly "Jockel," which is a nickname for Jacob.

The family of Thomas Lesch was for some time lost to me until I recovered it under the name of "Daumas"—"Thomas."

Remarkable was the fate of the name "Hofmann." The forms Ofman, Aufman, Eaufman, Haufman, Ophman, Oghman, Oeman, Hochman, Haukman, Hacmin, Aupemane, Augman, Olphman, and Oemane were not the only changes that occurred. The family came from Baden and thus "de Bade" was often added to the name. In course of time the people forgot the meaning of "de Bade," and a new name was formed, "Badeau," with a feminine form, "Badeauine."

The eldest daughter of one Hofmann married a man by the name of "Achtziger." This name seems to have given a great deal of trouble. I found "Haeksiger," "Chactziger," "Oxtixer," "Axtigre," "Harzstingre," "Astringer," "Haxsitper," and "Horticair," but early the French officials (like in the case "Zweig-Labranche") translated

the name Achtziger into French "Quatrevingt," to which they were in the habit of adding the original name as best they knew how. Now, as the eldest daughter of this Hofmann was called "Madame Quatrevingt," they seem to have called her younger sister in a joking way "Mademoiselle Quarante," for when she married she appears in the church register as "Mademoiselle Quarantine," alias "Hocman."

Finally, another name shall be mentioned here, which is now pronounced "Sheckshnyder." The legend is that six brothers by the name of "Schneider" came across the sea, and each one of them was called "one of the six Schneiders," hence the name "Sheckshnyder;" but this legend is, like many another legend, false. The first priest of St. John the Baptist, the German Capuchin father Bernhard von Limbach, (1772), who wrote even the most difficult German names phonetically correct, entered the name as "Scheckschneider," which is an old German name. The progenitor of this family, Hans Reinhard Scheckschneider, is mentioned on the passenger list of one of the four pest ships which sailed from L'Orient on the twenty-fourth of January, 1721. There were no "six Schneider" on board, only he, his wife and two sons, one of whom died in Brest. Yet he was already called "Chezneider," even on board ship. From this came later the following forms, which were all taken from official documents:

Sexchneyder, Sexnaidre, Snyder, Sixtailleur, Seckshneyder, Sexnander, Sheknaidre, Sheknidre, Seinadre, Seina y d r e, Schnaidre, Seicschnaydre, Seishaudre, Schgnaidre, Seinaydre, Scheixneydre, Sixney, Sexnall, Chesnaitre, Caxnayges, Cheixnadydre, Chexnaydre, Cheixnaidre, Chixnaytre, Segsneidre, Cheesnyder, Celfceneidre, Hexnaidre. At present almost every branch of this very numerous family writes the name differently.

The Creoles of German descent constitute even now a large, if not the largest, part of the white population

of the German Coast, the parishes of St. Charles and St. John the Baptist, of Louisiana. But they spread at an early time, also over neighboring districts, where their many children took up new lands for cultivation.

They went up to St. James parish, where some connected themselves with the Acadian families by marriages. They also went to the parishes of Assumption, Ascension, and Iberville, still further up the Mississippi. They went to where Donaldsonville now stands. On the place was the village of the Chetimachas Indians; and Bayou Lafourche, which there branches off from the Mississippi and extends for a distance of 110 miles to the Gulf of Mexico, was then called "Fourche des Chetimachas."

Down this bayou the descendants of the early Germans pressed and throughout the whole length of Bayou Lafourche I found many German names in the church register of Donaldsonville, Paincourtville, Plattenville, Napoleonville, Labadieville, Thibodeaux, Houma and Lockport. Also the word "Teche" (Bayou Teche) is supposed to be derived from the "Deutsch."

In the course of time, however, great changes occurred among the descendants of the early Germans, though not so much in their physical appearance. There are still among them many of the ancient stalwart German type, who betray the French blood received in the course of time only by their more lively disposition; there are still blue eyes and blond hair among them, although in some families both types, the German and the Latin, seem to be equally represented; there is still the same very large number of children to be found in their families; the Creole of German descent is still the most robust of the Creoles, and one very well known still produces the same giants as in the days when their German great-grandfathers used to drive off the Acadians, when they came down from

St. James to disturb the Saturday dances on the German Coast.

The changes spoken of refer chiefly to their economical condition. Through the Civil War many of these families lost not only their slaves, but also their plantations, the source of their once very considerable wealth. They have, therefore, shared the lot of the other Creoles. But, thanks to their inherited energy, they wrung an existence from the adverse conditions, and now that a new era of prosperity has dawned upon Louisiana, their prospects, too, have become brighter—many of them are now to be found in the professions, in commercial and industrial pursuits, and official positions all over the State, in which they have invariably gained for themselves an enviable reputation, and often great distinction; others made use of their knowledge of planting by accepting after the war positions of managers of large estates, later renting and finally buying some of the many vacant plantations, and still others succeeded in preserving and increasing the ante bellum wealth of their families. The great majority of the Creoles of German descent may be said to be again on the road to prosperity.

But their golden age is passed, and will never return in the form which they once enjoyed it. This they know, and for this reason their mind, especially that of the older generation, reverts with tender regret to the past. They also remember their German descent, and when they now look sadly upon the land which their ancestors had conquered from the wilderness and the Mississippi, and which also once belonged to them, but which is now tilled by others, they still say with pride: "We are the descendants of those Germans who turned the wilderness into a paradise such as Louisiana never possessed before." May they ever remember their German ancestors and emulate their example!

Race or Mongrel

By Dr. Alfred P. Schultz—L. C. Page, Pub., Boston, Mass.



BOOK to be hushed up by those whose conception of the world, of its ideals and problems has been petrified conclusively into unchangeable dogmas, by those who are unwilling and unable to learn anything new—to be hushed up, also, by those whose pecuniary interests it could in any possible way conduce to curtail.

Yet it is a noble literary and scientific exploit, and that for three reasons.

First, the large part of the book pictures, very aptly, the ideas and researches of Count A. de Gobineau and his followers Houston Stewart Chamberlain, Albrecht Wirth, and others. Among the many interesting chapters those on the Chaldeans, the Jews, the Hindoos, Hellas, and the racial mongrelism in ancient Rome are of special interest to our republic. It can not be too highly appreciated, that Schultz undertook to enable the American people to discuss the teachings of the aforesaid European writers, as, so far, very little on this subject has been written here in English. The original works are too voluminous and written in too scientific a language ever to become popular.

Only specialists will devote sufficient time and trouble to read the books through and yet, indeed it is of profound importance that the general public of the western hemisphere should ingest, digest and assimilate the views in question. When we see that, in spite of an enormous development of intercommunication, the differences between the races have not only not disappeared, but are really more accentuated; when we understand that nearly all wars of modern times and most subjects of diplomatic activity have to deal with racial ques-

tions; we will readily admit that the opinions of Gobineau, Chamberlain and Wirth are by no means obsolete that they on the contrary, grow more vital from day to day.

Their bearing will become illimitable when the peoples—and especially our American one—begin to draw, from the theories of these writers, inferences that lead to practical results. Indeed, when our forefathers excluded Mongolian immigration it was, so to speak, by mere intuition. Now the historians in question prove scientifically that the glorious founders of our republic were right. Americans are greatly indebted to Mr. Schultz for this, the more so, if, while reading, they do not forget to read between the lines. The ideas propounded are, in general, as follows:

The many human races are not of equal importance in the development of culture, nor are they equally capable of development. The culture of a race is more dependent upon innate predisposition and inherent qualities than upon external condition, such as climate and nature of the soil. Crossing of races, that widely divaricate, is against nature. By racial intermixture, the lower elements are not raised to the level of the higher, but these decay and sink to the level of the lower. A race may absorb and assimilate a certain amount of foreign blood, when this is not too large and sufficient time is given for thorough assimilation. When the crossing occurs too rapidly and too largely, racial decay and deterioration of culture is unavoidable. All civilizations of the present day are born of Christian influences and Germanic mixture; these are their base and sustenance, and that to such a degree that where the Germanic element has not intervened,

never a civilization in our sense of the term can rise or thrive.

Second, Dr. Schultz's book is a heroic exploit, in so far as he dares to apply said theories to the political and social life of the American continents. This is done in the chapters: the South American Mongrel, the Monroe Doctrine, the Yellow Races, the Anglo-Saxons in America, Who in America, Men or the Balance-sheet? and Anglo-Saxons and Germans. Even the titles evidence that the politics and views now prevailing in our official life, in the light of Gobineau and his followers, are rather unfavorably criticised. It is worthy of the heroic conception of life of the old pioneers, that Mr. Schultz has the courage to hurl, in the English language, right into the face of his countrymen, what Count de Gobineau and his able translator into German, Schemann, Professor at the University at Freiburg, Germany, wrote, long ago, in German: As long as migration and intermixture continue, as is the case today, a development and rise of our culture will never take place, if the teachings of these researchers are correct. "America will sink to early decay unless immigration is vigorously restricted:" so reads the title of the book. Among other brilliantly written subjects, the negro problem, also, is put in clear light. By annexation of the Central-American, formerly Spanish territories and islands enormous hordes of Romans, already stained with colored blood, have become citizens, and the endless inflow from the Latin countries carries an increasing percentage of Roman blood, to our shores. The Romans as experience shows, intermarry more indiscriminately with colored people and it is by these channels that negro blood leaks into our veins, turning the people of the United States, with its bright prospects, into a nation of mulattoes. By a similar association of thoughts Schultz calls the Monroe doctrine "the most abominable atrocity that was ever com-

mitted by white men against the white races." Though puzzled at first, I now, assert emphatically that after a thorough study of the original works, I fully agree with Mr. Schultz. "Not the Balance-sheet" of our governmental statistics and a prosperity that possibly sooner or later may wane away-confer." Our Wasteful Nation recently published by Rudolf Cronau, Mitchell Kennerly, New York, that, besides, trends mainly to the benefit of a few, have to be taken into consideration but the welfare of the masses; the assured use of our civilization is the goal and star, worthy of a great struggle. Now, for pity's sake, ask the breeder of horses, fowls and plants, of what kind is the offspring of a careless crossing of even the best specimens of divaricated races. And then imagine the realization of the common saying that, in this country, out of the best elements of all races, a better type of humanity, the men of the future, will be formed. Is there anything more in it than mere fancy?

The third part of Mr. Schultz's book deals with the German-Americans, which term he applies **only** to those **born here** of German parents. In accordance with other writers on similar subjects, he points to the influence of the mother tongue upon mental development. The mother tongue, as is assumed to-day, must have brought about during its development certain fine changes in that area of brain which is the seat of language. Its supplantation by another language—which is not to be confounded with the acquisition of a second one—must first bring about a change in the structure of the afore-said brain region. For this reason, and in consequence with the assertions of other writers, a deterioration of mental effectiveness is observable in people who have given up their mother tongue. To this Dr. Schultz points. He assumes that, though the Germans in Germany are, on many fields, better than the English of Eng-

land, the Germans of this country are not even equal to those of English descent here. The reason is, as we have seen, that without the German mother tongue no German thinking is possible, nor German feeling, and therefore that mental power has not the same effectiveness as in Germans in Europe. As German culture is higher than other cultures, Germans, in giving up their language, become degraded as to culture. Schultz could find no extraordinarily successful men among the German-Americans—single exceptions do not count, where millions are in consideration, and these single cases, as a rule, have been in closer touch with German language and influence. Thus, German-Americans fail to be found among the statesmen, for instance, in the line of presidents and vice-presidents until dutch-descended Roosevelt, nor are they among the great artists, the scholars and the inventors. For all these reasons, he calls upon the Germans to stick to their mother tongue

and to be true to their race—which does not imply untruthfulness to the republic and its government. As to us German-Americans, he is rather harsh, but this harshness is born of pity in the biblical meaning: "Whom the Lord loveth, He chastiseth." His book is intended to combat the influences which tend to deprive the Germans of the racial qualities.

When Shultz's strokes are sometimes altogether too keen, others will parry. The result can be only useful to the German offspring in America and, last but not least, to our country. May the book find the attention it deserves! Whoever reads it, will be impelled to think and to observe things, in public life, as they really are *pro bono publico*.
New York City.

FRIEDRICH GROSSE, M. D.

NOTE—Communications on this subject appeared in THE PENNSYLVANIA-GERMAN, Dec., 1908, Jan., 1909, April, 1909, copies of which can still be supplied.

Christ Evangelical Lutheran Church Of Lower Bermudian, Adams Co., Pa. By Rev. Stanley Billheimer, York Springs, Pa.



THE Bermudian Creek rises in the foot-hills of the South Mountain in the north-western part of Adams county; and after a meandering flow, empties into the Conewago a few miles from Dover in York county. The Germans began to occupy its valley just a little later than the Scotch, the Dutch and the English. About two miles from Bermudian P. O. was established the first Union church in what is now Adams county. The old church-book, beautifully engrossed, is authority for the following account: "Both sides were Protestant congregations on the Pra-

mothien, in Hunting Township, Province of Pennsylvania, in which capacity they were instituted under the open sky near the dwelling of Heinrich Weidenbach, on March 19, 1745." Meetings were held thereafter in the house of Johannes Aspers and in other dwellings and barns until 1754, when it was resolved to accept the offer of Jacob Heens, Reformed, of two acres of land for a Union Reformed and Lutheran Church, "so that the clear and unadulterated Word of God shall be preached and the Holy Sacraments regularly and devoutly administered, according to the institution of our Savior Jesus Christ, and as is approved and required by both persua-

sions according to their Symbolical Books." The church was solemnly consecrated on the 15th of April, 1754, by Herr Pastor Bacher for the Lutherans, and Jacob Lischy, Reformed pastor, with the prayer: "That the Only Adorable God would, for the sake of Jesus Christ, bless this little Protestant flock, united in love; preserve the same in peace, their hearts loving, their spirits kind; keep them loyal in the discreet worship of God; and permit them to appear united at the eternal feast in peace and joy before His heavenly throne of grace; and bring them into everlasting blessedness, by grace, through our dear Saviour Jesus Christ. Amen."

The book was suitably divided by formal headings, one of which is the Family Register. Here are found the following names: Nicholas Detter, n. Dec. 20, 1712, of Hirschland in Franconia; his wife, Anna Catharina Bauman, n. on Maundy-Thursday, 1705. Johann Nicholas Busch, n. Jan. 6, 1723, of Tripstatt aus der Pfaltz; his wife, Anna Catherina Schmastenberger, n. June 17, 1731. Henrich Fuchs, n. Dec. 27, 1728, of Echvieler; his wife, Catherina Elizabeth Koenig, n. 1731. Georg Anthon Kling, n. 1723, of Laurentzi, his wife, Anna Margareth Schall, n. 1726. Hannes Lehmer, a weaver, of Wetterau; his wife, Elizabeth Dunther. Lorentz Alberth, n. Oct. 22, 1719, wheelwright, of Altfeld; his wife, Anna Barbara Wolff, n. Oct. 22, 1722. John Georg Heckeke, n. July 1735; his wife, Anna Elizabeth Umels, n. April 21, 1730. Hanna Regina (Dajer) Fickes, n. June 23, 1717, wid. Jost Fickes; two daughters married Maria Barbara to Peter Storm and Susanna to Samuel How. Lucas Kaus, n. Oct. 18, 1723, of Cronstadt, Hungary; his wife, Johanna Sophia Gemling, n. 1734. Forty-seven children are included in this register.

The first baptism is recorded as follows:

Infantes	Parentes	Testes
Den 19 Martz Anno 1745 an der Pramothien getauft		
Anna Maria	Jacob Baumann Elizabeth	Abraham Lero Anna Maria

There are recorded 887 infant baptisms prior to 1800. The first recorded Communion was held July 30, 1758, when forty-eight were present. The first marriage was that of Georg Heigis and Maria Magdaline Mueller, Oct. 10, 1758.

The first church was a plain log building characteristic of the period, and was familiarly known as "Long-green." Regular entries of Ministerial Acts each year, from 1745, show pastoral care. But who first gathered these people and baptized their children is now unknown; no names were signed. Muhlenberg visited McAllistertown (Hanover) in 1746, and it is not unlikely that his great zeal may have prompted him to go fifteen miles farther to the Bermudian. Rev. John Georg Bager (Bacher above) was one of the Halle group, arriving in 1752. His field included York, Hanover and outlying points. He was buried at old St. Michael's, near Hanover. Rev. Jacob Goering received by confirmation a class of twenty-three boys and twenty-four girls on Easter, 1777. His prayer was that "the Lord comfort and guide them, and forget not the others; but bring them also to a knowledge of the truth." He was stationed at Carlisle from 1765 to 1780 and administered communion a number of times at Bermudian. The next pastor to sign his name was I. F. D. Schaefer, D.D., 1786-1790. John Herbst, his assistant, became his successor until 1802, and Bermudian seems still to have belonged to that charge. A church had been established at Abbottstown and its pastors also visited this church. The only other recorded name is that of Pastor Rehman, 1814-1816. On the Reformed side, Carl Ludwig Roehme served 1775-1779, and John Chris. Gobrecht 1779-1806.

The first elders and "vorsteher" are recorded Sept. 10, 1769: Peter Arnold, Johan Huber, Adam Hermann, Andreas Ruhls. Many baptisms are more fully recorded, thus: "Junis d. 27, 1806, ist Nicholaus Miller u. frau ein Sohn zur Welt gebohren u. ist getauft worden den 2ten Nov. 1806. Die Taufzeugen waren Jacob Bushi u frau Elisabeth, u. ist ihn der Name beygelegt worden Abraham." Many dates are given according to the church-year. The spirit of liberality was early prevalent. There were regular collections of "almosengelt," most likely for the sufferers at home from the Napoleonic wars. There were also

selfs "in the sum of Eight Hundred Pounds, good and lawful money of the State of Pennsylvania." Twenty-one members indicated by signatures their promise of help. The building was "to be built of stone and lime, eighteen feet in the front and thirty-eight feet in length and thirty-five feet in breadth, together with a gallery and sufficiently furnished with seats and otherwise finished on or before the first day of February next." The work was done by Valentine Fickes. On Oct. 14, 1796, a committee consisting of Jacob Wimer, Johannes Ehriart and Jacob Henower expressed dissatisfaction with some of the wood-work, and



LOWER BERMUDIEN EVANGELICAL LUTHERAN CHURCH

Synodical collections. In 1793 a sum of £3 s3 d1 was raised for material for the pastor's gown. The Pietist spirit of the times is indicated by a heading for the disciplined, who resisted the authority of the pastor. But the record here is blank.

On March 2, 1795, formal plans were made for a new building. An agreement was drawn up between Nicholas Vance, Christian Bushee, Ludwick Moiers and Philip Obach, who promised to collect sufficient funds for the work, and to pay the same to the Trustees, John Fickes, Felix Dohl, George Harman and George Aspper. The parties mutually bound them-

selves some changes. Alterations were made and the church dedicated the same year. As before, this was a Union church and was sometimes referred to as Zion's though the name was not officially adopted. The financial operations were still carried on in Pounds, shillings and pence. We note some of the prices paid: The pulpit; "wine-glass" design, cost \$108.72; ten-plate stove, \$30.72; stove-pipe, \$19.76; white pine shingles, \$10 a thousand; door-latch, 37½ cents; nails, a shilling a pound; labor, \$1.25 a day; two quarts communion wine, 75 cents. The building was repaired and renovated in 1820. A school-house was built

about the same time as the church. Even after the public school system was established, the alphabet was taught in the Sunday-school for some years. After the earlier years, few Reformed entries appear in the old church-book. The name of F. Edward von der Sloot is given as their pastor in 1827. Rev. J. J. Albert was the Lutheran pastor at that time. His successors were Andrew G. Deininger, 1828; Charles Weyl, 1839; John Ulrich, 1842; Samuel Henry, 1851; J. R. Focht, 1856; Aaron Finfrock, 1859; Peter Warner, 1866; J. K. Bricker, 1868; Daniel Sell, Elias Studebaker, 1874. During the intervals between pastorates, supplies were obtained from Abbottstown and other charges. In 1871, the Reformed congregation sold its interest in the building and lot to the Lutherans, and on May 19, laid the corner-stone of a new brick building known as Mt. Olivet, on the opposite side of the road. After more than eighty years of service, the old building became unfit for further use. It was torn down and the stone used for the basement walls of a handsome brick building which was dedicated December 6, 1879, during the pastor-

ate of Henry Seifert, 1876-1886. This building fronts the road, a few feet from where the former structure stood. It was partly demolished by the September storm of 1896, but rebuilt the following winter. Meanwhile the Reformed brethren, in a kindly Christian spirit, offered the use of their building. In May, 1897, the Lutherans once more dedicated their church to God and His service. W. L. Heissler became pastor in 1887; D. M. Blackwelder in 1888; J. W. Reese, 1889; John Brubaker, 1900; Frank Heilman, 1901; Stanley Billheimer, 1904.

The life that revolves around the Bermudian churches is not such as to attract the historian who searches for great events. The locality is entirely rural. Many of the descendants of the pioneers till the soil their fathers cleared. The "little Protestant flock" has grown. The Church has sent out five generations to do their work in the world and be gathered again to rest beneath her shadow in the quiet church-yard. Thus the first dedicatory prayer of the humble founders has been answered.

A Curious Custom

Dr. Betz, of York, Pa., in an article on "The Cycle of Life" in the York "Gazette" describes a curious custom in the following words. Is this a "Dutch," an English or an Irish notion? Who can tell?

In some parts of our western continent a notion prevailed, at least until recently that if the mother of a family was dying the vinegar barrel must be shaken at the time to prevent the "mother" in it from dying and the vinegar from spoiling. A certain man who was present when another man's wife was dying said: "I was so sorry Mr. Z. was not in the room when his wife died." On being asked where he had been, he replied: "Oh, in the cellar a-shaking the vinegar barrel; but if he had just told me I would have done it and let him be in the room to see her take her last breath."

A Kind Word

"Deutsche - Amerikanische Geschichtsblätter" for July in speaking of THE PENNSYLVANIA-GERMAN uses the following words:—Das wie es scheint mit wachsendem Erfolge fortgesetzte Bestehen dieser höchst verdienstvollen Zeitschrift beweist ein wachsendes Interesse der deutschen Nachkommenschaft an der Geschichte ihrer Voreltern—eine höchst erfreuliche und aufmunterende Thatsache." Words like these are an encouragement and inspiration to editor and publisher. Reader, will it inspire you to stand by and toil for the magazine? To continue the work in hand we must have cash. Will you not lend a hand and help us to raise the wherewithal? Will you try to get a few new subscribers?

An Account of the Province of Pennsylvania by Francis Daniel Pastorius

By Prof. J. F. L. Rashen, Easton, Pa.

NOTE.—The following summary is based on notes and extracts made by the author from a book which engaged his attention in the University of Heidelberg, Germany, on the occasion of a visit to the library in 1908.



WILLIAM PENN in 1681, shortly after the grant of the Province of Pennsylvania, headed the long list of writers of tracts descriptive of the new colony. Those that were written by Wm. Penn or Furly were speedily translated into German, Dutch and French to be scattered among these nationalities for the purpose of attracting emigrants to the newly founded colony. All these accounts were printed in Europe, and it was not until 1685 that the first American account of the Province of Pennsylvania was printed by Bradford in the city of Philadelphia. This was entitled: "Good Order Established | in | Pennsylvania & New Jersey | in | America | Being a true account of the Country | With its Produce and Commodities there made, etc.—By Thomas Budd. Printed in the year 1685."

A year after this Pastorius wrote an epistolary account of the province to his parents. This was subsequently incorporated in a short history of the town of Windsheim where the older Pastorius was mayor. The publication appeared in Nuremberg in 1692. Reprints of this account appeared in many of the periodicals of the day and were thus widely read. More extensive and effective was the description given by Pastorius in his tract entitled: Umständige Geogra | phische | Beschreibung | Der zuallerletz erfundenen | Provintz Pennsylv | niae | in

dene End-Graentzen | Americae | In der West-Welt gelegen | Durch Franciscum Danielem | Pastorium, | J. V. Lic. und Friedens Richtern | daselbst | etc.—Frankfurt und Leipzig | . . . 1700.

We have here an interesting account of the new colony, its laws, its opportunities and development. Pastorius tells us of himself that he spoke both French and Italian, and that he had been a student in law. Biographers mention that he had been a student at the universities Basle, Strassburg and Jena. On March 7, 1684 he purchased a plot of 15000 acres along a navigable stream and 300 acres in the city of "Libertät," situated between the Delaware and the Schuylkill rivers. This was the present Germantown, which he calls Germanopolis. It is described as lying on fertile soil and being surrounded by many pleasant wells. Its main street had a width of sixty feet while the other streets measured forty in width. Two hours distant from Philadelphia, it was settled by him October 24, 1683. At first there were only twelve families numbering forty-one persons, most of them artisans and weavers. It had been agreed at the time of purchase that within a year at least thirty families were to settle and form a separate colony there for mutual protection and aid. Within five years some fifty houses were erected. The inhabitants of the little colony were chiefly weavers, tailors, shoemakers, locksmiths, carpenters and farmers.

In 1683, he tells us, they reared a church. The town council was elected annually; one of its powers was the levying of an assessment by two-thirds vote. To avoid litigation they

kept a record of the real estate transfers. Liberty of conscience was given to all. Among the things forbidden were: worldly games, comedies, card-games, cursing, swearing, lying, bearing false witness, gossip, adultery, fornication, theft and duelling.

The prospective emigrant was shown the advantages of the colony with its virgin soil, its long summers, its prospering agriculture, and stockraising. He related how they first secured foodstuffs from New Jersey at great expense, then how they traded with the Indians for fish, birds, and the skins of deer and beaver and foxes which they sell to England. Their grain and cattle they traded for salt, syrup, sugar and whiskey to Barbadoes, but their woven products they offered for sale at a fair which they held annually thus disposing of their stock.

For the better information of prospective colonists he gives the names of the members of the Frankfort Company, which he calls the "Hochteutsche Compagnie von Pennsylvanien," and states that from April on vessels would sail from Deal, England, with from 35 to 40 passengers. The passage money was set down at six pounds.

Referring to his own trip he relates how he shipped from Deal with four manservants and two maidservants, in company with 80 persons, landing in Philadelphia on August 20th, 1683. On this voyage the food and drink were very bad. Ten persons shared three

pounds of butter each week. Meat was furnished them four times a week and salt fish three times. They had for daily consumption four cans of beer and one of water and two dishes of peas. At his arrival he was greeted by William Penn, and soon became befriended with his secretary.

In a letter dated October 10, 1691 he states that he has been appointed mayor and justice of the peace of Germantown by William Penn, and that he had already begun to write the first code of laws for Germantown in June, 1691. He also describes the seal of the town, a trefoil on the one leaf of which is a vine, on the other a flax blossom, on the third a weaver's shuttle. It bore the inscription: Vinum, Linum, Texturinum (the vine, the flax, the shuttle).

Of other towns founded in the province he mentions Newcastle, and Upland with a large Swedish population, then Frankford which he claims was founded by an English Company. In this town they had mills, brickyards and glass factories.

On the whole the account given by Pastorius was one that would inspire confidence in the scheme of colonization. This together with the letters and accounts sent by those who were already among the first settlers was unquestionably among the most persuasive in bringing to our borders the sturdy Palatines and Alsatians who became the pioneers in the building of our commonwealth.



LITERARY DEPARTMENT

DE LECHA COUNTY FAIR

By Ella J. Mohr

Es hut dale grosse dinger
Darch die United States;
Doe sin die gross Niagara Falls,
Und aw die Golden Gates.

Die Pallisades uf Hudson,
Kentucky's Mammoth cave,
Die fish im Lake Hopatcong,
Und Atlantic Ocean's wave.

Avver nix vun all der Grossheit
Hut en halb ferdel share
Vun der wunnerbarre Mechtigkeit
Vun der Lehigh County Fair.

Der Lecha County bauer
Is en Koenig selle Woch,
Er bringt sei frucht und obscht all bei,
Und hebt der kup gans hoch.

Die Squire Hardner Grumberra,
Sin die wunner vun der welt,
Und die Col. Trexler ponies,
Sin der pride vum ganze felt.

Die hinkle und die dauva,
Was sin die doch en frade,
Die Exhibitors sin mansleit
Und weibsleit, vun weit und brade.

Was hut der Judge Trexler gschwitzt
For's bescht hinkle aus zu blauna
Ich glaub er wase may fun Court und Law,
Als vum Adam's Schwartza Leghorn
hauna.

Wan eber dankt die Weibsleit
Werem net tremendus schmert,
Dan geh youscht mol ins Fair Haus,
Und sehn die Works of Art.

Des wunnerbar embroidery
Die doilies und die lace,
Die cushions and die paper flowers,
Macht em darch und darch hase.

Der Harry Schall is en busy Mike
Paar wocha for der Fair,
Er bate aw dale in selle zeit
For wetter clear und fair.

Der Pappy Trexler und Sensenbach
Die stehn am Exit Gate
Und missen waera mit hend und feese,
Das dead heads net nei schlippa date.

Die attractions uf dem Fair Grund
Sin unaussprechlich grand,
So schana roata gas balloons,
Und Martin Klingler's Band.

Ich hab gewatscht en yunger paar,
Tswae sweethearts vun Cetrona,
Sie war so bashful und excite
Und er so stols wien banty hauna.

In alla side show warren sie,
Und bei all der warret sager;
Grundniss und sauer graut gessa,
Bie sie schwere warn ut dem mager.

Und oh, des Beachy Airship!
Ment's kennt unmiglich sei,
Zu fliegen in der luft darum,
Und doch ken fligel dabel.

Und grad sell zeit greisht raus en man,
Das Beachy's balloon were gemacht,
Aus der "Amy" ihrer schtrump; denk mol
hie!
Was hut der Benj gelacht!

Of course gehn sie die Amy sehna,
Des wieshtes, fettes dier,
Sie hat worhaftig 'gflirt mit ihm,
Bis sei madel sagt: "See here!"

About's graeschte ding in dera Fair,
Sin die horse races alle dag;
Die leit sie ganz wild d afor,
Was is des en geyag!

Es dingt mich ordlich wan ich denk
Am Doctor Balliet sei fina gile;
Sie winnen races alle yahr,
Doch fohred ern automobile alleweil.

For all die sacha zu sehna,
Kumma hunert dausend menshen hare,
Is des net proof das es graeschie ding
Is unser Lehigh County Fair?



Dialect Variations

NOTE—We regard it germane to our line of work to quote from time to time dialect poetry selected from standard books on the subject to illustrate the similarities and dissimilarities between the present Pennsylvania-German dialect and the sister and maternal dialect of Germany. These while interesting and instructive in themselves may be made the themes for philological studies later on. We are sure all who are at all conversant with the German language will find it instructive to make a study of the different versions of "Das ist im Leben häszlich eingerichtet." etc."

Urtext.

Das ist im Leben häszlich eingerichtet,
Dasz bei den Rosen gleich die Dornen
steh'n.

Und was das arme Menschenherz auch
sinnt und dichtet,

Zum Schlusse kommt das Voneinander-
geh'n.

In Deinen Augen hab' ich einst gelesen,
Es blizte drin von Glück und Lieb' ein
Schein;

:: Behüt Dich Gott, es wär zu schön gewes-
sen!

Behüt Dich Gott, es hat nicht soilen sein.::

Berlinisch.

Det is in't Leben eene dolle Nummer,
Det mang die Rosen Lauter Dornen
schteh'n.

Un ganz besonders macht's mic hvielen
Kummer,

Det Allens schlieszlich aus'n Leim muss
jeh'n.

In deine Ogen hab mal wat jelesen,
Du kiektest mir so freundlich an, mein
Kind!

:: Ne Sache! det wär wirklich nett jew-
esen,

Indessen doch, det hat nich sollen sind! ::

Schwäbisch.

Dees ischt im Lebe wüschd und gar net
lieble,

Dasz bei den Rösle gloi die Dörnle
schteh'n.

Und, sitzt das Maidle wirkli mal bein
Büble,

Sie müssen baldigscht auseinander gehn.

In Deine Aeugle ha'n i mal gelesen,
Zur Kirmes war's, wir tranken noue Wei;
:: Dees Ding wär so weit au net übel
g'wesen,

Doch gab's zum Tbschied arge Keilerei; ::

Plattdeutsch.

Dat isz in't Lewen snaak'sch mal inricht'
worden,

Dat bie de Rosen so veel Stachel stahn,
Un, dröppt man sick in't Süden oder Nor-
den,

Taulezt möt'n wedder untenannergahn.

Du wierst mi mal veel lewer as mien
Lewen,

Ich dacht', Du haast mi ok tau'n Ehman
nahm'n

:: Min säute Diern, dat hadd en Spasz
afgewen!

Min Zuckersnut, de Snack isz anners
kam'n.::

Sächsisch.

Nee, heern Se mal, desz isz sie gar nich
scheene,

Desz bei die Rosen soviel Dornen steh'n;
Ich find's, Gottschtrambach, grade zu
gemeene,

Wie's eenen armen Kerl manchmal kann
geh'n.

Ich hatt Sie nemlich mal 'ne Braut in
Dräsen.

Da fiel ich awer eklich mit einein!

:: Der Spasz isz nemlich gar nicht bill'g
gewesen:

's hätt freilich können aber noch viel
dheirer sein. ::

Pfälzisch.

Es isz im Lewe häszlich eingericht',
Dasz bei de Rose glei die Dorne steh'n,
Un hot m'r mol e scheeni Stell verwischt,
Desz nekschte Ziel schun musz m'r wid-
der geh!

In deine Aue hann ich's als gelese,
Die hann geglitzert als wär Feuer drin,
:: Doch die Madam hot drum dich gehe
heesze,

Un mer gekünnigt! 's hot net derfe sinn. ::

Altbeverisch.

Dös ist im Leben sakrisch dumm und
eklig,

Dasz bei den Rosen so vill Dornen steh'n,
Zu brechen ein, dös isz ja gar nit möglich,
Zum Schlusz, a Sakra, koans em bösz
ergehn.

Auf d' Kirmes letzt, wollt' i mein Schoatz
begrüezen,

I dhat schoan Wochen lang drauf mi freu'n,
:: Da haben's mi die Staffeln runter
g'schmiassen,

Behüt die Gott, es' hat nit sollen sein. ::

Jüdisch.

Nu Saarche, Schmuusz, was soll desz oos-
zer batte

Dasz bei die Rausze so viel Dorne stiehn,
Geh', losz misch aus, mach nur kain Masse-
matte,

Mir müsse doch noch auseinander giehn.

In deinem Bohnem hab' ich's oft gelese,
Gott, wie talentvoll hoste 'rausgeguckt,
:: Behüt dich Gitt, desx wär zu schain
gekese.

Behüt dich Gott, du bist jo doch ge-
schuck. ::

AUG. GOTTHOLD.

Pennsylvania-German (By H. A. Schuler)

Des is doch gar net wie es sei sot, meent
mer,

Dass bei da Rose alfert Darna schteh.
Un wann mer's noch so schee gepiant hot,
sehnt mer,

Am End muss mer doch ausenanner geh
'skunut mol zum End; mer muss vun
nanner geh.

Ich hab der nei 'geguckt 'ghat in die Auge,
Un hab geglaabt du wärscht uf ewig mei
Wie shee wär's doch, ich kann's jo gar net
sage,

Doch liewer Gott 'shot net so solla sei.

ANDENKEN

By S. F. Glatfelter, York, Pa.

(Prepared for special church services)

Ebmols wollen wir andenken,
Wie es war in alte Zeite,
Es is gut vor alle Mensche
Für die Ewigkeit bereite.

Denket nau an eure Heimath,
Wie der gleene Springer ware,
Was en schöne Zeit dir ghat hän,
Afangs bis ans End der Jahre,

Inner waren ihr begleitet,
Darch Hitz un darch Kält,
Gleeder gflickt un sauer gwesche,
Ohne Danken oder Geid.

Alle Dag war noh en Spieldag,
Ken Versorge un ken Noth,
Gute Aeltre lieb un standhaft,
Hän bereit fer uns der Brod.

Yar mir sehnes glee hoch Stühle,
In mein Sinn ich mein g'wiss,
Wo die Mudder uns druf g'sitzt hut,
An sel Eck vum alte Disch.

Meind dir noch der zinnig Deller,
Mit die A B C's drum rum,
Un hän warlich g'lebt davun,
Wo dir unser Kuscht druf greicht hän.

Yar mer sehne's schön alt Spinnrad,
Wisse alles noch derwege,
Un der Haspel, aa es Zwernrad,
Hän der Grnmam's helfe drage.

Manche Yahr sin schon vergange,
Seit dem das mir Kinner war
Uns alt Fetlicht uf em Mäntel,
Ist vergesse nau schier gar.

Oh, wan mir ebmols draa denke,
Wie mir gleene Kinner war,
Wie die Felder un des Buschland
Uns so en grosze Blessier war.

Un die lieb, die gut alt Heimath,
Mit dem viele Spielsach do,

Wo mir uns so oft versäumt hän
Gmeend hän es bleivet immer so,

Aver nee! Sehr oft durch Krankheit,
Hut es uns Blessier g'knscht,
Manche Schmerzen—vielen Drähnen,
Hut die Mutter weggebusst.

Oftmals dorch die stille Nacht,
Hän sie mit viel Sorg g'wach,
Alle Mittel hän sie aagwend,
Domit Gsundheit zurück g'brocht.

Yar, mir gleicht zurück zu blicke,
An die schön, die gut alt Zeit,
Un die Leib die gut alt Heimath,
Alle eens das do is heut.

Wohl mir wisse das die G'schichte
Unser Jugend sin vorbei,
Alles was eemol so lieb war
Kan bei uns ned nochmal sei.

Vater, Mutter, Freund un Nochber,
Scheuer, Haus, un Schaddebaum,
Alles was mir möcht draa denke
Is vergange wie en Draam.

Doch mir ehre unser Aeltre,
Lieve sie gar wunnerbar,
Un wie länger das sie fort sin,
Wachst die Lieb mehr alle Jahr.

Viel sin an der neue Heimath,
Ned g'baut mit Mensche Händ
Das der liebe Gott bereit hat
Herrlichkeit, anstatt Elend.

Ya, s alt Licht is aa g'zündt,
An der Heimath in der Höh,
Wo die liebe sin versammelt,
Wo mir anne könne geh.

Dart is Spielsach fer uns all
Alle eensich grosz un glee,
Gar ken Krankheit un ken Schmerzen
Wo mir anne könne geh.

O, was freudensvolle Jahren,
Uf der annere Seit'n See
Wo mir Gott un Freund erkennen
An der Heimath in der Höh.

Reviews and Notes

"The Curse of Jonathan" by Reginald Wright Kauffman in Pearson's for August is the story of a New York sneak thief, who is informed against by a blind beggar boy; the boy receives the reward set upon the thief's head.

The same writer has a descriptive and historical article on Coney Island in Hampton's for August. It affords instructive reading. It tells of this great national playground with the largest amusement

building in the world. And it also shows the American people in their playful and ridiculous moods.

Miss Elsie Singmaster has gone abroad for the summer. She took along the proofs of a book that is to appear shortly.

She has an interesting story in The Atlantic Monthly for August. It tells how Peter Kutz finally got relieved of one of the many dower ladies that were under his

care. Peter owned a number of farms "down the Lehigh", and each one was encumbered with a heavy dower. He finally came to see that he did not have two cents to pay any one dower should one of the six dower-ladies die. These women were very old, one was ninety-five and sick and might die any minute; but where was the money to come from to pay the dower after her death? The suspense as to how he was finally saved from bankruptcy is nicely maintained to the last. Mommy Dill at last died, but she had a—will!

The Youth's Companion published a story of seven chapters by Elsie Singmaster beginning August 5, 1909 and entitled "When William Came Home." The death of a Mr. Wanner and the efforts of Uncle Daniel Schwartz to secure control of the Wenner estate form the basis of the well written tale. The author gives a picture of home life in a Pennsylvania German community and incidentally introduces language used of which the following expres-

sions are samples: Sit down once, Are you then out of your mind, It don't make nothing out, I will get good along, She will get pretty soon tired of it, Don't make her mad over us, They cannot come now so early like always, He is by Uncle Daniel, I sought I would come once home, You ought to be srashed, They ran early this morning off already, It is nobody to look after their things, It is a couple of twins, I want them to go every day in the school, Come once into the room, If it is you good enough, How long was he sick already, I was never so very for my brothers and sisters, You better sit down once, It is nothing to be done, See here once. I could get good along if they would only leave me be, They were already by the judge, It makes nothing out, What is then that.

Miss Singmaster paints well in Daniel Schwartz the warts of a face (not necessarily or distinctively Pennsylvania German). May she be equally successful when she attempts to picture the ideal, typical "Dutchman". (H. W. K.)

Conservation of Resources

—The July 1909 issue of "The Reformed Church Review" has an article on "The Conservation of Our Resources" by Dr. N. C. Schaeffer from which we quote the following lines:—

"It is very instructive to study from this point of view the region which was settled in colonial days by the Reformed, the Lutherans, the Mennonites and German Baptist Brethren.

Like the other early settlers of Pennsylvania they came from the best people in Europe and were noted for their piety and religious earnestness. These traits could not have laid the foundation of their subsequent prosperity, had they not settled in a region as well fitted for the abode of man as the countries from which they came. The student of geography can not find a better country to live in than the area between the Delaware River and the Allegheny Mountains, bounded on the north by the Blue Ridge and on the south by the Potomac River. According to the last census Lancaster County is the richest agricultural county in the United States. The great valley stretching from Easton to Harrisburg and thence to the south as the Cumberland Valley is an area that was well timbered, well watered, possessing a rich soil, a salubrious climate, and an abundance of iron ore and of the other things which contribute to health and

strength and happiness. Some have regretted that the Blue Ridge does not contain any useful minerals or precious metals, but the geologist Leslie claims that one should not look so good a gift horse in the mouth. By this figure of speech he meant that the Blue Ridge condenses the vapor into rain clouds and causes a rainfall and a fertility of the land more valuable than mines of gold and silver. The streams furnished motive power for grist mills, the abundance of wood and iron ore kept the charcoal furnaces a-going, and there was plenty of anthracite nearby when the charcoal began to fail, the climate invited the farmers to practice rotation of crops; the soil is as productive today as it was two hundred years ago. The denominations which care for the region will have a future worthy of their past history.

The automobile and Sunday baseball have not diminished the attendance at their churches; race suicide has not diminished their population; the richness of the soil and the abundance of other resources will always sustain a thriving yeomanry upon the farms. Their houses look as if the inhabitants meant to stay. Their dialect may die out, but the people will perpetuate themselves, their posterity and their religious faith so long as their resources, their institutions and the fertility of the soil can be kept up. To the inhabitants of the region the recent appeal for the improvement of country life had little meaning and the President's plea for the conservation of our resources seemed needless.

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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Field for the Exercise of Romantic Genius

Hon. W. U. Hensel said in an address before the Pennsylvania Association of Washington, Alaska-Yukon Pacific Exposition, Seattle, Washington, August 16th, 1909:

"To those who would study the history of Pennsylvania in detail, nothing is more interesting than to trace to their headwaters the streams or rills which have contributed to its citizenship. Chief among these—though less intrusive than either the English Quaker or the Scotch-Irish Presbyterian, is the great influx of German population, with its many sects. The seventeen volumes of the proceedings of the Pennsylvania German Society attest the thoroughness and the fidelity with which their branch of the history of Pennsylvania is being cultivated. The labors of Seidensticker, Pennypacker, Sachse, Diffenderffer, Dubbs, Hark, Grumbine, Houck, Zimmerman, Kriebel and others in this department are illustrative of the fallow fields which remain to be worked. I doubt not that in the fullness of time the romantic or ideal side of the pastoral life of Eastern Pennsylvania will tempt the pen of the imaginative writer, and when this shall be touched, no phase of the State's history will more abound in richness of historic material.

Neither Bret Harte on the Pacific, nor Cable in Louisiana, nor Hawthorne and Mary Wilkens in New England, Irving in New York, James Lane Allen in Kentucky, nor our own Bayard Taylor in the Quaker settlements of Chester county, had finer fields for the exercise of romantic genius than has that future master of historic fiction who shall idealize the character of the Pennsylvania German peasant farmer—"the man with the hoe," whose face has ever been lifted to the stars."



The Pennsylvania Germans to the Front

The sons of the early German immigrants are gradually forging ahead and winning new laurels. Dr. F. A. Cook of whom everybody speaks at present is the scion of a Koch family and has many relatives in Carbon county, Penna. The suggestion has even been made that the name Peary may be a corruption of the German name Biery.

One of the late E. H. Harriman's Lieutenants A. S. Mohler a Lancaster countian will help to bear the burden of managing the great railway system which the financier had built up. John C. Stubbs another of the Harriman lieutenants, is an Ohio hustler whose name suggests Teutonic origin.

"The Cosmopolitan" of August, 1909, had an article on "The Astors" who are descendants of John Jacob Astor born in Baden, Germany, 1763. Elsie Singmaster, descendant of the Zangmeisters of Lehigh county has earned and secured recognition in the country's leading literary periodicals. Hon. W. U. Hensel recently proclaimed from the housetops that the finest field for the exercise of romantic genius in the United States is the home of the Pennsylvania German peasant farmer—even the Rockefellerers are interested in their German ancestry and hold family reunions. A letter reached us recently from a United States Circuit Judge on the Pacific stating that the German Ambassador at Washington had called his attention to an article that had appeared in THE PENNSYLVANIA-GERMAN. Theodore E. Schmauck of Lebanon, Pa., of good German stock, president of the convention of the general council of the largest division of the Lutheran church in America, fearlessly gainsays the ex-President of the country's largest and oldest educational institution. These are but a few recent straws showing the general drift and tendency.



Work to Be Done

And yet much work remains to be done. In illustration we quote the following from a recent editorial in a leading newspaper:

"From the earliest settlement of this continent there has been in process a new national type. Every succeeding wave of immigration contributed something of great value to that type.

The foundation was laid in the solidity of the English colonists, with their ideals of human liberty. Almost simultaneously the Dutch, with strikingly similar characteristics, made their contribution.

The Scotch at an early date added their restless intellect, and the Irish perseverance, courage and sprightliness under adverse conditions followed, to be incorporated in the composite character. The intense earnestness of the Welsh completed the first epoch of the development.

Then came the first general continental wave. Teutonic thoroughness, love of home, love of music, love of order, came with the German millions in the latter half of the nineteenth century.

The brawn of Scandinavia, with its devotion to a fixed purpose, was the contribution of those modified Teutons of the Baltic lands.

And now we have the Slavs, the Italians and the Jews from the southeast of Europe."

So long as editorial writers totally disregard the German immigrants to America prior to the latter half of the nineteenth century research and publication must be kept up compelling recognition of what early German immigrants were and what they and their children accomplished. This necessity is also illustrated by the following words recently received from a reader:

"I read it once that the Penna. Germans were so disgusted with war about churches etc., that when they reached Pennsylvania they disregarded all churches and that the difference between an Indian and a Penna. Dutchman was difficult to discern insofar as his church was concerned." Such language (when and by whom written we know not) is unjust, inexcusable and should be impossible.



Family Reunions

This season has seen its full crop of family gatherings—for glory, amusement, historic research—each serviceable and commendable within certain limits. It is cheap and easy to make fun of such meetings, and measure the whole movement with our own faulty footrules. In spite of shortcomings and failures these efforts merit hearty encouragement. The lives of individuals, families, communities are part of the history of the nation and must be studied to get an adequate view of the whole story of our country. Success to such gatherings and efforts. We give below a list of family reunions brought to our notice. We will on request send names and addresses of the officials of these meetings and would be pleased to reprint some of the papers read if submitted by the authors or their friends. The gatherings unless otherwise specified were held in Eastern Pennsylvania. We preface the list with "Our Family Reunion Hymn" by Rev. Adam Stump, D.D., at the Glatfelter Reunion.

Great God from out whose mighty hand
The ages roll, like grains of sand,
Who wast of old, our fathers' Friend,
Be with us to our journey's end!

Their ashes rest beneath the sod,
But still thou, Lord, art our own God,
And we shall light thy altar fires,
Where lived and died our noble sires.

One is our blood, and one our home,
And one our place beneath the dome,
Where, by each green-thatched lonely tent
In silence stands each monument.

But meet we in re-union here,
 For good fellowship and cheer;
 Let us in gladness gathered be,
 Beneath our dear old family tree!

We lay the cares of life aside,
 For soon we'll float out with the tide;
 All emigrants and pilgrims cast
 Their staffs and burdens down at last.

And when we quit this sunburnt shore,
 We'll leave our tears for evermore,
 And meet each other on that strand,
 Where heaven shall be our father land!

July 24,
 Dierolf, Gabelsville,

July 29,
 Oberholtzer, Rohrerstown,

July 31,
 Bergey, Sanatoga Park,
 Lambert, Rittersville,
 Haas, Bechtelsville (? as to date),

August 3,
 Krause, Sand Spring Park,

August 4,
 Jacobs, Sand Spring Park,
 Schaeffer, Schoharie, New York,

August 5,
 Hallman, Plymouth Park,
 Kercher, Emaus,
 Lensinger, Neffs,

August 7,
 Fallweiler, Neffs,
 Strauss, Strausstown,

August 10,
 Scheners, Neffs,
 Lutz, Neffs,

August 11,
 Werley, Neffs,
 Ritter, Dornev Park,
 Zartman, Brickerville,

August 12,
 Saul, Temple,
 Peters, Neffs,
 Flory, Bangor,
 Harley, Zieber's Park,
 Hench and Dromgold, New Bloomfield,
 Quiggle-Montgomery, Pine Station,

August 13,
 Hafer, Reading,
 Miller, Reading,
 Baer, Kutztown (? as to date),

August 14,
 Schaeffer, Fleetwood,
 Wotring, Sand Spring Park,
 Wetzel, Chapel,
 Schultz, East Greenville,

August 17,
 Kreider, Lititz,

August 18,
 Ranck, Columbus, Ohio,
 Dunkelberger, Sunbury,
 Seiple, Rittersville,
 Klotz, Neffs, (? as to date),

Hoover, Chestnut Hill,
 Brady, Mount Holly Springs,
 Roadarmel, Paxinos,
 Blooms, Curwensville,

August 19,

Kistler, Neffs,
 Slingluff, Zieber's Park,
 Beyer, Mingo,
 Markley, Ringing Rocks,
 Kresge, Stroudsburg,
 Pearson, Stroudsburg,
 Smith-Fargus, Lock Haven,

August 20,

Seiple, Rittersville,
 Krick, Sinking Springs,
 Gehman, Perkasio,
 Heinly, Kutztown,
 Haas, Neffs,
 Gery, Reamstown (? as to date),
 Hess, Ritterville,

August 34,

Blauch-Blough-Plough, Johnstown, Pa.,

August 25,

Keller, Wind Gap Park,
 Reist, Tiffin, Ohio,
 Runkle, Heilmandale,
 Buchman, Rittersville,
 Boyer, Emaus,

August 26,

Greenawalt, Franklinville, Pa.,
 Newhard, Neffs,
 Beyer, Fairview Village,

August 28,

Furry, Reading,
 Moyer, Perkasio,
 Longaker, Pottstown,
 Miller, Sand Spring Park,
 Smith-Embody, Pottstown,
 Kriebel, Ziebers Park,
 Buch, Lititz,
 Slotter, Bedminster,
 Hershey, Hershey,
 Heller, Wind Gap,
 Rex, Rittersville,
 Creitz, Lynnport (? as to date),

September 2,

Bodey, Reading,
 Parlman-Blesh, Lock Haven, Pa.,
 Ziegenfuss, Bowmanstown,
 Quiggle-Montgomery, Lock Haven,

September 4,

Thomas, Chalfont (? as to date),
 Gottschall, Sanatoga,
 Weakley, Mt. Holly Springs,
 Brown, Schuylkill Co., (? as to place),
 Antes, Antes' Fort,

September 6,

Essig, Pottstown,
 Livingood, Friedensburg,
 Mengel, Schuylkill Haven,

September 11,

Elser-Oberlin, Clay,
 Rex, Chestnut Hill Park,
 Knecht, Emaus,

Schwenk, Schwenksville,
 Grubb, Spring City,
 Glatfelter, York,
 Cherrington, Bloomsburg,
 Kemper, Lititz,
 September 14,
 Rockefeller, Easton,
 September 25,
 Hauck and Samsel, Perkiomenville, Pa.
 The following reunions were held in
 Tioga county:
 August 10,
 Smith, Richmond,
 August 11, Kimball, Wellsboro,
 Borden, Tioga,
 Cady, Brickfield,
 Gardner, Westfield,
 Smith, Lawrence Corners,
 August 12,
 Coveney, Mansfield,
 Lucas, Elmira,
 August 14,
 Scott, Brookfield,
 Harvey, Spring Brook Farm,

August 17,
 Cleveland, Mansfield,
 August 18,
 Slocum, Westfield,
 Butler, Westfield,
 Shaw, Richmond,
 Squires, Sullivan,
 August 19,
 Gage-Briggs, Jackson,
 Hall-Hotchkiss, Shippen,
 Davis, Chatham,
 Dartt, Charleston,
 Warters, Lawrence Corners,
 August 20,
 Garrie, Wellsboro,
 Butler, Deerfield,
 August 23,
 Dewey, Sullivan,
 Frazier, Westfield,
 August 26,
 Clark, Hector,
 Redner, Douglass,
 Webster, Rutland,
 August 28,
 Hunt, Westfield.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M. A. LL. M.

EDITORIAL NOTE.—Mr. Fuld has kindly consented to give a brief sketch of the derivation and meaning of the surname of any subscriber who sends twenty-five cents to the Editor of THE PENNSYLVANIA-GERMAN for that purpose.

XV QUICKEL

The German name QUICKEL is derived from the Dutch KWIK, the Low German QUIK, the Old High German and the German QUECK which occurs in the work QUECKSILBER, quicksilver. The name means "a lively man; a man characterized by physical or mental liveliness or sprightliness. The corresponding English name is QUIGLEY which means one who lives in a house surrounded by a quick. A quick is a live fence or hedge formed of some growing plant such as hawthorn.

XVI HINNERSHITZ

The name HINNERSCHITZ or HUEHNER-SHITZ refers to one who raises chickens. Chickens have always been raised extensively in Germany from the earliest times. Internally, this name signifies the excrement of chickens. Schiller uses the phrase: ICH HABE KARTOFFELN GEGESSEN ODER EIN WILDES HUH, SATT IST SATT. The

term HUHN was used by the Germans, both as a term of reproach and as a term of endearment. DU BIST EIN DUMMES HUH and SPRICHT SO MEIN HUEHNCHEN are examples of this use, which clearly indicates the extensive raising of chickens by the Germans.

XVII OTT

There are two possible derivations of the name. If derived from the Latin through the Italian it is derived from OCTAVIUS and means the eighth child of the family. Such a name indicates great paucity of ideas on the part of the parents. If a fond parent can give his child no name other than "No. 8" it is a sad commentary upon his own intellectual condition. The second possible derivation of OTT is from EUDES, meaning a victor who has bound his captive well; a thorough conqueror. ODETTE and OHELLO are diminutives derived from this name and meaning little OTTO or son of OTTO.

LEONHARD FELIX FULD, Ph. D.



A Request

The undersigned is desirous of securing a collection of Pennsylvania German proverbs or sayings and their meaning. For example, of a tactless man it is said: "Er fällt mit der Duehr zum Haus nei."

Also a collection of the variations of the Pennsylvania German dialect in different sections. For example, in Lebanon county a bucket is a Kuewel, in Berks county an Ehmer. In the former county a shovel is a Schaufel, in the latter county a Schib.

Contributions are earnestly solicited. In case respectable collections are secured they will be published in this journal. Address Daniel Miller, 221 North Sixth street, Reading, Pa.



A Mennonite Publication Proposed

Herman T. Frueauff, of Bethlehem, Pa., proposes to translate and publish parts of Matthaei's 'Die Deutsche Ansiedelungen in Russland' published at Leipsic 1866. (J. Frank Buch, printer, Lititz, Pa.) These notes bear on Mennonite history. The publication will be limited as to number of copies and will depend on the number of advance orders received. For information address Mr. Frueauff.



A Successful Worcester Boy

Prof James A. Moyer, a worthy son of Worcester township, Montgomery county, Pa., at present an Assistant Professor in the University of Michigan at Ann Arbor, of whom we gave a sketch in THE PENNSYLVANIA-GERMAN of March, 1907, has issued a book "The Steam Turbine" that has won high encomium from leading professors, engineers and technical periodicals in the United States and England. Will not one of our Worcester subscribers tell our readers what the sons and daughters of the township have been and are doing? The record is a commendable and inspiring one.



Brumbaugh and Grubb Family Histories

We have received sample pages of "Brumbaugh Families" a historical and genealogical work embracing the Brumbaugh, Brumbach, Brumback, Brombaugh, Brownback and many Intermarrying Families by Gaius Marcus Brumbaugh, M. S., M. D., of Washington, D. C. Judging by what has been submitted one can expect an elaborate, elegant, authentic publication costing advance subscribers \$7.50. Eighteen years of time and labor have been devoted to the preparation of the work. The results should and doubtless will be commensurate with the money and energy put into it. For particulars address the author.

If the demand warrants, the historian of the Grubb Family Association will, in the near future, issue a sketch of the family, together with all genealogical records thus far secured.

This work will include the descendants of Henry Grubb, who came from Switzerland in 1717 and settled in Frederick Township, Montgomery County, Pa.; Henry Grubb, who came from Switzerland in 1743 and settled in Coventry Township, Chester County, Pa.; some of the descendants of John Grubb, who came from England in 1677, and records of other persons of the name whose ancestry is as yet unraveled.

The book will contain many engravings of early persons of the name, many of the living and cuts of homes of the early pioneers, burial places, with full records of the different reunions, etc.

The cost of the work will be \$3.50. For particulars address Geo. F. P. Wagner, Pottstown, Pa.



Hans Joest Heydt Questions and Answers

H. W. Kriebel, Ed. of THE PENNSYLVANIA-GERMAN, Lititz, Pa.,

Dear Sir:

Being interested in the early Germans of the Valley of Virginia I was pleased to read the July, 1909 number of your magazine in which was the sketch of Hans Joest Heydt, the Pioneer of the Perkiomen.—afterwards pioneer of the Shenandoah—I want to ask a few questions:

1. Was Heydt—or Hite as we call him a Lutheran or what? He was reared in or near Strassburg, he married a Huguenot—When he came to America he went to Kingston, N. Y., and the baptism of his first children was recorded in the Dutch Reformed church there and in later years in Virginia his children were baptized by visiting clergy from Pennsylvania. Can it from these facts be said that he was a member of any particular church. Again—

2. It is said that in 1718 he paid quit rents on lands for 14 years back. Does this show that he owned the land for this long—or that the former owner was delinquent, which he had to pay when he purchased? Again—

3. It is said he sold out in 1730 on Perkiomen—that he left for Virginia by way of York in 1732. Where was he in the meantime? Philadelphia?

4. Why did he go by York?

5. In 1725 to 1731. What kind of country was it from Philadelphia to Valley of Virginia for roads, for people or towns? And for Indians?

6. How far is it from Philadelphia to Harpers Ferry?

There were no white people in Shenandoah Valley, how could people in Pennsylvania learn of Valley of Virginia if they did learn, would Germans in Philadelphia be induced to go to Shenandoah Valley to settle without wanting to buy lands—would there be any inducement sufficient to take the risks. It has been said there were Germans about 1727 settled on Potomac and called it Mecklenburg, now Shepherdtown— which I do not believe was possible nor probable.

I would be glad to hear from you.

W. S. Laidley, Charleston, W. Va.,
 Aug. 4, 1909. Late Ed. W. Va. His. Mag.



West Conshohocken, Pa.,
 August 23, 1909.

H. W. Kriebel,
 Editor, PENNA.-GERMAN,
 Litz, Pa.,

My Dear Sir:

1. Replying to your favor of August 5th, last, would say that I found no record of Hans Jost Heydt's affiliation with any church denomination. Some of his children were baptized under the auspices of the Reformed Dutch Church at Kingston, N. Y., and many of his grandchildren were baptized by the Rev. Johann Caspar Stoever, a clergyman of the Lutheran church, itinerating in Virginia in 1735.

2. The records of payment by original purchasers were made in the Journal kept in the Land Office of the Proprietaries of Pennsylvania, and were made by James Steel who "did his work in a thorough and business-like manner, and give as clear an insight into the land transactions of the original settlers as can be obtained at this time." Thus I take it. Heydt was credited on Penn's books in the payment of the quit rents at the time mentioned, as being an original settler.

3. The interim between the time of the sale of his land on the Perkiomen and his settlement in Virginia was probably devoted to the exploration of his scheme of colonization and gathering settlers necessary to fulfill the conditions imposed upon the Van Metres before the formal assignment of their grant took place.

4. There was a well known trail which led from the upper Delaware valleys in New York state, crossing Pennsylvania via York—at which point he had only to cross overland from the Schuylkill region to York, on the Susquehanna and there take the trail along the Conococheaque to the Monocacy, to the Potomac, and thence into the Valley of Virginia.

5. With reference to the questions referring to the period 1725 to 1731—the enquirer is well informed and has written

much, and is familiar with the conditions as to trails and inhabitants and much better informed about it than I.

6. Roughly, I should say the distance from Philadelphia via York, Pa., to Harpers Ferry is 200 miles.

Regretting that other matters interfered with my giving you a more prompt answer, I am sir,—

Very truly yours,
 S. GORDON SMYTH.



INFORMATION WANTED

Descendants of James Wolfe

Information wanted of descendants of James Wolfe, who settled somewhere in Pennsylvania. His father, Sylvanus Wolfe, was the son of John Cano Casper Wolfe, who came over with the Hessian soldiers, and settled at Rockingham, Vt. The history of this family is published at Rockingham, but no record of JAMES.

EVA M. WOLFE,
 Oswego, N. Y.
 Mgr. Chaffee's Phonographic Institute.



Ancestry of John Kuntz

Miss Luella Kountz, 161 Henry St., Brooklyn, N. Y., desires information about her grandfather John Kuntz, born in Lancaster county in 1775 and who had a sister Elizabeth married to a Blackburn. Who were his parents? To whom was his mother married at her second marriage? Who were the parents and grandparents of her second husband?



Ancestry of Philippina Crebill

Information is desired in regard to the ancestry of Philippina Crebill, who married John George Vögel or Fegley, as it now is, Feb. 14, 1749.

It is presumed she had a brother Nicholas who married Anna Maria Fegley, Dec. 17, 1746.

Information is also desired regarding Matthias Fuchs who died prior to May, 1786. It is almost certain that he was married three times and one of his wives was Anna Maria Meier. By his wife he was the father of Anna Catharina Fuchs, born Jan. his wife before mentioned. Conrad Fegley son of John George Fegley and Philippina his wife before mentioned. Conrad Fegley was my paternal grandfather.

(Mrs. Chas. M.) Susan Fegley Vanderslice,
 602 S. Main street,
 Phoenixville, Pa.

Historical Societies

Bucks County Historical Society

We recently received Volume 111 of "A Collection of Papers Read before the Bucks County Historical Society, Published for the Society by B. F. Fackenthal, Jr." Attention was called to previous volumes in THE PENNSYLVANIA-GERMAN of February and August, 1909. The well printed, neatly finished illustrated volume of 676 pages gives in rotation papers read from 1901 to 1908 besides a few others and a number written at an earlier date by Rev. D. K. Turner. The following is the list of subjects: Sketch of Log College. The Smith Plow, Two Old Horse Companies, The Town of Bethlehem, General John Lacey—Our Quaker General, Reminiscences of Quakertown and Its People, Old Richland Settlers, Prehistoric Bucks County. The Parry Family of New Hope, William Penn's Children, Bogart's Inn, Wrightstown Settlers. The German Element in Bucks County, Stone Implements, The Eastburn Family, The Warminster Harts, Biographical Notes of Rev. Douglass K. Turner, The Wynkoop Family, The Kenderdines of Bucks county. The Hilltown Thomas Family, Revolutionary Events about Newtown, Judge Henry Wynkoop, The Rodmans and Foxes, The Folwells of Bucks County, Historic "Summerset," Morrisville and Its Vicinity, Five Bucks County Generals, The "Virginia Riflemen" a Misnomer, The Old Pennypack Baptist Church, Newtown—Old and New, The Tobickon Settlers, Keller Family History. The Newtown Library, Historical Reminiscences of Pineville and Vicinity, Law Governing the Settlement of New Countries, Robert Morris—Founder of Morrisville, Morrisville the Capital, Founding of Morrisville, Sharon and the Indian Legend Connected Therewith, An Old Mowing Machine, The Colonial Origin of Some Bucks County Families, Old Presbyterian Church at Newtown, Links in the Chain of Local History, Phases of Library Life, Jacob Jennings Brown the "Fighting Quaker" of Bucks County, The Dungan Ancestry, The Chapman—Mina Tragedy, Tools of the Nation Maker, Flax and Its Culture, Brief History Talks, Mexico and the Montezumas, Lord de la War's Scarf, Cave Explorations, The Lenape Stone, Origin and Customs of Christmas Festivals, Anti Slavery Days—Experiences of Fugitives, Bucks County in Our Nation's History, Firearms of Colonial Times, The Military Halberd of the Eighteenth Century, Henry Quinn, Old Shad Fisheries, The Spirit Colony at Parkland, Old New Hope, Longstreet Family, History of Bee Culture, Silk Culture in Bucks County, A House with a History, The Ringing Rocks, Rev. Nathaniel Irwin, Admiral John A. Dahlgren, N. S. N. The Relations

of the Pennsylvania Proprietaries to the Colonists, General Jean Victor Maria Moreau, The Claim of Connecticut to Wyoming, General Andrew Pickens, Old Doylestown.

The publication of this volume in connection with what has been done before places this society in the front rank of County Historical Societies. "The Tools of the Nation Maker" owned by the Society and housed in their own new building (see PENNSYLVANIA-GERMAN, August, 1907) are a distinctly unique collection concerning which we quote the following from the article on the subject. Describing the collection the collector says: "Here is the cutting down of the forest and the building of the log cabin. There are utensils concerned with the preparation of food, that is to say cooking appliances together with apparatus for making and producing light. Next we have the production of clothing, illustrated by spinning and weaving and the adaptation of vegetable fibre for these purposes. Then comes the relation of man to animals, in the way of domesticating them or killing them and expelling them from the region. Agriculture is represented by a multitude of implements which stand at the very bottom of man's effort to keep himself alive, and we have next the great variety of utensils, home and hand made, produced by the man of the land on his own farm before the factory existed, before the country store came into being and before a wave of mechanical inventive genius took possession of the American people about the year 1820. By way of fabrication of utensils of burnt clay we come finally to a lot of objects illustrating learning and amusement at a time when the pioneer had little time for aught save the removal of the forest and the general struggle for existence." (p. 472).

Respecting the value of the collection the author says: "In this collection called 'the Tools of the Nation Maker' we are ahead of everybody, we are original, alone and unique. If any other historical society or individual shall undertake to compete with us we are so far ahead that with a reasonable amount of effort on our part it will be a hopeless task for them to catch up with us. If we were to say that this collection would be worth its weight in gold a hundred years hence, it would be no very great exaggeration, but we need not look so far ahead to imagine the time when if we do anything like our duty, the student of these things, whoever he may be will not go to Washington, Boston, New York, Chicago or anywhere else in the country to study American history from this fresh point of view but will be compelled to come to Doylestown."

The Pennsylvania-German

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No. 10

Seeing Lancaster County from a Trolley Window

(CONTINUED FROM SEPTEMBER ISSUE)

In preparing this sketch we have freely used among other sources, "The Picturesque and Historical End" compiled by Hon. W. U. Hensel. Where the language has been reproduced quotation marks have been inserted.—Ed.

TO CHRISTIANA



ALL these picturesque routes, none is more beautiful than—nor any so interesting from a historical point of view, as—the road which leads from Lancaster City to the Borough of Christiana,

on the limits of the county, where it joins Chester. This line is about nineteen miles long, and traverses a region through which some of the oldest highways passed; a large part runs by the Philadelphia and Lancaster turnpike, the earliest macadamized road in the United States."

"Starting up North Queen street, it turns east at the P. R. R. passenger station, passes over Chestnut street to the city limits, and reaches the old turnpike at a point near the city reservoir, County Prison, Hospital, Work House and Almshouse. The county prison is a fine specimen of feudal architecture. It was planned by Havi-

land the famous jail architect of the period 1859-60. At Lancaster, England, one is confronted by its prototype. The memorial bronze lion and fountain on the grounds of Reservoir Park are the gift to Lancaster City by Miss Blanche Nevin, painter, poetess and sculptress, a tribute to the memory of her father, Rev. John Williamson Nevin, D. D., the greatest theologian of the United States in the middle of the XIX century."



BLANCHE NEVIN FOUNTAIN

COURTESY LANCASTER BOARD OF TRADE

"Immediately south of the junction of the city and suburban line lie the noble cluster of brick buildings which comprise the Stevens Institute, a technical and training school for friendless boys, regardless of color,



PENNSYLVANIA R. R. STATION

COURTESY LANCASTER BOARD OF TRADE

founded on a bequest of Hon. Thaddeus Stevens. The fine farm around the public institutions belongs to the county; the almshouse, with the broad, placid Conestoga far below its south front, occupies one of the most eligible residential sites around Lancaster."

"Descending the long hill which leads to the creek, by groups of beautiful suburban homes, an exquisite park to the right of the track is seen extending far to the south. The Conestoga is crossed upon an open bridge of concrete and iron, from

which the passenger obtains a view up and down the stream."

"During the War of the Revolution, this spot on the river was known as 'Deering's Ford,' and it was almost continuously thronged with the passage of wagon trains and herds of cattle, destined to the army quartermaster, marching and returning troops and other military movements. Here the American Congress forded the water in 1777, when it hastily moved from Philadelphia to York, via Lancaster, holding one session here."



COUNTY HOUSE AND ASYLUM

COURTESY LANCASTER BOARD OF TRADE

"The magnificent nine-arch stone bridge, which carries the turnpike across the stream, was the enterprise of Abraham Witmer, a public-spirited citizen, who, in 1795, obtained the Legislative charter enabling him to erect it and to charge tolls until such time as he was recompensed or the county bought it; which it did in 1817 at a cost of \$58,444.41. The beauty and endurance of this structure have commanded encomiums from architects and engineers." It is a monument to the solidity, honesty, disinterestedness of the county's earlier citizens. The bridge bears the following inscriptions:

ERECTED BY
 ABRAHAM WITMER
 MDCCXCIX—MDCCCI
 A LAW OF AN ENLIGHTENED
 COMMONWEALTH
 THOMAS MIFFLIN, GOVERNOR,
 SANCTIONED THIS MONUMENT
 OF THE PUBLIC SPIRIT
 OF AN
 INDIVIDUAL
 61 M TO P

THIS BRIDGE WAS BUILT BY
 ABM. WITMER AND MARY, HIS
 WIFE, AND COMPLETED IN
 THE YEAR OF OUR LORD 1800.

"The miniature railroads to be seen running down either bank of the stream, convey passengers to Rocky Springs and People's Bathing Park—two notable recreation resorts", having direct trolley connection with the city. "A little further down the winding Conestoga are Indian Hill, Williamson Park and 'Rockford' long the country seat of Gen. Hand, aid-de camp to General Washington, and Lancaster's most famous Revolutionary soldier."

Immediately east of the bridge is the Bridgeport hotel probably built 1758-1760, once a famous stopping place for Pittsburg wagons, the center of a land boom in 1819 when lots were laid out and disposed of but the hopes were blasted. The roads forking here, we follow the turnpike leaving to the left the "Old Philadelphia Road" laid out 1730, the shortest route between Lancaster and Philadelphia and known for 60 years as the great road of the county, the famous turnpike on which we travel not having been finished until 1794. About two miles east of Bridgeport there branches off from the Old Philadelphia Road the "Horse Shoe Road" which was laid out in 1738 to connect the town Lancaster and Coventry Iron Works on French creek and along which sprang up "Heller's Church", New Holland, Blue Ball, Bangor, Churchtown and Morgantown.

About a mile beyond Bridgeport we get a good view of the county seat



WITMER'S BRIDGE

profiled against the sky with its steeples, stacks and pipes and presently pass Mellinger's Meeting House, a place of public worship since 1757, attached to which is the oldest grave-yard in the township, surveyed and reserved as a burial place long before the church was built, the resting place of the remains of pioneer Palatines and their descendants. We now enter East Lampeter, one of the wealthiest and most populous townships of the county, settled about 1720, organized 1841, but originally a part of Lampeter laid out 1729, a district without great landscape beauty or rich manufactures, devoted to agriculture including truck farming.

"Just east of the junction with the 'Strasburg' pike three miles from the city a stone viaduct carries the roadway over a ravine, which attests the substantial construction of public work years ago. Another strong and handsome arched bridge spans Mill Creek at Greenland, and near the breast of the millpond, to the right, a group of buildings, formerly known as Eshleman's Mill—the birthplace of Col. B. Frank Eshleman—now houses the Yeates School, a notable Episcopal academy for boys, founded by Miss 'Kitty' Yeates, a daughter of one of the earlier justices of the Supreme Court of Pennsylvania."

A half mile beyond there stands an old dwelling house, on the south side, for many years the 'Running Pump' hotel now George Brubaker's property, where man and beast may still slake their thirst at the ceaseless fountain. We presently reach the summit of a hill affording a splendid view. "It takes in immediately and in the northeast foreground, the splendid 'Mill Creek Country' with the stately rows of Lombardy poplars in the center of the scene, that indicate the way from 'Gibbons' Mill' to Bird-in-Hand and far away, a road to Ronk's. Thence are spread out to the patient tourist's eye the great expanse of Eastern Lancaster county, from the Furnace Hills on the Leba-

non border far northward, to the Mine Ridge south, with the Welsh Mountains in the middle distance, eastward, and back to the clustered spires of Lancaster, forming the western sky line. Chestnut Hill, far on the sunset side, comes into view and frames the western border of the scene as the car reaches the top of the hill. Away to the north and northeast are Witmer, Bird-in-Hand and Ronks, marked by stately trees."

In 1749 Friends re-erected in Bird-in-Hand a log meeting house which had been originally erected in Leacock in 1732 and which was displaced by the present brick meeting house erected in 1790. This was built around and over the old log building which, on the completion of the new building was taken out log by log through the door. Migration thinned out this meeting over 50 years ago and made it the parent of the flourishing Illinois meeting. The Bird-in-Hand hotel which has preserved its original name to the present is one of the oldest stands in the county having been the headquarters of the first surveyors of the old road in 1734. Four buildings have been erected successively upon the same site and the same cellar walls. Prior to 1862 when the Reading and Columbia Railroad was built, Bird-in-Hand was the shipping station for the northern section of the county. Not unlike other sections it has seen business come and go a number of times.

For about a mile we pass through the borders of the Amish section with its quaint characteristic customs, dress and colors on buildings. At the Amish school house near Soudersburg one may see the children of these primitive people in their unique uniforms. "Half a mile to the north a group of Lombardy poplars mark and hide the old Steele mansion, where George Whitfield, the English evangelist was a guest one hundred and fifty years ago, and where dwelt the collector of the Port at Philadelphia,

under President Madison, Captain John Steele."

We now approach Soudersburg where Hattel Varman built the first house 1727 and Friends conducted meetings prior to 1732. We notice to our right a Methodist church of historic significance as marking one of the earliest Methodist settlements in the county, services being held here as early as 1791 and a house of worship erected in 1802 replaced by a new building in 1872. Passing a fine brick farm house on the hill near which

the Pequea, died 1716 and was buried in Carpenter's cemetery selected by herself and located near the center of her possessions a mile south of the village of Paradise. Her descendants are counted by thousands among whose illustrious names are those of Gen. J. F. Reynolds, Admiral William Reynolds and Admiral W. S. Schley. To the left yellow tenements come to view belonging to the "Park" seed and flower farm. A short distance beyond also on the left side is an imposing three story brick dwelling, the



HISTORIC HOUSES BY THE WAY

stands a giant balsam poplar brought as an ox "wattle" from Virginia in 1812 and the scion of numerous progeny in the neighborhood, we soon cross the Pequea on a fine stone arch bridge and enter Paradise township, organized 1843—a fine fertile undulating agricultural section. La Park, Paradise and Leaman Place are now before us, bordering the old turnpike for several miles.

The first settler in Paradise township was Mary Ferree, a French Huguenot who came to the county in 1709, a widow with six children. She acquired 2300 acres of land south of

summer home of Hon. C. I. Lendis, President Judge of the Courts of Lancaster county.

At the east end of Paradise is a beautiful house a part of "Oak Hill," the estate and home of Hon. J. Hay Brown, one of the historic mansions of the county, built 1817 by Dr. John S. Carpenter, owned subsequently by prominent families and at one time the seat of a select school for girls. Close by is a two-story brick building formerly Paradise Academy and later a soldiers' orphans' school. Across from Judge Brown's west gateways is a Presbyterian church erected 1840 an

offspring of the Leacock Preslyterian church situated a few miles north on the "old road" and a mile west of Intercourse in Leacock township. This congregation, regularly organized 1741, worshipped for a time in a log house erected 1739 which was replaced by the present building in 1759. The congregation was connected with the Pequea church for a time and served by its pastors among whom was the celebrated Rev. Dr. Smith of whom we will speak later.

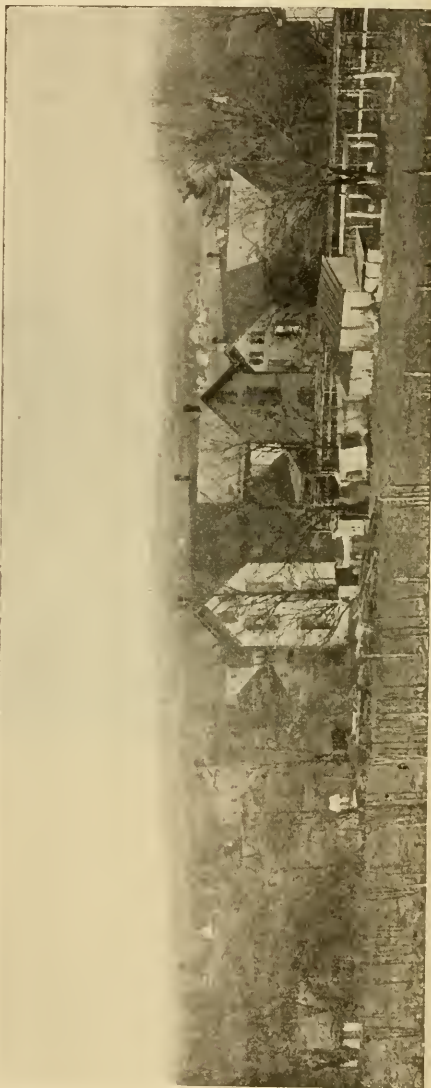
As we proceed we notice far to the southeast on the summit of the wooded Mine Ridge, "a pile of brick, which, 'grand, gloomy and peculiar' dominates the landscape. It capitalizes the summit of the "Great Divide" in Lancaster county, separating substantially the 'Upper' and 'Lower' ends—the limestone and the barren lands, the light and heavy timber, the German-Swiss Palatine sects and 'plain people' from the Scotch-Irish Presbyterian, Quaker and Baptist—it indicates an absolute differentiation in social, political and religious life, different ways of living and different ways of thinking."

"The lofty iron and brick chimney 'stack' on Mine Ridge, to be seen for so many miles around, is a relic. The lands immediately about it were devastated, long years ago, by roxious fumes from the smelting ores. Copper was mined here before the Revolution; and nickel, with profit, at a later period." The late proprietor Joseph Wharton reaped a fortune here.

In Leaman Place a railroad village, the junction of the unique Strasburg railroad is a spacious mansion, the Leaman homestead, from which four notable sons went forth. "Charles Leaman a Presbyterian Missionary in China; Henry and Rosh are eminent physicians in Philadelphia and William (deceased) was the most intellectual personage of his generation at the Lancaster Bar."

After crossing the stream beyond Leaman Place the country seat of Silas Eshleman is passed on the left

hand side. "To the right and south of the trolley line, along the base of the Mine Ridge, lie the famous "London lands," a large tract taken up nearly two centuries ago by a London company—whence London run and



GAP AND PEQUEA VALLEY

London Grove tavern of earlier days. On the picturesque "Wolf Rock" road, which leads across the hill, is the site of the grist mill, distillery and hemp mill built by Frederick Wise in 1760." "The imposing manor

house, which crowns the hill on the left, inside a wooded lawn is the house of Mr. N. Milton Woods, President of the First National Bank of Lancaster, and one of the many rich men of the county. This splendid house was built by Dr. Leaman—preacher, physician and professor at Lafayette College."

Just north of Rotary Station, at Williamstown, is a hill top from which, with a strong glass and vivid imagination, on a clear day, one can see 'the whole thing' from Compass to Swatara, having glimpses of Chester, Berks, Lebanon, Dauphin and York, and overlooking half of Lancaster county."

From Williamstown to Gap the trolley line leaves the turnpike giving us a better chance to study the fields with the varied crops. A short distance beyond the thriving young village of Kinzer we enter historic Salisbury township, embracing the upper end of the Pequea Valley enclosed by the Welsh mountains on the North and the Mine and Gap hills on the South meeting on the East.

"The fine farm which sweeps along the hillside for nearly half a mile is the ancestral country seat of Mr. P. Eckert Slaymaker, president of the People's National Bank and Trust Company and one of the most efficient projectors of the Lancaster and Eastern line."

Hon. W. U. Hensel's "Bleak House" to the right, noted for its many social gatherings and hospitable entertainments has among its curios three well preserved famous Revolutionary tavern signs — "Grapes," "Three Crowns" and the cocked "Hat." Half a mile farther on we pass a farm "house built about 1790, rendered notable by mantels of stucco and of Delft tiles, such as have not been made for one hundred and twenty years, and by a blue and white marble tiled pavement forming the basis of a pillared porch, 70x14 feet. These it is rumored, were originally shipped to President Washington, for Mount Vernon, by him declined and sold for freight in New York, bought and erected here" by Jasper Yates a justice of the Supreme Court of Pennsylvania. Hon. Amos Slaymaker,



ENTRANCE TO BELLEVUE PRESBYTERIAN CHURCH

a member of Congress built the stone mansion to the right of the trolley line as it returns to the turnpike, famous as the "Slaymaker stage tavern and also "White chimneys" now the "possession and home of Samuel R. Slaymaker, lock manufacturer and one of Lancaster's most successful business men." As we approach Gap we pass the Kennedy, Kauffman and Ellmaker farms, famous "Rising Sun" tavern, "Sunnyside," "Pleasant View" a popular summer boarding house, and historic Bellevue Presbyterian church.

Gap "has been a place of considerable importance ever since the first settlement of the Pequea and Conestoga Valleys. It was situated on the main thoroughfare, leading from the landing place at New Castle, Del., to the new settlements to the westward and one day's journey from the former place, and consequently it was the stopping place over night of the large parties of immigrants from the Emerald Isle and from the valleys of the Rhine. Here in the Gap are the traditional Penn Rock, Penn Spring, and the Shawnee garden and the bed of the old Indian reliquiae from which fifty-seven cart-loads of coal and ashes were hauled out in the year 1873. That Willian Penn visited the Gap in the year 1700 while on his journey to Conestoga, there cannot be any doubt."

Salisbury township, lying northeast of Gap, deriving its name from Salisbury, England, surveyed about 1700, settled 1710 having but a few resident landowners in 1720, organized 1729, was in its early history a stronghold of Scotch-Irish Presbyterians, Episcopalians and Quakers. As in other sections of the county the Germans have gradually spread over the township and acquired the farm land.

The Pequea Presbyterian church was organized about 1724. The first meeting house built about 10 years later was located in the present burying ground of the church about a mile north of White Horse village (Pequea

postoffice) on the old Philadelphia road. One of the most noted ministers of this church was Rev. Robert Smith, born in Ireland 1723, converted 1738 under the preaching of Whitfield, ordained and installed over



VIEW OF GAP, PA.

the Pequea and Leacock churches March 25, 1757, a relation only severed by his death in 1793. He conducted a Latin school in connection with his ministry of which Hon. W. U. Hensel said in an oration: here



WILLIAM PENN SPRING

"a great part of the clergy of this State received the elements of their education or perfected their theological studies.".....One of Smith's pupils, John McMillen, became the apostle of Presbyterianism in Western Pennsylvania, founded Jefferson College, and from a log cabin in Washington, sent more young men into the ministry than any other individual on the continent before the days of Theological Seminaries. From the loins of that same Robert Smith sprang a son, John Blair, who became President both of Hampden Sidney and Union Colleges, and that eldest son, Samuel, whose birth he reverently chronicled as "asked of God," lived to become Professor of Moral Philosophy, reorganized Princeton College when the incidents of the Revolutionary War has dispersed its students and faculty, married Witherspoon's daughter and succeeded him in the Presidency."

Leaving Gap "the road makes a steep climb to get over the ridge." The clock tower and the memorial over the Penn Spring are soon

reached and passed. "Down the Newport pike, where Stoltzfus's pick barn now refreshes the eye, was the 'Henderson tavern' of Colonial times, across the fields, to the southwest was the famous Bailey printery until 1815. Francis Bailey, who did the printing for the Continental Council, and whose presses turned out wagon loads of 'shinplaster' currency, published the **Freeman's Journal**.

We soon pass into Salisbury the first settled and earliest organized township in Lancaster county and paralleling the Pennsylvania Railroad in a few minutes reach 'Christiana, a town of nearly 1000 population, with the best 'sidewalks in the county.'" The land on which it stands was granted to twenty-one servants so-called, who, having served their masters to the end of their term of service, were, under the provincial laws, entitled to fifty acres of land each; hence it was known as the "Servants' Tract." At the time of the building of the Pennsylvania Railroad, in 1852, not a half dozen buildings stood on the present borough

site. The place was named Christiana for Christiana Noble, the wife of William Noble, by whom the place was founded."

"The name Christiana is associated with an ante-bellum event scarcely less known in political history than

was killed, his son badly wounded, the federal deputies-marshall dispersed and the fugitive escaped to Canada. Scores of negroes and a half dozen sympathetic Quakers were taken to Philadelphia to be tried for treason, the eyes of the country were



GAP CLOCK TOWER

John Brown's raid and the Harper's Ferry riot. In September, 1851, the first blood shed in the United States in resistance to the odious fugitive slave law was along the "long lane" leading from the State or Valley road to the Noble road about a mile west. Gorsuch, the Maryland slave owner,

for a time focused on the scene of the memorable 'Christiana Riot.' It determined the election of a governor, and the course of Pennsylvania politics for some years."

Christiana also marks the birthplace of one of America's most eminent professors, physicians, surgeons



THE OLD SADSBUARY FRIENDS MEETING HOUSE

and authors the late D. Hayes Agnew, M. D., LL. D., of Philadelphia, Pa.

Salisbury township was settled by Friends and Scotch-Irish, Presbyterians, the first land being located in 1691 by John Kennedy, probably the first to be located in Lancaster county. A log meeting house was built by the Friends about a mile north of Christiana in 1725 which was

replaced by the present stone structure in 1748. This house had originally galleries, was once on fire, once burnt down, served as a place of worship by the Amish for a time and is used now only on funeral occasions.

Here at the county's borders our trip must end. We might by way of Coatesville and West Chester continue our trolley trip to Philadelphia or traverse the lower end of the county by taking any one of a number of possibilities before us. "Southward, along the Octoraro on the border lands of Chester and Lancaster county, one can travel by murmuring brook, placid pool, dashing torrent and foaming waterfall, through wooded gorges, to the Maryland line, amid forest, meadow, dairy and farm scenery such as art has striven to equal in Fairmount and Central Parks and Nature has not surpassed along the Wissahickon or the Hudson."



THE OLD "RIOT HOUSE" — PETE WOODS AND SAM HOPKINS (WITH THE CORN CUTTER USED IN THE FIGHT) TWO OF THE COLORED PARTICIPANTS.

CHRISTIANA RIOT HOUSE

One of John Brown's Men

By Prof. John W. Wayland, Harrisonburg, Va.



IT WILL be fifty years on the 16th of October since the first act of the Harper's Ferry tragedy in which John Brown of Osawatomie and his associates were the leading actors. One of those associates was John Henry Kagi, a young man less than 25 years old, whose talents had already marked him out for leadership and eminence, but whose judgment as to ways and means of accomplishing the great ends of freedom was doubtless as much swayed by fanaticism as was that of Brown himself. Rifle bullets cut short the span of Kagi's life at the Ferry, and thus was he perhaps spared the fate that soon overtook his leader on the gallows at the near-by village of Charles Town.

Kagi was born at Bristolville, Trumbull County, Ohio, on the 15th of March, 1835. He had one sister, Barbara, older, and another, Mary, younger than himself. His father, Abraham Neff Kagey, was born in Shenandoah County, Virginia, in 1807; and his mother whose maiden name was Anna Fansler, was of Virginia ancestry, though a native of Ohio. Both the Kageys and the Fanslers appear to have belonged to the well-known nationality usually characterized as Pennsylvania-German. The Kageys were certainly of that stock. It has been shown by the historian of the family that the first of the name, in America, Hans Kägy, came from Switzerland to Pennsylvania in the year 1715. In 1768 Henry Kagey, the fourth son of Hans, went to the Valley of the Shenandoah, in Virginia; and from him Abraham Neff Kagey and his son, John Henry Kagi, were descended.

The name, as already indicated, is spelled variously. Brown's lieutenant usually wrote it "Kagi," though he

sometimes adhered to the form generally recognized and adopted by the Virginia Kageys. "Kagi" was perhaps the original form of the name; and it has been ascertained that the branches of the family still living in Canton Zurich write it so. The legend accounting for the origin of the name may not be out of place here, and is as follows:

"Many many years ago a Mr. Kaller fell in love with and married a Miss Gibler. Their union was blessed with a son. From some cause or other, after a time they disagreed, and finally separated, and the lady became so bitter toward her husband that she would not allow her child to bear his father's name. The matter was finally decided in the courts, and the decision was, that the child should bear a name composed of two letters from the father's name, Ka, and the two first letters from the mother's, Gi; so the name Kagi, as it is yet written in Switzerland, was started."

John Henry Kagi's mother died when he was three years old. Thus he grew up without the influence that might have shaped his career differently, and have guided him to greater length of days. His early education was such as the common schools of Trumbull County in that early day afforded. In a letter written December 7, 1848, by his sister Barbara, to a Virginia cousin, is found the statement: "John goes to school now and so does Mary. Pa wanted me to go this winter, but I cannot and do the work too. Perhaps I shall go next winter." A sentence or two near the end of the same letter is significant in view of "John's" later political and racial sympathies: "Write often, for postage is as cheap as it will be if Old Zac is President. May be postage will be high to support his niggers, or take them to Texas."

Barbara was just fifteen at this writing, and spoke with the directness and frankness characteristic of youth. Whether the thirteen-year-old John had at that time any well defined

opinions on such subjects as postal regulations and negro slavery may be a question; but evidently he was in a fruitful atmosphere, at least.

As a student John Kagi was precocious, possibly brilliant. He possessed a retentive memory and learned his lessons easily and quickly. He is described as quiet and studious, and of good moral character, and is credited with the respect of all his ac-

quaintances. In the school exhibitions he was usually—perhaps always—assigned the part deemed most exacting and difficult. Out of school he did a great deal of independent reading and study, some for the better, some for the worse. Among other accomplishments he acquired the ability to write shorthand with accuracy and rapidity. His skill as a penman was the wonder and admiration of all

his friends—at least those of the gentler sex. Possibly the effect upon some of the young men was different. In the summer of 1852 young Kagi, then just a few months over 17, accompanied his father to Virginia. They arrived at the home of the latter's brother, Jacob Kagey, near Mt. Jackson, on the 18th of June, 1852, as is shown by an entry in the diary kept by Jacob Kagey's daughter Anna.



ABRAHAM NEFF KAGEY

Shortly afterward, probably in the succeeding autumn, the young man's father, Abraham Neff Kagey, started to the California gold fields, where he spent the next three years working at his trade as blacksmith, sharpening picks for the miners.

The young man possibly remained in Virginia awhile after his father's departure on the long journey to the Golden Gate. He spent the time visit-

ing his relatives, Kageys, Neffs, and others, who were numerous in the counties of Shenandoah and Rockingham. But this first sojourn in Virginia could not have lasted over six months; for under date of January 5, 1853, the following entry appears in Anna Kagey's diary: "Father was at Mt. Jackson; I received a letter from J. H. Kagey." The latter had evidently returned to Ohio at this date; and during the next year and a half letters were exchanged between the two cousins, at intervals of about a month, as appears from the same diary. On September 9, 1853, was entered a record of the receipt of the young man's "likeness."

On October 30, 1853, Mr. Heman Bangs Hammon, writing from Bristolville to a correspondent in Virginia, made the following references to Kagi:

"The health of your cousins, Mary and John, is very good at the present time. John is spending his time in Bloomfield, Mary is visiting her relatives in Deacon Creek, the east part of Bristol. In general we are in fine spirits, especially the Democrats, after our **Glorious Victory**. You spoke of the friendship that existed between John and myself. It is all very true; but in **politics** we are **great enemies**. He is a Free-Soiler and I am what he terms a **Loco-Foco**. But enough on that subject. He (John) has often told me of the fine sports he enjoyed in Virginia, and I often wished that I had been with him there.—John wrote in his letter that he intended to go to California next spring, and that you would like to have him visit you before his departure. All I have to say is that he will go when **I do**, and you can imagine when that will be."

California at that day would doubtless have afforded a congenial atmosphere to young Kagi's adventurous spirit, but he did not go to that State, though he did accept the invitation to return to Virginia. In June of 1854 he was again at his uncle's home, three miles north of Mt. Jackson. On the 24th of August he and his uncle were in the neighboring village of Hawkinstown, in conference with the local school trustees. Hawkinstown is just two miles northeast of Mt. Jackson,

and both are on the Valley Turnpike leading from Winchester to Staunton, the same thoroughfare that is celebrated in connection with Sheridan's ride and many of Ashby's daring feats. On the 18th of the following month (September, 1854) Kagi left for Ohio. He must have gone home to act as escort to his younger sister, Mary, on her journey to Virginia; for on October 14 they both arrived at Jacob Kagey's.

The August conference with the trustees of the Hawkinstown school house must have resulted in an agreement; for sometime in the autumn, presumably soon after his return from the brief trip to Ohio, Kagi began teaching school in the village. The session continued until the 13th of the following March (1855). Before entering upon the duties of the school, he had evidently spiced his pleasures with occasional service as helper upon his relatives' farms.

The following extracts from a letter written February 15, 1909, by one of his lady cousins, who is still living in the Valley of Virginia, gives an intimate picture of his personal appearance and characteristics, at the period under review, together with a number of significant points as to his religion and politics.

"He was tall, perhaps over six feet; of fair complexion and rather pleasant of address. In those days his education was considered good for one so young—not 21. He was a decided vegetarian—abstained from all kinds of meats. He was also a strong Republican. We did not have many Republicans in Virginia then. He, like Lincoln, believed in freeing the slaves. Several times he told me the time was fast approaching when slavery would pass out of existence. For argument sake I tried to uphold it, possibly in some measure upon Scriptural ground. He was much better versed in the Scriptures than I was, so he beat me out.

"I remember your Uncle Abe Kagey and others were at my father's one Sunday, and Cousin John Henry said the colored race was as smart and good as the white, for Solomon was black. Your Uncle Abe asked him how he knew Solomon was black, and he remarked 'Why the Bible says so.'

"He was rather skeptical in matters of religion. I often tried to change his views, and among other things I made him a present of the biography of a young minister. Of course he read it though he remained unchanged. Sometime in the early thirties he and his father visited the then new territories of Nebraska and Kansas, for the purpose of purchasing a home. While there Cousin John wrote me that of the two he preferred Kansas, though either would do for an infidel. He was a talented young man, and could have been very useful. But I am convinced he did what he believed to be right when he came with John Brown to Harper's Ferry.

"I said he was tall. He did not look strong, since he was rather spare; but he was strong and active. He helped his Uncle Henry Kagey harvest in heavy wheat—followed a cradle, raking and binding the sheaves. Very few men could do it. Two binders were usually allowed to a cradle. He had his envious friends, who sometimes talked about him. When he was told of unpleasant remarks he would laugh as though he enjoyed them, and would never reply. He taught a school in Hawkinstown. A friend of mine who visited the school spoke of it in very complimentary terms."

Further particulars of Kagi's doings at Hawkinstown are given in the following paragraph, quoted from a letter written February 16, 1909, by one of his relatives who lives in the village:

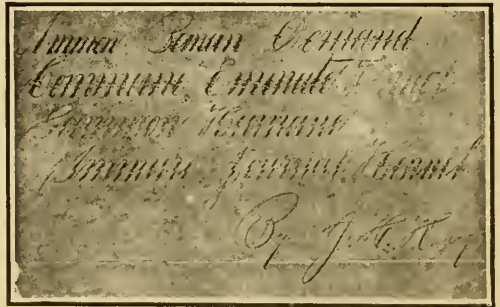
"He taught school in Hawkinstown one winter. At the same time he tried to put a bad spirit in the negroes around here toward their masters. If my father (Jacob Kagey) had not talked to some of the men who had slaves they would have arrested him; but through father's influence they let him go back to Ohio with a promise never to come back here again."

This enforced departure from Virginia was made on the 26th of March, 1855, thirteen days after the closing of the Hawkinstown school. Whether the school was closed prematurely on account of the strained conditions does not appear; but it is evident that between the time of the school-closing and his departure from the State Kagi was not in hiding. On the 22d of March he went with his uncle to a sale in the neighborhood, and on the next day he went to the home of another uncle who lived at a distance of about seven miles, near New Market.

He returned to Jacob Kagey's on the 25th—the day before the departure for the West.

It will be observed that during his two sojourns in Virginia, up to this departure, Kagi had spent altogether in the State nearly a year and a half; June to December, 1852; June to March, 1854-1855, barring the month in September-October, 1854. These protracted stays in the Shenandoah Valley must have enabled him to become fairly well informed as to the geographical, historical, political, economic, and social conditions obtaining there, and may have had a considerable influence in the selection of Harper's Ferry, four years later, as a strategic point for the carrying out of the plans he had aided Brown and his sons in maturing.

Shortly before leaving his uncle's home in March, 1855, Kagi, whose skill as a penman has already been mentioned, scratched off one day upon a scrap of blue-tinted paper,



HANDWRITING OF J. H. KAGI

about 7½ inches by 8 inches, a number of curiously wrought words, in different styles of script, and gave it as a souvenir to his cousin—the keeper of the diary—who had then been married about a year but was still living at her father's house. This specimen of pen-work, with the writer's signature attached, is reproduced in the reduced facsimile above. Curiously enough he here writes his name "Kagey," though at the same period he was probably accustomed to

write it "Kagi." He had a first-cousin living near New Market who had identically the same name—John Henry Kagey; and this fact, together with the fact that the Valley of Virginia Kageys almost without exception wrote—and still write—the name as it appears in this sentence, may afford some clue to the reasons why the subject of this sketch usually wrote his name otherwise.

It may not be out of place at this juncture to speak briefly of the attitude toward slavery that was generally maintained by Kagi's relatives in Virginia. It may be appropriate to go back a step further, to begin with, and speak of the attitude of the Valley of Virginia people as a whole toward the same great question.

The Shenandoah Valley of Virginia was settled, beginning about 1730, by people of three nationalities: German, Scotch-Irish, and English. In what are now the counties of Augusta and Rockbridge was the Scotch-Irish stronghold. A good many families of the same stock located in what is now Frederick County, about Winchester. The English got possession of the district now comprised in Clarke County, Virginia, and the southeastern part of Jefferson County, West Virginia,—the part of the lower Valley just west of the Blue Ridge, from the vicinity of Greenway to Harper's Ferry. The rest of the country was occupied mainly by the Germans. The heart of their settlement was in the present county of Shenandoah. Where the English and Scotch-Irish predominated, slavery was much in evidence; but among the Germans it was comparatively rare. Most of the German farmers, with their wives, sons, and daughters, did their own work. Sometimes they hired help. A few of them had slaves, but in these unusual cases the number of slaves owned by one master was in most instances limited to two or three. As a general thing the Germans of the Shenandoah Valley either were opposed to slavery upon principle or found it undesirable

for other reasons. It is probable that these statements would hold true of the majority of the Virginia relatives of John Henry Kagi. But it is also probable—almost quite certain—that none among them would have favored or adopted his final plans for abolition. On the other hand, many of them, the majority of the men and 17-year-old boys among them, fought in the armies of the Confederate States, a number of them holding commissions as officers. One of his cousins fell in the leaden storm at Second Bull Run, leading as colonel one of the regiments of the famous Stonewall Brigade. But it is also doubtless true that the majority of these men, like thousands of others in Virginia and the South, had reasons for fighting other than those upholding slavery. Had they regarded the question at issue merely, Shall we fight to maintain slavery? they would never have drawn a sword.

If the Virginia slave-owners in the spring of 1855 thought that Kagi had returned to Ohio, there to drop quietly out of sight and in time to forget about them and the race in bondage, they were mistaken. He may have tarried there briefly; but before leaving Virginia his eye was fixed upon a scene of action farther west. His cousin wrote in her diary, "J. H. Kagi left for Nebraska." The Pandora-box known as the Kansas-Nebraska Bill, had been cast among the multitude the year before, and the struggle between the free-State men and the slave-State men had well begun. Eli Thayer had launched his great scheme for emigrant aid; the Missouri "border ruffian" had put in his hand; "Kansas Bibles" were being distributed, and blood was being stirred and spilled. Kagi scented the fray from afar, and it lured him. Yet, he did not plunge at once into the struggle of the rougher elements. He doubtless was disposed to win by legality and justice rather than by force of arms.

He studied law at Nebraska City; finished his course, and was admitted to the bar. He was a fluent speaker, a ready and forceful debater. His companions called him "Greeley," because he was like Horace Greeley, or they fancied him so, in manner and style, as well as in his political sympathies.

In 1856 James H. Lane took a party of emigrants to Kansas by way of Nebraska. Kagi went with them, having probably joined the company at Nebraska City. At first he was engaged chiefly in reporting the news for some eastern papers, *The Tribune* and *National Era* among others; but very soon, though not suspending his duties as reporter, he entered the field of Mars, enrolling his name as a member of Co. B, Second Regiment of Kansas Volunteers. This force, commanded by Colonel Stevens, then known as Colonel Whipple, was opposed mainly to a force of pro-slavery rangers commanded by Colonel Titus, of Florida. They followed Titus, with occasional skirmishing, where, in September or October, 1856, they were arrested by the order of Governor Geary, who had sent out a force of United States troops to arrest all men found under arms.

After the surrender to the national troops, Kagi, and his comrades in arms were taken to Leecompton, where, by one of the odd coincidences of human life, they were placed under a guard commanded by the same Colonel Titus they had but lately been trying to capture. The prisoners were confined in a new, unfinished enclosure, where they were kept, in anything but agreeable condition, till about December; then they were taken to Tecumseh for trial. Kagi was charged with murder—of having killed one of Titus' men in a skirmish; but he proved satisfactorily that at the time of the skirmish in question he had not yet enlisted in the military service,—of his country, as he had stated it.

One day, during the marches in the "campaign against Titus," the rangers

of Co. B, tired, footsore, and thirsty, paused at a small town to rest. While there some of the company obtained a quantity of liquor and brought it into camp. It was duly distributed in equal portions. Each man took his share and drank it, except Kagi; Upon second thought he also took his, and bathed his feet with it, saying his stomach was in good condition, and did not need any alcoholic applications, but for his feet he could not say so much. One who shared the hardships and dangers of this period with him said of him:

"He was truly a model man in temperance and good morals. I never heard him swear an oath; nor saw him drink intoxicating liquors, chew or smoke tobacco. He was a brave, fearless man, a warm, true, and steadfast friend; he suffered many hardships in marching and fighting to make Kansas a free State. He was not afraid of death, and was a firm believer in the doctrines as taught by Thomas Paine, Voltaire, and other free thinkers."

While in prison Kagi managed by an ingenious contrivance to carry on his newspaper correspondence. He would borrow a plug of tobacco from a comrade who used the weed, hollow it out carefully with a knife or other similar instrument, insert his letters, and then cover the opening neatly with a tobacco leaf. When a friend from without would call to see him he would manage to exchange pieces of tobacco with him, and by this means have his communications dispatched with a fair degree of promptness. Thus he contrived to keep the public informed of many of the events going on around him.

Soon after his liberation from prison, which he effected by completely vindicating himself from the false charges upon which he had been detained, Kagi gained a wide notoriety from his encounter with a certain Judge Elmore. The store of a free-State man at Tecumseh, a village about four miles from Topeka, had been robbed. The owner of the store, being *persona non grata* to the party then in power, could obtain no redress

by the ordinary channels of justice. Finally, having failed otherwise to bring the thief to a reckoning, he applied to the "Topeka Boys" for assistance. The organization responded with a persuasive message. They said that if an investigation were longer delayed they would come and burn the town. With some promptness, upon the receipt of this message, a committee was appointed to investigate the robbery. The committee was made up of three men: first the man of well-known free-State sympathies; second, the person suspected of the robbery; third, Ex-Judge Elmore, a supposed conservative, as chairman. Full and explicit evidence was heard, upon which the free-State member of the committee decided that the stolen goods should be restored, while the accused party opposed this decision. The responsibility of breaking the tie therefore fell upon the third committee-man, Judge Elmore, who, like the scribes of old, tried to dodge both horns of the dilemma by declaring his inability to reach a decision. Kagi's press comment was rather caustic. He remarked that

"President Pierce need not have sought a pretext to dismiss Elmore on account of his judicial investments, as it was self-evident that a man who could not decide a case where the clearest evidence was given, whether a convicted robber should restore stolen goods or retain them, was hardly qualified for a seat on the Supreme Bench of a Territory."

Elmore became greatly incensed at these comments. Meeting Kagi in Tecumseh, on the court house steps, he said to him, "Are you the man who writes under the signature of K?" Being answered in the affirmative he immediately struck Kagi over the head with a heavy gold-headed cane, knocking him down. The latter, though half stunned and half blinded by the blow, drew his revolver and shot the judge in the groin. The latter also drew his revolver, and several shots were exchanged. A ball from Elmore's pistol struck Kagi near the heart, and although the force of its impact was mainly expended in pass-

ing through a memorandum book an inch thick, it still followed a rib for several inches, lodging in its side. His friends took him to Topeka, where he removed the bullet himself with his pen-knife.

Shortly before the assault Elmore had sent a note to Kagi requesting an interview, and the latter was on his way to meet the appointment when he was accosted in the manner described. It was reported that Elmore said afterward that had he known Kagi had so much pluck he would have invited him home to dinner.

At any rate, Kagi and the "Judge" met again. The latter was then a member of the legislature that assembled at Lecompton, while the former, in addition to being correspondent for several eastern papers was also associate editor of the **Topeka Tribune**. Being a rapid stenographer Kagi reported in full the proceedings of the lawmakers; moreover, he commented upon the same with much freedom. So thoroughly did he provoke the resentment of the body that a plot was laid for his arrest and, it is said, even his assassination. At an extra night session, possibly arranged with a purpose, Judge Elmore rose and moved that the person who was reporting their proceedings be arrested and summarily dealt with. But when search was made Kagi was not found. His landlady had learned of the plot and prevailed upon him not to attend the night session. Acting upon the woman's friendly advice he had gone to Topeka instead of to the halls of the Lecompton legislators.

Romance as well as tragedy claimed its telling hours in Kagi's brief career. The two are often found in close company, and in the case before us—doubtless the same has been true in many instances—the one was handmaid to the other. After the struggle in Kansas had in a measure subsided, Kagi returned to his old home in Ohio. Hardly a home it was to him then; for his elder sister some years before had married and gone to Ne-

braska; in October, 1856, his father, having returned from California three months before, moved to the same territory. Mary, the younger sister, had gone in 1857 to be housekeeper for her father. Therefore the old home at Bristolville had really ceased to exist when John Kagi returned, after his participation in the struggle for Kansas. He perhaps would not have returned at all had he not been carry-

fections by another, had accepted the proposals of another man and married him. Kagi was heart-broken. "Now," said he, "I care not what becomes of me." He returned to Kansas, and with John Brown engaged in running off slaves from Missouri into Iowa, and thence into Canada.

Having spent some time with others at Springdale, Iowa, in the study and practice of military tactics, he went



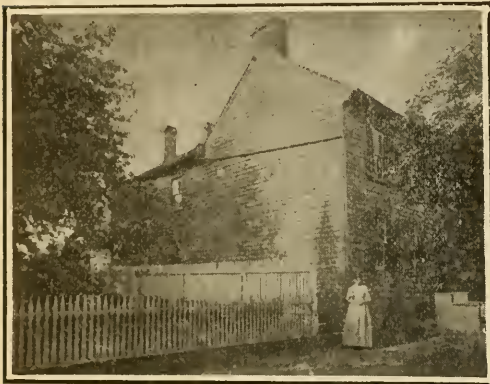
JOHN HENRY KAGI AND LADY FRIEND

ing about with him, through all the changing scenes, the image of a face, a face young like his own, but fairer, with a woman's beauty. His sweet-heart had not been forgotten, though by reason of his many changes of address and the unsettled condition of the times the correspondence kept up between them for a while had finally ceased. The young lady, concluding after a time that she had been forgotten, or had been displaced in his af-

in the spring of 1858 with Brown and others to Chatham, Canada, where was held a convention of the "Friends of Freedom." Kagi was elected secretary of the convention, and also Secretary of War of Brown's provisional government. He was by this time regarded as highly accomplished in military science.

In the following year, 1859, about June, Kagi and Brown, with possibly others of their band, came to Cham-

Chambersburg, Pennsylvania, and engaged board at the house of Mrs. Mary Rittner, on East King street, where they remained three months or more. Kagi gave his name at this time as "John Henri." The greater part of his time was spent in reading and writing. Occasionally he would go away from his boarding place, to return after an interval of a few days. Within the period of this sojourn in Pennsylvania, Frederick Douglass, who was then publishing his famous paper at Rochester, New York, came down to Chambersburg, evidently by appointment, and had a conference with Kagi and Brown in an old stone quarry near the creek at the south side of the town. This conference was held August 19, just about two months before the fatal raid at Harper's Ferry.



FORMER RESIDENCE OF MRS. MARY RITTNER
(Picture taken May 1890)

Another boarder of Mrs. Rittner's at this time was Franklin Keagy, Esq., already referred to, who has since published a voluminous history of the Kagi Family. This gentleman is still a resident of Chambersburg; and it is from him that a number of the incidents herein narrated, pertaining to the later periods of Kagi's life, have been obtained. Kagi and Keagy were distant relatives. They went in and out together, and ate at the same table; but since they had been strangers to each other before, their association at this time did not result in

more than a passing acquaintance. The one, hidden under the name of "John Henri," had his own very decided reasons for not claiming kinship or identity of name; and the other, not suspecting any disguise among his table-companions, was none the wiser until after the outbreak at Harper's Ferry.

I quote from Mr. Keagy the following paragraph:

"During the time of his stay at the home of Mrs. Rittner, Kagi won the good opinion of the family and boarders by his friendly manner and social disposition. He took a great interest in instructing and pleasing the young folks in the family by engaging with them in social games, etc. All of these young misses have grown to womanhood and now have families of their own, but to this day speak of the kind conduct of Kagi toward them and sincerely mourn his unhappy fate. He was a fluent talker and freely discussed the questions of the day with the boarders, always using good language that at times sparkled with humorous wit. To the writer of this sketch he appeared more like a divinity student than a warrior. He was of medium height and build, had large blue-gray eyes, and a somewhat round face, full of expression when engaged in an animated conversation, but somewhat careless in his dress."

The writer just quoted relates two interesting incidents of Kagi's Chambersburg sojourn. One day he went with one of Mrs. Rittner's little daughters to a photograph gallery. Whether hit upon by chance or chosen by design, the particular gallery visited was kept by a Mr. John Keagy, a distant relative of John Henry Kagi. After the sitting for the pictures the photographer, following his custom, proceeded to make a record of his customer's name and address. The latter, of course, gave his name as John Henri. The photographer, being an aged man and somewhat deaf, had to ask a second and a third time before he was certain that he understood correctly. "I could give him," Kagi remarked aside to the little girl, "a name he could readily understand and would always remember," referring to his own real name, which, omitting the middle term, was identical with that of the artist.

The other incident shows another phase of Kagi's character, and gives evidence of his skill as a marksman. A worthless dog owned by one of Mrs. Rittner's near neighbors annoyed the community by running over gardens and destroying them. Repeated requests that the dog be kept out of mischief had no effect upon the owner other than to give him a sort of increased estimate of his own importance. Day after day the dog continued to come into Mrs. Rittner's garden, there digging and tearing among the vegetables at his own free will. One day Kagi sat by an open window writing, where he could look upon the garden, and where he heard Mrs. Rittner's exclamation of annoyance as the dog leaped the fence and began his accustomed foray. In an instant the sharp report of a pistol was heard, and the dog dropped in his tracks, shot through the heart. The distance was at least fifty yards. In the evening some one threw the dead body across the fence into the owner's lot, where it was found the next day. The ruffian swore horribly, and declared he would shoot the person who killed his dog if he ever discovered who did it. Whether he ever learned the identity of the object of his wrath is not known; but it is well known that he never attempted to wreak vengeance upon the one who was really guilty. It is altogether probable that Kagi would have welcomed an opportunity to try his hand upon the dog's master, since the latter was a notorious slave-catcher.

About the first week in October Kagi, with Brown and others of their band left Chambersburg. As afterward ascertained, they went to the vicinity of Harper's Ferry, where they had for their headquarters the Kennedy farm. It is possible that, within the interval of two weeks just preceding the raid, extended tours of observation were made into the surrounding country. Certain farmers of the Shenandoah Valley, upon the disclosures following the raid, were of the

opinion that a keen-eyed, talkative stranger whom they had given food and lodging over night shortly before must have been John Brown. The writer's mother was well convinced that John Kagi had, at about the same time, stopped at her home, incognito, and somewhat disguised. She was the cousin to whom he had given the pen-wrought souvenir upon leaving Virginia in the spring of 1855. At the period to which we have now come, October, 1859, she was still living in Shenandoah County, Virginia, only a short distance from the home of her father, Jacob Kagey, and only about two miles west of Hawkinstown, where John Kagi taught school during the winter of 1854-1855. She was several times on the point of greeting the man at her door as her relative and associate of four and a half years before; but inasmuch as he gave no sign of acquaintance she received him only as a stranger and gave him the food for which he made request. Nevertheless, during all of the brief period he spent in her house she could not rid herself of the recurring impulse to demand an explanation. Had she known at the time what she learned soon afterward she doubtless would have challenged his disguise, or at least would have understood why he did not care to be recognized.

On the fateful night of October 16 Kagi, with part of the band that seized Harper's Ferry occupied and endeavored to hold the rifle works, which was situated about half a mile above the town, on the west bank of the Shenandoah River. The next day, driven out by a large force of Virginia militia, he was shot while trying to make his escape by swimming the river. His body was one of those that were buried on the south bank of the river, under the morning shadows of the towering Blue Ridge, whence, forty years later, the remains were taken for reinterment to North Elba, New York.

Thus and here might end this narrative, were it not for one of those strange coincidences that sometimes arrest attention and startle us by their odd fatality. Judge N. A. Gilbert, of Bristolville, Ohio,—the place of John Henry Kagi's birth and early life,—when a young man was for a short time a visitor at Harper's Ferry. The date was probably a year or two subsequent to the raid of Brown and his band. One day, in company with others, Gilbert was bathing in the Shenandoah, and while diving caught hold of something he at first supposed to be the root of a tree. It gave way, however, and upon being raised to the surface proved to be a gun. Holding it in one hand he swam to a nearby island, where a resident of the locality who chanced to be at hand immediately exclaimed, "That is John Kagi's gun, for here is where he was killed." The gun was kept as a valued relic, and was carried back to the Ohio town where the brilliant but ill-fated possessor had first beheld the light of day.

Letter written from the California gold-fields in 1853 by Abraham Kagey, father of John Henry Kagi.

Nevada [City], Cal., Oct. 27, 1853.

My Dear Niece,*

I embrace the first opportunity of a mail leaving California for New York to inform you that I received your kind and very affectionate letter by the last mail, and I assure you that I was glad to hear from you and the rest of them, and I will just state that I will take care of that lock of hair which you send to me in token of your regard for my welfare. . . . I had no letter from home in the last mail, but in the next to the last I had two from home and one from Barbara Ann.¹

Our business is dull now, and has been for some time, on account of the dry weather; for miners must have water to wash gold with; and from them we expect our money for our work. We have to furnish them with tools to work with.

I was informed in John's last letter that your uncle David had sold his share of the old homestead. He just stated that he had a letter from his Cousin Abe, and that they had sold for \$5000, and that was all the information that I had from there.

As a general thing it is healthy about Nevada [City], and but few deaths since I have been here; but we hear of a good many murders committed in California,

but by whom no one knows but the ones who do it. There is one man in the county jail now who was found guilty at the last court of murder, and very likely will be hung by the neck until he is dead, for killing a Chinaman some time in August last. The man is from the state of Indiana, and has a wife living there.

You wanted me to send you some pretty flower seed if I saw any in California. Now I saw a good many last spring, and some very nice ones too, but it is out of season now for them, and another thing is, I am in the shop almost the whole of the time. But if I should live till next spring and can get some I will endeavor to send you some, so that should I ever get to Shenandoah again I may see some California flowers growing there in your yard.

Now I will give you a short description of our village, that is, Kayatorville. It is a little village about half a mile from Nevada City, and the incorporation line runs through the center of it. There are about 12 or 15 houses; or you may call the half of them not log cabins, but clapboard cabins, sealed with paper or cloth, and some of them not that; and perhaps some of them have no floors in them. I have not been in them all.

In this village there are but three families with children; one with 3; one with 4; and the other with five; and the rest of us do as old bachelors and old maids do, and that is, keep bachelor's hall. We have one of the greatest cabins out of jail. Oh, if you were to see it you would laugh out loud before you would think. Now it is one of 'em. It is 12 by 16, or thereabout, and about 6 feet high—that is, to the roof. Two doors in it; and I know you could not guess in a week how many windows, so I will tell you. There is not one window or one window hole. Now you have it. We have one old table (and that is all black), four stools, and one of them has but three legs, two bunks to sleep on, and a few tin dishes. But I try to keep them clean, for on them we eat our potatoes and ham, and sometimes beans and cabbage.

Now I will give you the price of such things as we buy—that is, in the provision line. Ham 30 cents per pound; potatoes 7 cents per pound; butter 50 cents per pound; onions 12½ cents per pound; cabbage 50 cents per pound; honey 37½ cents per pound; dried apples 25 cents per pound; candles 62½ cents per pound; and milk 37½ cents per quart.

Well, I must bring my letter to an end, for it is almost full of such as it is. Remember my love to your father, mother, brothers and sister, and all inquiring friends. So good bye. Be a good girl, and I remain your affectionate uncle,

A. N. KAGEY.

NOTE.—The original of the above is in the possession of the writer of the article on "One of John Brown's Men."

* Anna M. Kagey. Mt. Jackson, Shenandoah county, Va.

1. Barbara Ann, his older daughter was at this time married to Allen May New, and was living near Nebraska City; "home" was Bristolville, Ohio.

An Hour with John Brown

By Dr. I. H. Betz, York, Pa.



ALL men are embodied in the great army of humanity until they accomplish some deed which is transmitted down the corridors of time when history makes their names immortal. Such were, Moses, David, Alexander, Caesar, Hannibal, Napoleon, Washington, Lincoln and Grant. Sometimes the lapse of time is required until the full import of an act gradually dawns upon a wondering world. There is nothing like success and we love to celebrate it as such.

But at times defeat is really victory in disguise. But for defeat ultimate success might have been impossible. Thus the blood of the martyrs has been the seed of the church which has passed into an unquestioned truism and is applicable in many other directions.

In the summer of 1859 a youth accompanied his father to Harrisburg, Pa. After the business of the day was transacted they proceeded to the old depot from which the trains proceeded to Philadelphia, Pittsburg, Baltimore and Chambersburg. Through some means or other trains of the Northern Central and Cumberland Valley roads were late—being nearly two hours behind time. The afternoon was well spent and the day was very warm.

Travel and passengers at the depot that day seemed to be comparatively small in number. Waiting on trains is always a tedious process and any method of whiling away the time is gladly welcomed. Having ascertained that the trains would be delayed no less than two hours they settled down to wait. While they had to solace themselves as best they could, their attention was directed to an elderly man who entered accompanied

by three younger men—in fact mere appearing youths.

A subject of common interest was at once opened by the two older men, which embraced the vexatious delays of travel.

For a time the younger men or youths all listened intently to the conversation of the elders which quickly assumed a wide latitude. The father and son had been engaged in droving from the Western Reserve in Ohio. The stranger then took occasion to give his name as Smith and introduced the three youths as his sons. He mentioned the fact that they lived in York State, as he termed it, and that they were on their way to Virginia to seek a less rigorous climate than that prevailing in the state from which they had come.

He said that owing to the earliness of frost it was impossible to mature a corn crop and after remaining there for a number of years till their patience became exhausted they resolved to go to a more favorable climate where it was to be hoped better success would reward them. During this conversation the father and son carefully scanned the man whose appearance became indelibly engraved upon their memories and often afterward recalled to their vision. He was a man tall, rugged and bronzed in appearance. He was imposing in figure, especially after removing his hat.

He was tall not less than 5 feet 10 or 11 inches high, with square shoulders. His eyes were deep gray, very penetrating and prominent. Those who have looked upon the fragile figure of Jesse James, Jr., at Kansas City, can well appreciate what such eyes mean. His hair shot backward from low down on his forehead. His nose was large and prominent. His lips were set and although hidden by his beard his chin was prominent. His

beard was long, white and flowing. He wore a moustache with side beard trimmed short, however. His step was firm though elastic and slow and his tread was measured. He appeared about sixty years of age although some might have placed him over though he was actually under that age. The appearance of the man was striking and characteristic. His conversation was on a serious plane and of a still more earnest cast. He would perhaps have weighed one hundred and sixty pounds.

He did not appear fleshy or adipose. He was of a build that would evidently endure much hardship. He was plain and unpretending in manner and conversation. He seemed alert and wide awake and was a good listener. His answers to questions were prompt, terse, expressive and vigorous. He was a man who impressed one as having considerable intelligence. His questions were to the point and evidently well considered.

The two men discussed droving in which they both had figured as well as in the buying and selling of wool. Both had been farmers. Smith said he was born in Connecticut, but his father in earlier days removed from there to northern Ohio, with whose people he was evidently well acquainted. The conversation took such an interesting reminiscent turn in swapping experiences that the youths listened intently to the unusual turn which the conversation had taken. It was only at rare intervals that the youths ventured into conversation.

The whole party were evidently Yankees, a people with which those Pennsylvanians who had lived on the Reserve were familiar. The youths when opportunity offered made and answered remarks relating to the surrounding country, its people, etc. But the elder men from droving, farming and the Reserve passed on to religion, politics, the present condition of the country, the doings of congress, the state and condition of Kansas and

kindred topics. Smith seemed to be calm, cool and collected in the conversation concerning those topics.

It never struck his listeners that here was a man who had made history and whose real name was a household word to them. They had read the Tribune from 1854 up to the time of this conversation and never for a moment dreamed that here was the man before them, and if apprised of the fact they would not have believed in its possibility. The time passed very rapidly and it was all too short until train time came and the passengers bid each other good bye. They wished the strangers success in their new field and in their undertaking. The strangers must have listened grimly to these cordial good wishes and doubtless accepted them with mental reservation as a result of misinterpretation.

The Northern Central railroad train moving away first the youth recalls that the strangers waved a parting adieu to their late found friends. That the father and these young sons should have enacted such a conspicuous role in the past would have seemed impossible could it have dawned upon the youth and his father. But read in the light of the past the matter can even hardly now be conceived as one of reality. The youth and his father returned home and very little was thought about the matter for some months when the whole country was convulsed by the famous outbreak at Harper's Ferry, which was attended with so many tragic side lights.

It was then when the country was flooded with pictures of the old man and his sons that the episode at Har risburg was recalled and interpreted.

In the light of subsequent events that hour's conversation with John Brown as Smith, later became known to the surprise of all who had met him and is now recalled as an event of the greatest interest.

The talk of the man was so trenchant and impressive as to be imprinted

upon recollection after fifty years have passed away. His expression, his manner, his gestures have all become engraved on the tablets of the memory. Even his voice and measured utterances can be recalled. And yet it can now be seen how guarded he was in his expressions and comment upon things with which he was best acquainted.

He was "wise as a serpent," and yet impressed one as gentle but firm,

and unprofitable and thus wound it unto death.

The undertaking was one of tremendous extent and possibility, but events never occur just as they may be expected to do. Sometimes they are flat failures and sacrifices. At other times what may be looked upon as an ignominious failure turns out to liberate and inaugurate events unforeseen and in the last analysis largely beneficial.



JOHN BROWN'S ASSOCIATES

austere yet kind. His companions must have had a different train of reflections when listening to his conversation and when they afterward boarded the Cumberland Valley train.

This was John Brown who after completing his work on the plains of Kansas had planned to do a still greater work in Virginia, "to beard the lion in his den," to paralyze the slaveholder by his boldness and to strike a death blow at the institution of slavery and to render it insecure

So it was in the case of Brown. He was a man of one idea—a man who hated, detested and abhorred slavery. For years he had nursed this idea and believed that he was an instrument in the hands of Providence to be used as a means to eradicate this blot from humanity. In fact, he later said, he believed he was worth more to be hung in this cause than to exist for any other purpose whatever.

All through those trying and dark days he never lost his equanimity

nor did he ever question the rightness of his purpose. He believed that the future would do justice to his memory and that posterity would set him right on the pages of history.

Those who did not know Brown nor realize the realities of slavery of course, took a different view of the purposes which animated him. To a man who views person as property without going "behind the returns" or its basis foundation of human rights and duties the course of Brown will appear dishonest. In this case the basis laid down by Proudhon "that property is robbery" when applied to the person will strictly apply.

Brown placed himself on this rock from which it was impossible to dislodge him. While possession may be "nine points in law" the enormity of the offense of robbery, theft and piracy could not for a moment be used in extenuation of slavery.

All arguments to the contrary were raised on sophistry and subterfuge. Brown's education was based largely on common sense as can be readily recalled from his conversation. Many looked upon him as a madman, but if he was such "there was method in his madness."

His acts at Harper's Ferry were certainly not based on proper judgment, as he himself frankly admitted later. But while that was the case his intentions in their last analysis were better than their execution. When Brown went up the Cumberland Valley, he and companions stopped at Chambersburg for some time. Here he became a well known figure in his frequent calls to the postoffice for sending and receiving mail. He and his companions and later a number of his followers at times boarded at the house of a Mrs. Ritner, who was the widow of the son of ex-Governor Joseph Ritner. This house is still standing.

Next they moved still farther onward and we hear of them being at a tavern at Sandy Hook, Maryland, three miles below Harper's Ferry.

This is a very dingy primitive place on the Potomac, on the Baltimore and Ohio railroad. In this locality they encountered a very rough class of people and they speedily took to the hills, and in the end rented what was known as the Kennedy farm, containing a lot of old buildings, which are still standing, about four miles up the canal road on the Maryland side of Harper's Ferry. Brown speedily procured a horse and covered wagon as well in which he made trips back and forth to Chambersburg—the railroad only extending thus far.

By such means he transported the supplies from Chambersburg as well as the arms and other materials. He here purposed digging for minerals, and listed his freight as tools for that purpose.

On these trips to and forth, from the Kennedy farm to Chambersburg, Brown frequently stopped along the way and struck up many acquaintances. A Mr. Harne, a shoemaker, informs us that a man by the name of Smith came in to have a pair of shoes half soled. He wished a particular part of the side of sole leather used.

The shoemaker protested saying that such a proceeding would mar the side and would be a positive loss to him. But Smith (Brown) told him to go ahead and follow his directions, and charge his price. These shoes were found upon Brown when he was imprisoned at Charleston. He had used them during the fight at Harper's Ferry.

Before the outbreak at Harper's Ferry Frederick Douglass came on to see Brown at Chambersburg. They had several conferences on the outskirts of the town in a limestone quarry, which had then been disused and which is now filled up.

Douglass wisely declined to form part of the expedition and parted from Brown. When the outbreak failed five of Brown's men who were left on the Maryland side, commenced their flight north and later verged to northwest. They passed

through Chambersburg at night and hid in a thicket near the town for several days. This ticket has also been removed. Captain Cook left the party near Mt. Alto, where he fell into the hands of Fitzhugh, Daniel Logan and the Brumbaughs.

The others proceeded in a body and near Cootland, a town on the C. V. R. R. they left Francis J. Merriam, who stopped the early morning train and went on through to Philadelphia to the Merchants hotel, at Fourth street, above Market where he was taken in charge by the colored secretary, William Still and later safely sent to Canada. Merriam came of a wealthy family and furnished some money to the cause. However he was of a delicate constitution and utterly unfitted for such a foray.

Owen Brown, a son of the "Liberator," led the remainder of the party to northern Pennsylvania. The sufferings endured by the party were great as night traveling was necessary and during the day they remained concealed.

Owen died in southern California, where so many of the people went who were identified with this foray. Here Major H. N. Rust who made the pikes also lived.

He took pride in showing the writer his thirty-foot rose bushes in this land of flowers. Here John Brown's son Jason who visited York some years ago also lived. His sister Ruth, who died several years ago was married to Henry Thompson who took part in the battle of Black Jack in Kansas.

In Oregon the writer met another son of John Brown, Salmon, who was one of the two sons who have been named after the "Pottawattamie Slayers." He presented the writer with an autograph card containing five generations of the Brown family. Ann Brown who was one of the two women who for a time kept house at the Kennedy farm also lives in California.

Of the three youths met in Harrisburg one was Watson Brown, and his brother Oliver. The third was Jeremiah Anderson, who was pinned by a bayonet thrust from a marine in the old engine house at Harper's Ferry. He lived for some time and was approached by a Virginian who squirted a mouthful of tobacco juice in the dying man's mouth. Returning after a time and finding him still alive he profanely remarked "It takes you a — time to die."

It was another of the three youths met at Harrisburg. Watson Brown, was crammed into a barrel and sent to the medical college at Winchester and dissected by the students, the skeleton mounted and during the war captured by our soldiers. The skeleton fell into the hands of the medical army doctor and was for years in his possession in Indiana. It was identified and given to the family and interred at Mont-Elba, N. Y., where twelve of the twenty-two men are buried.

Captain Cook has a marker at the spot where he was captured at Mt. Alto. He was taken to Chambersburg jail and but for a train of fatalities would have escaped from jail by connivance. He was taken to Charlestown. He was a brother-in-law of Governor Willard of Indiana who brought Daniel W. Voorhees, "the Tall Sycamore of the Wabash," to defend him. Voorhees' plea was eloquent and brought him a national reputation, but was unsuccessful. The following Fourth of July he was invited to deliver the literary address before the Literary societies of the University of Virginia.

Osborne Perry Anderson escaped with Hazlett from the Virginia side. He made his way to York and was hidden by Goodridge in the third story of his building in Centre square.

Several weeks later he was hidden in one of his cars and sent to Philadelphia and put in care of William Still and was sent safely to Canada.

Hazlett got as far as Carlisle and was captured there. He was overtaken there by some Chambersburg kidnapers who trafficked in flesh and blood. After a most determined defense by his counsel A. B. Sharpe, Messrs. Miller and Shearer he was remanded back to Virginia and tried there and executed.

Cook made some sort of a confession through the strong pressure of his friends and counsel. James Redpath the first biographer of Brown spoke in very severe terms of Cook. However the later biographers have accepted this confession at its true worth. Richard H. Minton one of the Kansas correspondents, informed the writer that he had reached Chambersburg and had gone on towards Harper's Ferry, when he heard of the attack and returned and came back

as far as York. He then went on to Cincinnati and returned to Carlisle incognito in time to see Hazlett taken from Carlisle to Virginia helpless to interfere.

The mansions of Dr. Ratherford at Harrisburg, still standing, is the place where Higginson, Hinton, etc., met to concoct plans to rescue Brown and his men from the jail at Charlestown. The noted Captain James Montgomery and a number of men came on and stopped at the old Drovers hotel near the river, a building no longer standing. These are a few of the reminiscences that came very near to us during that stormy time. The hour and John Brown were both propitious and momentous in initiating a train of events that have become historic.

History of the Blauch Family

By D. D. Blauch, Johnstown, Pa.



HE name is now spelled in various ways; Blauch, Blouch, Blough, Plough and Blouke.

November 3rd, 1750, the ship "Brotherhood" arrived at Philadelphia, with a passenger list of three hundred. Only 118 of these names are on record as the names of heads of families and boys over fifteen were the only ones recorded. Among the names we find the familiar ones—Schrock, Schaffer, Lehman, Kauffman, Funck, Fisher, Meyer and Blauch.

Only two Blauchs, Christian and Hans (John) appear. However, it is known that at least five boys came along, but to which of the Blauch brothers they belonged is not known.

Christian located in Lebanon township, Lancaster county, buying 171½ acres of land from Thomas and Richard Penn. The patent for the tract of land was dated Nov. 7th, 1761, and is

on record in Patent Book, A. A. 3, Page 12, in Harrisburg.

In the Pennsylvania Archives, Christian is assessed with 160 acres



D. D. BLAUCH

in 1771-1772, and with 171 acres in 1782.

As far as can be learned, John (Hans) Blauch located in what is

now Franklin county.

Christian, one of the five boys who came over with the elder two, was born in the Canton of Berne, in 1743. He married Magdalena Bender, and had six sons and two daughters. In 1767 he moved with his family, from Lancaster county, to Berlin, Somerset county.

Jacob, the oldest son of Christian of Berlin, was born in 1765. He had ten children, and Jacob, his seventh son, became an elder in the German Baptist Brethren church, being fol-

lowed in the ministry by his own sons and grandsons. One of these sons became a Bishop of the Mennonite church, and another son, Tobias, became a prominent minister in the German Baptist Brethren church. Rev. L. D. Spaugy, of Ohio, a minister of the Methodist Episcopal church is a grandson of Tobias.

Henry and Peter, twin sons of Christian, were born in 1771. They both married and had large families. Captain Henry Blough, of Cumberland, Md., is a descendant of Henry. One of Peter's sons, John, moved to



FIRST OFFICERS OF THE BLAUCH-BLOUGH-PLOUGH REUNION ASSOCIATION

Standing—T. K. Saylor, C. M. Blough, P. A. Blough, Herman Blough
Sitting—C. E. Blough, D. D. Blauch, Rufus S. Blauch

lowed in the ministry by his own sons and grandsons.

Christian, the second son of Christian, better known as "Little Christ," was born in 1767. He married Anna Berkev, and had seven children. A number of his descendants became ministers, among them being the venerable Jonathan Blough, of Hooversville, Pa., now 84 years of age, who is the oldest living descendant of this branch.

John, the third son of Christian, was born in 1769. He married Bar-

bara Miller and had ten children. One of these sons became a Bishop of the Mennonite church, and another son, Tobias, became a prominent minister in the German Baptist Brethren church. Rev. L. D. Spaugy, of Ohio, a minister of the Methodist Episcopal church is a grandson of Tobias.

Henry and Peter, twin sons of Christian, were born in 1771. They both married and had large families. Captain Henry Blough, of Cumberland, Md., is a descendant of Henry. One of Peter's sons, John, moved to

Canada about 77 years ago, and raised a large family. Carrett, who died a short time ago in his 84th year was a son of his. Two daughters, Anna and Martha, were born to Christian in 1773 and 1775. The youngest son, David, was born in 1777, the year Christian died. This son married, settled in Ohio and was the father of twelve children. He took with him his father's Bible, published in 1536 in Switzerland, which con-

tained valuable records. It is now owned by one of his descendants.

This line of Blauchs descended from Christian of Berlin, and known as the Berlin Branch, is scattered all over the United States, and are farmers, professional and business men, who mostly spell the name Blough.

J. J. Blough, of Berlin, lives on a part of the original tract on which his ancestor, Christian, located in 1767.

Jacob Blanch, was born in the canton of Berne, Switzerland. The date of his birth is not known, but it is generally supposed he was younger than Christian of Berlin, his brother.

He married a Miss Kauffman and lived in Lebanon Township, Lancaster county, until after the birth of his younger son, David. In 1790, he moved his family to Somerset county, and located at the junction of the Quemahoning and Stonycreek. To distinguish his children from the Berlin Blauchs, they are called the Quemahoning branch. The old home Jacob built remained standing over 100 years.

Jacob had nine children. Jacob, the oldest, became a minister in the Mennonite church, the first one in Paint township, Somerset county. Later, he was ordained Bishop, being the first one in the Johnstown district. He had a family of ten children and a number of these, as well as his grandsons and great-grandsons, became ministers. He died in 1849, aged 75 years. Tradition says he was a man of fine physique and a powerful preacher. At his death, Samuel, a grandson of Jacob and a nephew of the former Samuel, became bishop. At his death, Jonas, another grandson of Jacob, became bishop. Thus the office of Bishop was held by Blauchs continuously for over 100 years.

Christian, called "Big Christ" to distinguish him from "Little Christ" of Berlin, was the second son of Jacob of Quemahoning. He married Sarah Cable, who bore him ten children. The majority of his descendants are

living in the western States. Dr. Milton B. Blouke, of Chicago, being a well known member of this family.

John, the third son of Jacob, married and had one daughter.

Henry, better known as "Lame Henry", the 4th son of Jacob, married Elizabeth Miller. He had two daughters, one of whom married Mr. Eash and the other Jonas Weaver. He died at Holsopple in his 95th year.

Mary, the oldest daughter of Jacob, married Henry Harshberger, and had three daughters.

Veronica, another daughter, married Jacob Barkey, and was the mother of twelve children. She and her husband moved to Canada in 1806, and in 1906 her descendants numbered 871, among whom is the aged Rev. Daniel Hoover, of Ontario, Canada.

Elizabeth, third daughter of Jacob, married John Seilor (Saylor). She was the mother of three sons and one daughter.

Anna, the fourth daughter, married Samuel Keim. She was the mother of five sons and three daughters.

David, the youngest son of Jacob, was born in Lancaster county, in 1789. He married four times and had 16 children, D. D. Blanch, of Johnstown, being the youngest, and the owner of his father's Bible, published in Somerset county in 1813. He was a splendid horseman and a beautiful singer, usually leading the singing for the bishop, his brother. He has many descendants.

Abraham, Henry and John Blanch were born in Switzerland and came with their parents to America. Little is known of Abraham and Henry. Abraham and John served in the American Revolution, being privates in Capt. Michael Holderbaum's Company, 2nd Battalion, Lancaster county, in 1781.

Tradition says Abraham was captured by the Hessians and starved to death. This may not be authentic, as his name appears in the archives later on.

John married twice, his first wife being a Miss Smith, who bore him two children, John and Jacob. The second wife was a Miss Long who bore him 11 children—John, who moved to Ohio; Polly, who married Mr. Leshner; Mary, intermarried with Jacob Rupp; Simon, who located in Bethel township, Lebanon county, and was Commissioner; Henry, located at the Union Water Works in

In Franklin county, near Rocky Spring church, there is a branch of the family, who spell the name Plough. From an old sale bill, dated 1836, we find that one Peter Plough was administrator for the estate of Christian Plough. Among Christian's descendants are Wm. H. Plough, a druggist in Pittsburg, and Attorney H. Plough, of Patterson, N. J.

It has been a very difficult matter



OLD FOLKS OF BLAUCH—BLOUGH—PLOUGH REUNION ASSOCIATION, 1909

Sitting—Christian Blough, 88; Mrs. Hannah Berkebile, 84; Mrs. Barbara Ream, 75; Mrs. D. J. Miller, 75; Rev. J. W. Blough, 84. Standing—D. J. Miller, 70; Aaron Blough, 79; Emanuel Blough, 75; Samuel Cable, 75; J. H. Kauffman, 72; Noah Kauffman, 74; Mrs. Samuel Cable, 75; A. W. Blauch, 70; J. B. Kauffman, 71; J. J. Blauch, 72; H. D. Blaugh, 75; Jerry Weaver, 71. Average age 82.19

Lebanon county; David, who located at Blue Ball, Penn.; Joseph, located at Pottsville, Penn.; Benjamin and George, located in New York; Michael and Christian, moved to Michigan; and Samuel, located at the Union Water Works, Lebanon Co., and married (1) Rebecca Miller and (2) Rosa Long, who bore him ten children, two of whom died young.

One of Samuel's sons, David, located at Steelton, and became a great worker and exhorter in St. Johns Evangelical church.

to find the records of this family, as the name is spelled so many ways. This also makes it difficult to trace the name back to Europe?

Several families named BLAUCH have come from Europe in recent years, but they are Jewish, and have some famous records of Jewish Rabbis in their line.

Whether there is any connection between the two lines has not been found out, but the close resemblance the Blauchs have to each other and the fact that many of the ministers in

the family have been taken for Rabbis seem to indicate a remote relationship.

In Switzerland many named BLAÛ are found, which an educated Swiss says is identical with Blauch, the "CH" being merely a German accent.

One of the Bloughs in Somerset county has in his possession a copy of Menno-Simons Confession of Faith, published in 1575, on the fly leaf of which are a number of records. In my search for a copy of a book my father owned, containing some very old records, and lost at the sale after his death, I came across this old book. It was kindly loaned to me to have the records translated. I herewith give a copy of these records, with the translation, as they may be of interest to the descendants.

The Seilors or Saylor, as they are now best known, were closely connected with the Blauchs, as we find that Jacob Blauch, the first Bishop, was married to Catharine Seilor, and a sister of the Bishop, Elizabeth Blauch married John Seilor. These old relics of the Seilors thus became the properties of the Blauchs.

The original Bible owned by Joseph Seilor has been handed down from generation to generation. In a will probated in Somerset county in 1796, Jacob Saylor, a Mennonite preacher, made special mention of some books, as follows: "John Saylor shall have my Bible and Menno-Simon book and Christian Knegi shall have the Philip Diedrick book and hymn book, which he already hath, and my daughter Catharine shall have my daily Testament and book called the "Golden Apple."

This Bible finally came into the possession of Bishop Samuel Blough, the second, who wrote a small history of it: Jacob Saylor received the Bible from his father-in-law Stalder as a

present and brought it, with him from Switzerland, he gave it to his son John Saylor, and John Saylor gave it to his daughter Catharine Saylor who married Jacob Blauch the Bishop of the Mennonite church. Jacob Blauch, gave it to his son John Blauch and John Blough on the 21 of June, 1881 gave it to his son Samuel Blough the third bishop in line, and at his death it became the property of his son J. H. Blough, who is the present owner of it. This Bible was printed by Christoffal Froschower in Zurich, and finished on the 16th day of March in 1536, and is so far as known the oldest Bible in America.

At the present time, it is held by his oldest son, who is the father of 14 children, nine of whom are sons, so there is no immediate prospect of the church becoming its possessor.

This Bible was published in German, in 1536.

The earlier settlers of the wilds of Somerset county had to endure great hardships, as at that time that section was a howling wilderness. Very interesting anecdotes along this line could be given.

At one time there were miles of farms joining each other, in Somerset county, all belonging to the Blauch's. Arbutus Park near Johnstown, where the first Annual Reunion of the Blauch - Bloughs was held in 1908, and again on August 24th, 1909, is a part of a tract of land that John Blauch, a son of the founder of the Berlin branch gave to his daughter, Christiana, who married John Blough, better known as "Strong John", a descendant of the Quemanhoning branch. This tract was the property of the Bloughs for over ninety years, and is a fitting place for the annual reunions. Between 1,200 and 1,500 people have attended these reunions each year.

Saylor Bible Record Referred to on Preceding Page

Dies Buch gahort Jacob Seilor mir zu und habe es geerbt von meinem Vater Joseph den 12. January 1740. Melspach.

Dies Buch gehort mir Jacob Seilor zu war es nit mein, so schrieb ich mein Namen nit drein.

Gott gebe mir die Gnad Dass ich drin lernen Und halten. was drin stat. Jacob Seilor bin ich genannt. mein Gluck und segen steht in Gottes hand.

Mein erster son Ulrich Seilor is geboren zu Willsteig. den 16. Winter Monet, das Zeichen ist im Widder von Neumond. Anno 1706. gestorben in Juni 1707.

Mein Sohn Daniel Seilor ist geboren zu Sembach. den 15? Juni das zeichen ist im Skorbion im Vollmond Anno 1708.

Mein Tochter Hedwig Seilor ist geboren zu Obermelingen im Januar. das Zeichen ist im Skorbion im Vollmond Anno 1712.

Mein sohn Jacob Seilor ist geboren zu Obermelingen den 30 Januar, das Zeichen ist im lowen in neumond anno 1715.

Meine Tochter Gertrud ist geboren zu Ischbach im Martz 1718 und ist gestorben Januar 1719.

Meine Tochter Gertrud it geboren zu Ishbach den 1. Juni, das Zeichen ist die Jungfrau in Vollmund anno. 1720.

(This may seem an error but cases are known where a name was given to a child and if it died the next being the same sex was given the same name. In Somerset County a family by name of Grady had a son whom they named John; he sickened and was thought to be dying, when another son was christened who was also named John. The first John got well and thus two brothers grew up named John Grady).

Mein sohn Johannes ist geboren zu Ishbach den 22, Juli 1731 das Zeichen ist im Fisch im Neumond und ist gestorben den 26, Juni 1725.

Den 19, Mart 1739 habe ich Jakob Seilor mit der Magdalene Hald Hochzeit gehalten.

Den 26 Mai 1740 ist mir durch Gottes Gnade ein sohn geboren worden im Zeichen der Zwillingen im Newmond 1740.

This Book belongs to me, Jacob Seilor, and I inherited it from my Father Joseph. January 12th 1740. Melspach.

This Book belongs to me Jacob Seilor; were it not mine I would not write my name therein.

God gives me the grace That I may learn And retain, what therein is, Jacob Seilor is my name my happiness and my blessing rest in God's hand.

My first son Ulrich Seilor is born at Willsteig. the 16th Winter month in the sign of the Aries of the new moon. Anno 1707: died June 1707.

My son Daniel Seilor is born at Sembach the 15th of June, in the sign of the Scorpion in the full moon Anno 1708.

My daughter Hedwig is born at Obermelingen in January, in the sign of the Scorpio in the full moon anno 1712.

My son Jacob Seilor is born at Obermelingen the 30th. of January, in the sign of Leo in the new moon Anno 1715.

My daughter Gertrude is born at Ischbach in March 1718 and died January 1719.

My daughter Gertrud is born at Ishbach the 1st of June, the sign is the Virgo in the full moon anno, 1720.

My son Johannes is born at Ishbach the 22nd of July 1723, the sign of the Pisces in the new moon. and dated June 26th 1725.

The 19th of March 1739 I Jacob Seilor held wedding with Magdalene Hald.

The 26th of May is born to me by God's grace a son in the sign of the Gemini in the new moon 1740.

Berlin and Brothersvalley

By W. H. Welfley, Somerset, Pa.



THAT part of Somerset county lying between the summits of the Allegheny and Negro Mountains and the southern part of the ridge in which the latter ends in the north was in the earliest days of its settlement known as Brueders. Thal (Brothersvalley) a name given it by the Amish, Mennonites and Tunkers, who were mostly its pioneer settlers and all of whom were either Germans or of German parentage. By this name the region was generally known by their co-religionists in the east. However to some of these it was also known as a part of the Stony Creek Glades which also included about all of the present township of Stony Creek. Even the Somerset settlement in its earliest days was known as a part of the Stony Creek Glades. But the distinctive Brueders Thal is that described in the beginning of this article and its name is still preserved in that of the present township of Brothersvalley.

When Bedford county was created in 1771 all of its territory between the Allegheny mountains and the Laurel Hill was created into a single township that extended from the line of the province on the south to within two or three miles of Ebensburg, the county seat of Cambria county on the north and upon it was bestowed the name of Brueder's Tahl, under its English form of Brothersvalley. Verily it was a principality within itself. But as new townships were created out of its ample area, it was in time reduced to its present area. So far as is known at the present day most if not all of these early Amish, Mennonite and Tunker pioneers settled between Pine Hill on the north and the Maryland line in the south. Among them were the Wagerlines

(Wegleys), Saylor's, Fahrneys (Forney), Keageys, Livergoods, Olingers, Bueckleys and Burgers, all except the last still well known names in Somerset county. It is not known who of these was the first to venture making his home here in this then wilderness. Neither is the time known to a certainty but it must antedate the year 1768.

The lands west of the Allegheny mountains were not then open for legal settlement. In the spring of 1768 Rev. Capt. John Steele was at the head of a commission sent into the Redstone settlement beyond the Laurel Hill to warn the trespassing settlers to vacate their lands. In his report he also makes mention of settlers as "living nigh unto the Little Crossings" an early local name of the stream now known as the Castleman's River. While the Rev. Steele makes mention of no names his report must be accepted as authentic evidence that some of these early settlers were living in Brueders Thal at that time for there is no other locality to which this report can be made to apply.

While this region must have received its name from the Amish and Tunkers it by no means follows that all the early settlers were of these faiths. That part of Brueders Thal in the more immediate vicinity of Berlin was also settled by Germans and by those who were of German parentage. In fact it was more distinctively a German settlement than was that part further to the south where there are known to have been at least a few English speaking settlers while here among the names of the early pioneers that have come down to us we fail to find a single one that is not a German name.

These were mostly members of the Lutheran and Reformed churches, and some of them were here at almost as

early a day as were any of those of the denominations first named. Among the names which can be connected with this particular settlement are those of Walter Heil (Hoyle), Jacob Fisher, John Sweitzer, Valentine Sont, John Glässner, Philip Wagerline, Frederick Ambrose, Bastian Shaullis, Peter and Jacob Wingard, Ludwick Greenawalt, Adam Palm and Francis Hay. These names all appear in the first assessment for Brothersvalley township for 1772 or possibly 1773, for there is some uncertainty as to this. All of them had more or less cleared land, showing that most of them had been here for several years. Christian Ankeny, George Countryman, Frederick Walker, Frederick Altfather, sr., John Eidenege, Jacob Peter and Henry Glessner all came a year or two later, as did Peter Kober, Nicholas Foust, John Foust, and John Coleman, names that are still well known in the community.

There were but few German emigrants who did not bring with them from the Fatherland a trade or occupation of some sort. But these men had not made their way into the wilderness to ply trades. They had come to acquire lands and become tillers of the soil, in which pursuit nearly all of their time would be occupied—though there can be no doubt but that so far as they could do so they would at times try to help out their neighbors in things pertaining to their particular trades.

Necessarily it was not long until there was need for a class of settlers who would devote their entire time to their respective trades or occupations. This is a class of labor that usually concentrates itself for convenience. A blacksmith shop, a shoemaker's shop, a store and a tavern have formed the nucleus for almost every town and village in the county.

In time the needs of the community required the laying out of a town. Part of a farm near what is now Pine Hill and about three miles from the

present town of Berlin and which is now owned by Elias Cober was selected as a town site. Near this spot had already been built a house that was used for school purposes and public worship. This was certainly the first house in Brothersvalley Township to be built for this especial use. A day was fixed on which the lots were to be staked off and sold. This was in 1778 and antedates the town of Berlin by about a half dozen years. Naturally the beginning of a new town was an interesting event to the entire settlement and on the appointed day almost every one therein was drawn to this proposed town site, among them a party of young men on horseback. Coming to a smooth piece of road in a spirit of banter it was proposed to ride a race, the winner to have the first choice of lots in the new town. In running the race the horse of Jacob Walker while at full speed suddenly swerved to one side, throwing his rider against a tree, killing him instantly. While still a comparatively young man, Walker left a wife and family and was the ancestor of a numerous and well-known family. This untoward accident put a stop to any further proceedings for that day. It cast such a damper over the spirits of the promoters of the new town that the project was abandoned entirely. All things considered this proposed town site was a fairly good one and had this accident not happened it is just possible that we would never have had the town of Berlin.

Brothersvalley Township as it now exists is a fine agricultural district and is rich in mineral resources. The town of Berlin from its earliest day has always been its business centre. It also enjoys the distinction of being the oldest town in Somerset county.

It appears to have been founded in 1784, having its beginning in this way. It was laid out on a tract of land surveyed for Jacob Keffer in trust on a warrant dated July 27, 1784, and on

which warrant and survey the Supreme Executive Council of Pennsylvania on April 4, 1786, granted a patent to Jacob Keffer and his heirs in trust for the use of the Lutheran and Calvinistic (Reformed Congregations of Brothersvalley Township) * * * * and for the use of the schools of said societies a certain tract of land called Pious Springs situated on the head spring of Stony Creek containing forty and a half acres of land with allowance of six per cent. for roads, etc. It is to be remembered that these congregations have Church Records that date as far back as 1777 and that they were visited by ministers from the East at a still earlier date.

At this distant day it looks as though the male members of these congregations or least some of them had selected this land as a suitable place for the founding of a town and at the same time providing a perpetual source of revenue for themselves or their congregations and that under their instructions Jacob Keffer had acquired and perfected the title for them. For the carrying out of these purposes they entered into a certain indenture which they signed and in which they style themselves as the owners of "the city of Berlin."

This indenture antedates their survey somewhat, being under the date of June 2, 1784, though not acknowledged until March 21, 1786. It is more than probable that there may have been a few houses built here prior to that date. There certainly was a log building used as a church and school house. The indenture may be looked upon as being first an agreement among themselves, as to certain things. Second, an agreement with certain stipulations, and covenant between the owners and the purchasers of the lots. This quaint and curious instrument of writing is here given as it has been copied from the records of Bedford County.

Kundt und zu wiessen seÿ hiemit Jederman das diese Intention und Instrument gemacht is den 2ten Juny ihm Jahr unsers Hern und Heÿlands Ein Tausend Sieben Hundert und Vier und Achzig Vor ein Stück and in Bruders Wälly Townschip Bedford Göntÿ Staat Pensilvania Welches gemutz an Jacob Keffer Johipt Johnes und Jacob Gut, und ist auf genommen Von den Nachfolgenden Männe Vor Kirchen und Schul Landt und dieses Landt ist hernach Ausgelegt worden Von den Eigenthüern in Lotten Vor eine Stadt Namens Berlin und Sollen Nach folgende Artickel vest gesetzt werden von den Eigenthüern Lutherischen und Reformirten nämlich Zwischen Jacob Glässner, Jacob Fischer Jacob Keffer Jacob Geibeler Philip Wagerline Walter Heil Peter Kober Henrich Glässner, Valentine Laut Franz Höf Friederich Altvatter, Johannes Eÿdeneÿer Peter Schweitzer Nicolas Miller Godfrid Knöpffer Nicolans Faust Michael Beÿer Peter Loble und Peter Glässner Sämtlich Eigenthümer der Stadt Berlin

1tens. Seidt Bieder Seÿtige Eigenthümer der Stadt Berlin Lutherische und Reformirten Einig Worden, die Lotten zu Theilen und aufzufangen Beÿ Nummer Eins—Nummer Eins ist den Reformirten zum Loos gefallen und Nummer Zwei denoven Lutherischen und so fort Aber die Kirche Lotten sind zusser diessen Loos—was aber Von Ankauf oder Lotterie gezogene oder was Noch zum Verkauf liegende Lotte seÿnd Solchs geld wird von biederseitigen Eigenthümer gleich getheilte.

2tens. Das zu jedem Kirchen und Schulplatz Bieden gemeinde alls Lutherisch und Reformirte Dreÿ Lotten gelecht seÿnd als Number 61, 62, 63 und Number 34, 35, 36 und ist der Lutherischen gemeinde zum Loos gefallen. Number 61, 62, 63 und denen Reformirten Numer 34, 35, 36 oder der alte Kirch und Schulplatz beÿ der Spring. So ist das alte Schulhaus by der Spring von Biederseitigen Eigenthümer Lutherischen und Reformirten zu Twantzig Pfundt geschätzt worden und so'l damit bis zurtven May Beÿderseitz gehalten worden ihn Endtziehenden Fall das Sich Beÿde gemeinde Trennen So müssen die Reformirten den Lutherischen Zehen Pfundt den oben gemelten Zwantzig Pfundt heraus geben und dieses geld soll Vondem Ersten ein Kommende geld der Stadt Berlin Bezahlet werden folgendes haben Beÿder seitige Eigenthümer Vor gut Augschen zu jeder Kirchen einen oder Wiesen zu legen wie auch einen oder wiesen zu jeden Schulhaus

3tens. Das Ein jeder Nach Komling Von denen unterschrieben Eigenthüern der Stadt Berlin alls Lutherische und Reformirte auf Ewig das recht zu Kirchen und Schulen Behalten soll wan se beÿ ihrer

Religion Bleiben wan aber Einer Von Beyden Seiten Von Seiner Religion abgehets so ist Seyn Recht zu Kirchen und Schulen Verloren und soll auch Keinen Verstatlet werden seine Rech zu VerKaufen

4tens. Soll Ein jeder Besitzer Einer Lott in der Stadt Berlin auf derselben ein Haus bauen in der front von wenigstens 22 fuss, Welches mit einem Steinernen Schornstein versehen ist damit es Keiner gefahr von feuer augesetz sey dabey muss aus nach art und weisse Einer Stadt mit Schindeln gedeckt seyn indoch muss ein jeder Besitzer eines Lotts oder Eigener jährlich denen Eigenthümer Einen Spanischen Thaler zu sie ben Schilling und Sechs hns gerechnet Bezahlen Vor Grund Rent

5tens. Soll einen jedes diesser Lotts wan der Eigenthümer Sich Nicht Nach den Vorge Schriebenen Bedingungen richten Würde Verfallen Seyn und diesses Verfallenen Lott zu dem Nutzen der Sämtlichen Eigenthümer der Stadt Berlin zu Kierchen und Schulen Verfallen Seyn und die Eigenthümen sollen das geldt des verfallenen Lotts Nehmen und vor Kirchen und Schulen n der Stadt Berlin anwenden wis auch alle audere Ein Künfte der Stadt Berlin als Von AuKauf., und Quit Rente der Lotten eben zu Solchen Entzweck wie obengemeldet angewendet werden soll auch immer und ewig.

6tens. Ist ausgemacht Von dennen Eigenthümern der Stadt Berlin das Keine Gerberei Weiter an den Spring Wasser soll hinauf gebaut werden als des Martin Daübele (This name is Martin Diveley in English.—Ed.) seyn Gerberie und Sonsten Keine der Shädliche Handering errichtet werden soll

7tens. Sollen alle Jahr auf einem vest Bestimten Tag als den Tag von Neuen Jahr jede gemeinde ihre eigene Rechnungs führer Welches aus Zweyer Manne auf jeder seite bestehn soll damitt jede gemeinde ihre eigene Rechnung zu verwalten hat weitens sollen erwähute Mänier alle Jahr auf obengemelt Tag Vor dem Neuen Jahr ihre Rechnung ab legen und was es Nothwendig andere andere erwahlen die innige Männr dei als Rechnungs führer er wäht werden vor die Stadt Berlin seynd Befolmächtigt alle AnKauf gelden wie auch die Grund Rente Einzuzehmen von Einen Jeden Eigenthümern oder Besitzer eines Lotts in der Stadt Berlin Die Lotten von Numer Eins bis Zwölf seynd in der Länge Elf Ruthen und in die Priete Vier Ruthen und von Nummer Dreÿzehen bis Nummer Vier und Zwanzig seynd Zehn Ruthen in die lange und vir Ruthen in die Breit und von Nummer fünf und Zwanzig bis Sechs und dreÿseg vir Zehen Ruthen in die Länge und vir in die Breite und von Nummer Siebe und dreÿsig bis acht und virzig Zwölf Ruthen in dei Länge und vir in der Breite

Nein und virtzig bis sechtzig Zwölf Ruthen in die Länge und vir in die Breite von ein un Sechtzig bis dreÿ und siebenzig Zwölf Ruthen in die Länge und vir in die Briete

9tens. Wir die Eigenthümer versprechen einen Jeden der ein Lott zieht oder Kauft ein gutes Recht darüber zu Geben—wis die Eigenthümer der Stadt Berlin—als Lutherisch und Reformirte verbinden uns und unsere Erben Executors und Administrators in die Suma Von Ein Tausend Pfund gut und ganber geld wie es in Pensilvania geld zu Halten Alle die oben gemeltete artikel wie sie vest gesetzt seynd bezeigen unsere Hände und Segel beider Siete

JACOB GIEBELER (S)
 JACOB KEFFER (S)
 JOHANN NICKELAS FOUST (S)
 PETER KOBER (S)
 VALENTINE LANDT (S)
 PETER LOEBLE (S)
 JACOB FISCHER (S)
 FRANTZ HOEF (S)
 his
 WALTER X HEIL (S)
 mark
 JACOB GLAESSNER (S)
 HENRICH GLAESSNER (S)
 PETER GLAESSNER (S)
 FRIEDRICH ALTVATTER (S)
 his
 PETER X SCHWEITZER (S)
 mark
 MICHAEL BEYER (S)
 GOTTFRIED KNEPPER (S)

Den obgemelteten Datune geseÿnet wie gesiegelt in unseren gegen wart alles ziegen

JACOB HAETCHEL
 GEORGE RAUCH

Bedford county, ss. Personall appeared the hole number of the Subscribers within mentioned and signed before me one of the Justics and Common Please for Said County and one and all acknowledged the foregoing Instrument in writing to be their act and Deed and the all was desiris that the same Might be record a their act and Deed as witness my hand and seal the twenty first day of March in the year of our Lord One thousand seven hundred and eighty eight 1788

* ABRAHAM CABLE (Seal)

Recorded and Compared with the original the 26 day of March 1788

DAVID ESSY
 Recorder

*(Abraham Cable was the first Justice of the Peace commissiomed in what is now Somerset County.)

(TO BE CONTINUED)

LITERARY DEPARTMENT

On the German Dialect Spoken in the Valley of Virginia

By H. M. Hays, University of Virginia

The following paper, prepared under the direction of Professor James A. Harrison of the University of Virginia, is designed to give a general idea of the language once in common use throughout the northern part of the Valley of Virginia and which is still spoken to some extent by the older inhabitants. The Germans who settled in the Shenandoah Valley came chiefly through Pennsylvania from Bavaria and Switzerland, one hundred and fifty years or more ago. Hence their language is a South German dialect. It has suffered much of late years by the dropping out of German words and the substitution of English words in their stead.

For all the material of this paper I am indebted to my mother, Mrs. D. Hays, who was born and spent most of her life in the Forestville neighborhood of Shenandoah County. Not only was this dialect her mother tongue, but she continued its use with much frequency for more than thirty years and still speaks it very well.

The paper has been divided into three parts: first, pronunciation; second, inflections; third, a vocabulary of common words. To these has been added a short narrative specimen of the language. As the dialect has no written existence, the question of spelling has been a perplexing one. In general the German spelling has been retained, except when the pronunciation deviates too much to be recognized. In a few cases English equivalents have been given in parenthesis.

PART I.—*Pronunciation*

Vowels:

- a*=*a* in calm, as: Band, Bank, Hand.
 =*aw* in law, as: Blatt, Grab, sage. In composition the preposition *an* loses *n* and *a* has this sound, as: *afange*.
a=*o* in no, as: brate, da, mal, nach.
 =*u* in but, chiefly in *lasse*, *hast*, *hat* and *gebracht*.
aa=*a* in calm as: Paar; or *o* n no, as: Haar.
ä=*a* in fate, as: *dät*, *Mätel*.
 =*e* in met, as: *Bänk*, *Blätter*, *Dächer*, *hätt*.
e=*e* in met, as: *Bett*, *des*, *eng*.
 =*a* in fate, as: *bete*, *Dege*, *drehe*.
e final has an obscure *u* sound.
ee=*a* in fate, as: *leer*, *Schnee*.
i=*i* in pin, as: *bis*, *bringe*, *Licht*.
o=*o* in no, as: *Bohn*, *Brod*, *Floh*.
 =*u* in but, as: *Bode*, *Donner*, *hocke*.
 =*oo* in bloom, in *wo*.
ö=*a* in fate, as: *Schö*, *Öl*, *Löb*.
 =*e* in met, as: *könne*, *Löcher*.
u=*oo* in bloom, as: *Blum*, *Bruder*.
 =*oo* in foot: *Blut*, *Brunne*.
ü=*ee* in meet, as: *Brück*, *Brüder*, *Bücher*.
 =*i* in pin, as, *dünn*, *hübsch*, *üver*.
 =*u* in but in the diminutive, *Bübli*.
au=*ou* in house, as: *aus*, *baue*, *Graut*, *Gaul*.
 =*aw* in law, as: *Aug*, *Baum*, *Frau*.
 =*o* in no, as: *blau*, *grau*.
 =*oo* in foot in the preposition *auf*.

- äu=i* in pine, as Gäul, Gräuter, Häuser.
 =*a* in fate in Bäum.
eu=i in pine, as: Deufel, deutsch, Freund.
 =*a* in fate, in Freud and wetter-leuche.
 =*oi* in oil, in Heu.
ei=i in pine as: bleive, Deich, drei, Zeit.
 =*a* in fate, as: Bei, eimol, glei, zwei.
 =*oi* in oil Ei-Eier, ai has the same sound in Mai.
ie=ee soft *dth* in meet, as: biege, Brief, die, fliege.
 =*i* in pin, as: Spigel, Stüfel, geblive.

Consonants:

- b=b* at beginning of words, as Band, Buch.
 =*p* at end of words and before consonants, as: bleib, bleibt.
 =*v* between vowels or between a vowel and liquid, as: bleive, have, aver, Arvit, Kälver.
d=d at beginning of words, as: dach ding.
 =*t* at end of words or before consonants, as: Brod, Freund, freundlich.
 =*a* soft *dth* between vowels or between a vowel and liquid, as: Bruder, Feder, Felder, oder.
g=k or *ch* at the end of words or before consonants, as: *k* in Aug, bringt; *ch* in Berg, Essig.
 =hard *g* in other positions, as: ganz, Auge.
j=y in yet, as: ya, yung, Yohr.
 =French *j* in just.
qu occurs in quelle, when it has the sound of *gw*.
r is sometimes trilled, as in Dreck. Usually, however, it is lightly pronounced, sometimes obscure, and again entirely lost. Before *r* a vowel changes its sound, as:
a=o in nor, as: Bart, Garde.
ä=ai in air, as Bärt, Garde.
e=ai in air, as Berg; in Kerl the *r* is lost
i=ai in air, as: Kirch.
o=a in hark, as: horch, Morge Generally, however, after *o* the *r* is lost
 and *o=o* in not, as: dot, fot, Wot, Kon, zonig.
 After *ö* the *r* is lost and the vowel has sound of short English a, as: Hörner.
u=ai in air, as: durch, kurz.
ü=ai in air, as: für, fürch, Dür.
s and *ss* are sharp in all positions, as: so, Hose, des, esse, fliesse.
v=f, as: von, vor, Vater, Vogel.
w is always English *w*, as: was, wie.
z=ts, as: Zeit, ganz.
ch is guttural, as: doch, Buch; palatal, as: Ich, u. s. w.
ng=ng in singer, as: Ding, Finger.
nk followed by a vowel= nasal *n*-|hard *gh*, as: denke, schenke, Balke, Hünkel.
st and *sp=scht* and *schp* in all positions, as: bist, best, Fenster, springe. *s=sch* in sogar and sonst. *tz=tsch*, as: letzt.

There is a tendency to interchange *g* and *k* at the beginning of words, *g* becoming *k* very commonly in the perfect participle and elsewhere, as: ksehne, akfange, khat, kschwind. Again *k* become *g*, as: Graut, Grebs, Grieg, Grot.

Initial *T* is almost always *d*, as: Dag, dapper Deich, Tochter, Dür. *p* has a tendency to become *b*, as: batzig=proud. *pf* becomes *pp* or *p*, as: Knopp, Kopp, dapper, Appel. When followed by *l* this combination is scarcely distinguishable from *b*, as: Planz, Plug. *nd* and *nt* followed by a vowel become *nn*, as: anne (anders), binne, gebunne, nunner (hinunter) and *rd* becomes *rr* as: werre.

PART II.—*Inflectious*

In Valley Dutch there are regularly but three cases: nominative, dative and accusative. Only rare traces of a genitive occur, as in the old jingle: Oder's Müllers rote braune Kuh. A possessive relation is expressed in three different ways as follows: first, Der Mann sei Buch; second, Dem Mann sei Buch; third, am Mann sei Buch. Sometimes an *s* is attached to one of these forms without the possessive, as: 'n kühler nasser Moi füllt am Bauers Fass.

Articles—The definite article is indistinctly pronounced and is liable to contraction and elision. It is declined as follows:

Nom.	der	die	des-'s	die
Dat.	dem-m	der	dem-m	Pl. <i>dene</i>
Acc.	den-der	die	des-'s	die

The indefinite article is very indistinctly pronounced. It is often a simpl *n* with or without an indistinct preceding vowel-sound. The vowel-sound, which is generally *a* in fate, sometimes appears alone. In the dative the following forms occur: *eim*, *einer*, *eim*.

Nouns—The cases of nouns do not vary in form and the plural is formed regularly according to the classes of the strong and weak declensions, save that final *e* is lost in the second class of the strong declension, and final *n* in the weak declension, as:

Bruder—Brüder; Vogel—Vögel; Flügel—Flügel.
 Hand—Händ; Kuh—Küh; Sohn—Söhn; Yohr—Yohr.
 Haus—Häuser—Mann—Männer; Buch—Bücher.
 Blum—Blume; Dür—Düre; Mensch—Mensche.

There is a tendency to reduce strong nouns to the weak declensions, as: Deller—Dellere; Tochter—Döchter or Dochtere. Diminutives end in *li* and add *n* in the plural, as: Kätzli—Kätzlin, Bübli—Büblin.

Adjectives—The terminations of adjectives are loosely used. As nearly as could be determined, they are inflected as follows:

Strong declension:

Nom.	guter	gute	gut	gute
Dat.	guter	gute	gut	Pl. gute
Acc.	guter	gute	gut	gute

Weak declension:

Nom.	gut	gut	gut	gute
Dat.	gute	gute	gute	Pl. gute
Acc.	gute or gut	gut	gut	gute

Comparison of adjectives:—

Schö	schöner	schönst
süss	süsser	süssest
arm	ärmer	ärmst
rot	röter	rötst
alt	älter	älst
gut	besser	best
viel	meh	menst
hoch	höcher	höchst
gross	grösser	grösst

Numerals—Cardinals:

eins (a)	elf	ein un zwanzig
zwei (a)	zwölf	dreissig
drei	dreizeh	vairzig
vier	vairzeh	fufzig
fünf	fufzeh	sechzig
sechs	sechzeh	sivezig
sive	sivezeh	achtzig
acht	achtzeh	neinzig
nein	neinzeh	hunnert
zehe	zwanzig	tausend

Ordinals: *erst*, *zvet*, *drit*, *viert*, *fünft*, *sechst*, *sivet*, *acht*, *neint*, *zehet*, *elft*, *zwölf*.

Numeral Adverbs: *eimol*, *zweimol*, *dreimol*, *viermol*, *fünfmol*.

Pronouns—The use of polite forms is unknown.

Personal :

	Ich	du	er	sie	es	Reflexive
Sing.	mir	dir	ihm	ihr	ihm	sich
	mich	dich	ihn	sie	es	sich
Plural	mir	dir	sie			sich
	uns	eich	ihne			sich
	uns	eich	sie			sich

Possessives: *mei*=my; *dei*=your; *sei*=his or its; *ihr*=her or their; *unser*=our; *eier*=your.

Following is the declension of *mei* :

Nom.	<i>mei</i>	<i>mei</i>	<i>mei</i>	<i>mei</i>
Dat.	<i>meim</i>	<i>meiner</i>	<i>meim</i>	Pl. <i>meine</i>
Acc.	<i>mei</i> or <i>mein</i>	<i>mei</i>	<i>mei</i> or <i>mein</i>	<i>mei</i> or <i>meine</i>

Unser is declined thus :

Nom.	<i>unser</i>	<i>unser</i>	<i>unser</i>	<i>unser</i>
Dat.	<i>unserm</i>	<i>unserer</i>	<i>unserm</i>	Pl. <i>unsere</i>
	<i>unser</i>	<i>unser</i>	<i>unser</i>	<i>unser</i>

Demonstratives: The nearer demonstrative *der* is declined like the definite article, except that it has in *reed* the dative singular feminine, and is distinctly pronounced. The remote demonstrative is *sel*, which is inflected as follows :

Nom.	<i>seler</i>	<i>sele</i>	<i>sel</i>	<i>sele</i>
Dat.	<i>selem</i>	<i>seler</i>	<i>selem</i>	Pl. <i>sele</i>
Acc.	<i>seler</i> or <i>sele</i>	<i>sele</i>	<i>sel</i>	<i>sele</i>

Relatives: The relative adverb *wu* is used for the relative pronoun in all cases. The following examples will illustrate :

Nom.	Der Mann, <i>wu</i> bei mir war. Die Männer, <i>wu</i> do sin.
Dat.	Die Frau, <i>wu</i> ich's dazu geve hab. Des Kind, <i>wu</i> ich mit war.
Acc.	Der Mann, <i>wu</i> mir ksehne hen. Die Mannsleit, <i>wu</i> ich ksehne hab.
Gen.	Der Mann, <i>wu</i> sei Kinner do sin. Die Männer, <i>wu</i> ihre Kinner do sin.

Interrogatives: The interrogative is declined as follows :

Nom.	<i>wer</i>	<i>was</i>
Dat.	<i>wem</i>	<i>wem</i>
Acc.	<i>wer</i>	<i>was</i>

A possessive relation is expressed as follows: *Wem sei Katz is sel?* The interrogative adjective is *was für'n* in all relations, as: *was für'n Mann bist du mitkomme*=What man did you come with?

Verbs—The indicative and imperative moods are freely used, but the subjunctive exists only in fragments, chiefly in the auxiliaries. There are in regular use but two tenses, the present and the perfect, as: *Ich geh* and *Ich bin gange*. The present is used for any present or future relation, the perfect for any perfect or past relation. There is also a progressive form for both present and past time, as: *Ich bin am gehe* and *Ich war am gehe*. A form corresponding to the English emphatic form, but without emphasis, sometimes occurs in the present, as *Er dut mich lieve*. To avoid ambiguity and for emphasis the modal auxiliary *welle* may be used for the future. The

distinction between the auxiliaries *bin* and *hab* is carefully and accurately made. The two most important forms of a verb are the present infinitive and the perfect participle.

		Have—khat or khate.	
Pres. ind.	Ich hab du hust er hut		mir hen dir hent sie hen
Perfect ind.	Ich hab khat du hust khate er hut khat		mir hen khate dir hent khate sie hen khate
Preterite sub.	Ich hätt du hättst er hätt		mir hätte dir hättet sie hätte
		sei—gwese or gwest.	
Pres. ind.	Ich bin du bist er is		mir sin dir sint sie sin
Pret. ind.	Ich war du warst er war		mir ware dir waret sie ware
Perf. ind.	Ich bin gwese or gwest u. s. w.		
Pret. sub.	Ich wär du wärst er wär		mir wäre dir wäret sie wäre
Imperative: sing. sei; plu. sein.			
		werre—worre=geet.	
Pres. ind.	Ich wer du werst er wert		mir werre dir werret sie werre
Perf. ind.	Ich bin worre, u. s. w.		

Es is am dunkel werre=It is getting dark.

The passive voice is formed with *werre* and the perfect participle, as:

Pres. ind. Ich wer gwippt, u. s. w.=I get whipped, etc.

Perf. ind. Ich bin gwippt worre u. s. w.=I got whopped, etc.

Weak Verbs:

		lieve—geliebt.	
Pres. ind.	Ich lieb du liebst er liebt		mir liebe dir lievet sie liebe
Perf. ind.	Ich hab geliebt, u. s. w.	Imp. sing., lieb; plu., lievet.	

Strong Verbs: No irregular forms are found in the present indicative or imperative.

		breche—gebroche.	
Pres. ind.	Ich brech du brechst er brecht		mir breche dir brechet sie breche
Perf. ind.	Ich hab gebroche, u. s. w.	Imp. sing., brech; plu., brechet.	
		falle—kfalle.	
Pres. ind.	Ich fall du fallst er fällt		mir falle dir fallet sie falle
Perf. ind.	Ich bin kfalle, u. s. w.	Imp. sing., fall; plu., fallet.	

Irregular Verbs:

		wisse—gwisst=know.	
Pres. ind.	Ich weiss (a) du weisst (a) er weisst (a)		mir wisse dir wisset sie wisse

Note *t* added by analogy in *er wiesst*. In this form *st* is not pronounced *sch*t as elsewhere.

Perf. ind.	Ich hab gwisst, u. s. w.		
		due—gedu.	
Pres. ind.	Ich du du dust er dut		mir dune dir dunet sie dune
Perf. ind.	Ich hab gedu, u. s. w.		
Pret. sub.	Ich dät du dätst er dät		mir däte dir dätet sie däte
Imperative:	sing. du; plu. dunet.		
		Geh—gange.	
Pres. ind.	Ich geh du gehst er geht		mir gehn dir gehnet sie gehn
Perf. ind.	Ich bin gange, u. s. w.	Imp. sing geh. Plu. gehnet.	

Modal Auxiliaries:

welle. A rare form, gwot, is perhaps perfect participle of welle.

Pres. ind.	Ich will du wit er will		mir welle dir wellet sie welle
Pret. sub.	Ich wet du wetst er wet		mir wette dir wettet sie wette

The preterite subjunctive of welle corresponds closely in meaning to that of due, as: Ich wet geh=Ich dät geh=I would go. A form of the preterite indicative seems to occur in such expressions as: Ich wot ich hätt Zwei Bäuch, as the old glutton said.

		könne.	
Pres. ind.	Ich kann du kannst er kann		mir könne dir könnet sie könne.
Pret. sub.	Ich könnst du könnst er könnst		mir könnete dir könnetet sie könnete
	Ich hätt au geh welle, wann ich hätt geh		
		müsse.	
Pres. ind.	Ich muss du musst er muss		mir müsse dir müsset sie müsse
	Wann du net gange wärst, hätt ich geh		
		selle.	
Pres. ind.	Ich soll du sollst er soll		mir selle dir sellet sie selle
Pret. sub.	Ich set du setst er set		mir sette dir settet sie sette
		möge.	
Pres. ind.	Ich mag (aw) du magst (aw) er mag (aw)		mir möge dir möget sie möge
Pret. sub.	Ich möcht du möchst er möcht		mir möchte dir möchtet sie möchte
		dürfe.	
Pres. ind.	Ich darf du darfst er darf		mir dürfe dir dürfet sie dürfe

Reflexive Verbs:

		sich schäme.	
Pres. ind.	Ich schäm mich du schämst dich er schämt sich		mir schäme uns dir schämet eich. sie schäme sich

Perf. ind. Ich hab mich gschämt, u. s. w.

Separable Verbs:

		ufmache—ufgmacht.	
Pres. ind.	Ich mach uf		mir mache uf
	du machst uf		dir machet uf
	er macht uf		sie mache uf
Perf. ind.	Ich hab ufgmacht.	Imp. sing., mach uf; plu., machet uf.	
		ufsteh—ufkstanne.	
Pres. ind.	Ich steh uf		mir stehn uf
	du stehst uf		dir stehnet uf
	er steht uf		sie stehn uf
Perf. ind.	ich bin ufkstanne.	Imp. sing., Steh uf; plu., stehnet uf.	

Sel is der Kel, wu nie net ufsteht. Ich will die Dür net ufmache wu ich zugmacht hab.

Prepositions :

With dative:

aus, as: aus 'm Haus.
 bei, as: bei mir; beim Weg.
 mît, as: mit mir; mit ihm.
 neve, as: neve 'm Weg.
 noch, as: noch dem Dag.
 von, as: von ihm.
 wege, as: Ich hab mich kschämt wege ihm.
 zu, as: zu mir; vom Haus zum Haus.
 zwische, as: zwische 'm Haus un'm Weg.

With accusative:

bis, as: bis den Dag.
 durch, as: durch 's Feld.
 für, as: für mich.
 um, as: um den Disch 'rum.
 üver, as: üver 's Feld.
 wetter (wider), as: wetter mich.

With dative to express rest, with accusative to express motion:

an, as: an der Mühl; an die Mühl.
 hinner, as: hinner 'm Ofe; hinner den Ofe.
 in, as: im Haus; ins Haus.
 uf, as: ufm Disch; uf den Disch.
 vor, as: vor dem Haus; steh vor mich.

Hi and her:—Guck eimol do her. Guck eimol dat hi. When spoken to small children *her* takes the diminutive ending, as: Komm eimol herli. In composition *hi* and *her* become 'n and 'r, as: komm 'ruf, geh 'nuf; komm 'runner, geh'unner; komm'rei, geh'nei; komm 'raus, geh'naus; u. s. w.

PART III.—*Vocabulary*

The following vocabulary contains a number of illustrative and peculiar words. The gender of nouns has been indicated by the article, and the plurals have been given, when these were obtainable. In the case of verbs the two principal parts (present infinitive and perfect participle) have been given and the auxiliary (bin or hab) has been indicated. A few expressions and rhymes have been inserted to illustrate the use of words and attention has been called to various points of interest.

afange, Ich hab akfange=begin, commence.

all=all, each, every. Alle zwei=both.

Antwot, des=answer. Note gender agreeing with Wot.

- arege, Ich hab agregt=touch.
Arm, der, Aerm=arm. o
 as=as, than, when, that; used for als, dass and the general relative was. Des is all as er ksat hut. Ovet-rot, morgue früh nix as drocke Brod. u. s. w.
 au (aw)=too, also, mir hen au net=we don't have either.
 Aug (aw), des, Auge=eye. Augewasser=tears.
Band, des, Bänner=ribbon. Des Bändel=string.
 Bäsel, die:=aunt. Note gender of diminutive.
Bauer, der=farmer. Die Bauerei=farm. Bowers as surname.
 binne, Ich hab gebunne=tie.
Bir, die, Bire=pear. Bauer schickt des Jockli naus, Bire schüttle; Jockli will net Bire schüttle, 'n Bire welle net falle. So begins the Valley Dutch version of "the house that Jack built."
 bleich (a)=pale. bleiche, gebleicht=bleach.
 bleive (bleib), Ich bin geblive=stay.
 blöse, es hut geblose=blow.
 bös, böser, böst=cross, "mad."
 Branne, es hut gebrennt=burn. der Brenner=burner, as proper name written Branner.
 bringe, Ich hab gebracht=bring.
 brote, Ich hab gebrote=fry.
 Brüh, die=broth. Fress au Brocke, net just Brüh, as the child told the sake in the story. Brüh has passed over into English among the uneducated in some sections.
 brülle, er hut gebrüllt=cry, bawl (of children and animals). Brüll also has crept into English.
Bu, der, Buve=boy: diminutive des Bübli. Knabe not in use.
Butter, der=butter. Note gender.
 dapper (for tapfer)=quick. Spring dapper.
 dat (for dort)=there. Guck eimol dat anne=look there once! Just look at that!
 daub (aw=deaf.
Daub, die, Dauve=dove.
 Deich, des=hollow, depression between hills.
 denke, Ich hab gedenkt=think.
 do (for da)=here; Guck eimol do=look here once!
 doch=though, however. Er is doch komme=he did come though.
Dreck, der=mud, dirt. Dreckig=muddy. Schmutzig is used in the sense of greasy. soiled.
 dreife, Ich hab gedroffe=hit. adrefe, Ich hab agedroffe=meet.
 dreive (drieb), Ich hab gedrive=drive.
 drinke, Ich hab gedrunke=drink.
Duch, des, Dücher=cloth.
 dummlle, gedummelt=hurry. dummel dich=hurry up!
 eb or ev=before or whether. Ich hab ihn ksehne, ev er gang is. Ich weiss net eb sie fat is oder net. eb occurs before consonants and ev before vowels.
 Epper=somebody. eppas=something.
Ern, die=harvest. ernte, Ich hab gernt=to harvest.
 esse, Ich hab gesse=eat. Ess-sache=eatables.
 fahre, Ich bin kfahre=drive.
 fertig=finished, "done." As proper name written Fatic.
 finne, Ich hab gfunne=find.
 fat (for fort)=forth, away. Used in composition with many verbs, as : fat-fliege; der Vogel is fat-kfloge=the bird has flown away.
 frem=strange.
 fresse, Er hat kfresse=eat (of animals and vulgar). Fress oder verek is a very common expression. Compare, Root, hog, or die.
Fress-grunkhit, die=gluttony.
Friede, der=peace. Ei du liever Friede noch eimol! is a common exclamation.
 fröge, Ich hab gfrogt=ask.
 früh=early. Des Früh-yohr=spring.
Funk, die, Funke=spark. Funk is a common family-name.
 fürche, Ich hab mich kfürcht=be afraid.
 futsch=undone., "done for." Very commonly used in English.
Gang, der, Gäng=hall, passage-way in house.
 gar=done; gar nix=nothing at all. Gerver=tanner, whence the very common family name, Garber.

- Gaul**, der, Gäul=horse. Pferd not in use. As family-name, Geil.
- Geist**, der, Geister=ghost. die Geister komme zrück in die Welt.
- gehl**=yellow.
- geve** (geb), Ich hab gave=give.
- giesse**, Ich hab die Blume gegosse=sprinkle, water.
- glauve** (aw), geglaubt=believe.
- glei** (a), gleiner, gleinst=small. As surname Kline or Cline.
- glei** (for gleich)=at once.
- Gleid** (a), des, Gleiter=clothing.
- gleiche**, Ich had ihn gegliche=like, be fond of.
- Glück**, des=luck; des Unglück=bad luck. As surname Click.
- gnunk**=enough.
- Grab** (aw) des, Gräver=grave. grave (grab), gegrave=dig.
- Graut**, des, Gräuter=cabbage, herbs, weeds.
- Grot**, die, Grote=toad. Note unmodified o.
- gwinne**, Ich hab gwonne=win, gain.
- Haver**, der=oats. Wickel, wickel Haver-stroh, Wie kschwind bist du do?=incantation to call Jack o'lantern into one's presence.
- Hahn** (aw), der, Hahne=rooster. As family-name, Haun.
- henke**, khunke=hang. (nk has ngh sound as always.)
- Haut**, die, Häut=skin.
- heve** (heb), khove=hold.
- Heimat** (a), die=home. Ich geh geru heim=I want to go home.
- heisse** (a), kheisse=call, or tell with Infinitive.
- helfe**, er hut mir kholfe=help.
- Hem**, des, Hemmer=shirt. Hem-ärmel=shirt-sleeve.
- hocke**, khockt=sit. Hock dich 'nunner=sit down.
- Hünkel**, des, Hünkel=chicken, hen des Hünkeli=chick. As proper name written Henkel.
- Hutzel**, die=dried peach with sed. Also used in English.
- Hüvel**, der, Hüvele=ill. Note weak plural.
- Jagd**, die=noise. jage, gejagt=chase.
- Käs**, der=cheese. Schmier-käs is a common dish in the Valley.
- Katz**, die, Katze=cat. des Kätzli=kitten. As proper name Kaetzel.
- kaufe** (aw), Ich hab gekauft=buy. As proper name Coffman.
- ken** (for kein)=no.
- kenne**, Ich hab gekennt=know.
- Kuopp**, der, Knöpp=bud, dumpling, button. Schnitz un' Knöpp is a common Valley dish. As family name Knopp or Knupp.
- komme**, Ich bin komme=come.
- Kopp**, der, Köpp=head. des Haup=scalp.
- Kon**, des, Köner=corn, grain of corn. Wälsch-kon=maize.
- Ksicht**, des, Ksichter=face.
- lade** (aw), Ich hab glade=load.
- Land**, des, Länner=land. die Landschaft=landscape.
- Latwerg**, die=apple-butter. die Häfe sin all voll Latwerg.
- Laub** (aw), des, Lauve=leaf, foilage.
- laufe** (aw), Ich bin gluffe=walk; (of water) flow. 's wasser lauft so schö.
- Leb** or **Leve**, des=life. In sei Leve net or sei Leb Dag net=never.
- Leid** (a), es dut mir so leid=I feel so bad about it.
- leinig** (a), also allei (a)=alone.
- leite**, Ich hab glitte=suffer.
- lerne**, Ich hab glernt=learn or teach. Du verdammter Narr! bist zu dumm zu lerne, as the old schoolmaster said to the dull boy.
- Leut**, die=people. Used as a plural, but a common exclamation; **Grosses Leit!** would seem to indicate a neuter singular.
- link**=left. die link Hand. Link is a common family name.
- Löh**, der, Löve=lion.
- lüge** gloge,=lie. Der Lügner=liar. Wann der Deifel all die Lügner 'n Heimat geve muss, schmeisst er sich selvert aus der Heimat.
- lusse**, Ich hab glusse=let.
- Mad** (aw) die, Mäd=maid. Die Mad holt wei, Herr schenkt aus.
- Mätel**, des, Mäd=girl. Diminutive from Mad having same plural. A second diminutive, Des Mätli, occurs.

Mann, der, Männer or Mannsleit=man. Diminutive, des Männli used of an old withered man, as in the incantation to cure burns: 's alt Männli springt über's Land, 's Feier muss not brenne, 's Wasser muss net lösche.

Maul, des, Mäuler=mouth. The usual word. Mund not in use.

Milch, die=milk. Melke, Ich hab gmolke=to milk.

Middag=noon. Noch-middag = afternoon. Vor-middag=forenoon. Middag-esse = dinner. Morge-esse=breakfast. Nacht-esse=supper.

Mück, die, Mücke=fly.

Nagel, der, Nägel=nail; diminutive, des Nägli = clove, pink. Näglstock = pink stalk.

nehme, Ich hab gnomme=take. Nehm Stuhl=take a chair.

nei (a)=no. net=not. noch net=not yet.

Obs, des=fruit. die Frucht=grain.

Ovet, der, Ovete=evening. Sometimes pronounced Avend, especially in Avend-mahl=the Lord's supper.

Peif, die=pipe. peife, Ich hab gepiffe=whistle.

quelle, es hut gequellt=bubble. 's Wasser quellt 'ruf so schön.

Rad (aw), des, Räder=wheel.

Rege, der=rain. regere, es hut gregert=to rain.

reisse, Ich hab grisse or verrisse=tear.

rieche, es hut groche=smell.

Rind, des, Rinner=heifer,

Rock, der, Röck=dress, coat

Rüb, die Rüe=turnip.

rutsche, grutscht=slide (of children). Commonly used in English.

saufe, ksaffe=drink (of cattle and vulgar).

Schof, des, Schof=sheep.

schaffe, Ich hab kschafft=work.

schiesse, Ich hab kschosse=shoot, der Schütz, der schießt un' der Wassermann giesst.

schimme, Ich hab kschunne=skin, flay. Used sometimes in English.

schlofe, Ich hab gschlofe=sleep. Schläfrig=sleepy.

Schloss, des, Schlösser=lock, schliesse, Ich hab gschlosse=,to lock. der Schlüssel =key.

schneide, Ich hab kschnitte=cut. Schnitz=cut-apples, used commonly in English both as noun and verb.

Schrecklich and **unerbärmlich** are used to emphasize a quality; sehr is not used; recht is used for mild emphasis. Compare English.

schreive (schreib), Ich hab gschrive=write.

Schreiner, der=carpenter.

schwätze, Ich hab kshwätzt=talk. The usual word; spreche not used except in verspreche, versproche=promise. tz=tsch as usual.

schwimme, Ich bin kschwumme=swim.

sinke, es is ksunke=sink.

sogar, nearly, almost. Sie is sogar dot.

Speck, der=bacon. Speck un' Bohne is a common dish.

Speicher, der=second story of a house. Über-speicher=garret.

spinne, kspunne=spin. die Spinn=spider. Spinn-rad=spinning wheel.

spot=late; (perhaps for spat rather than for spät.)

springe, Ich bin ksprunge=run. Spring dapper=run quickly.

Stadt, die, Städt=town. des Städtli=village.

Stei (a), der=stone.

steige, Ich bin kstige=climb. Reduplication scarcely audible a often.

sterve (sterb). Er is kstorve=die.

stosse, kstosse=hook. die Küh stosse mit ihre Hörner. Also of elbow.

Strump, der, Strümp=stocking. Strum-bündel=garter.

strublich=“strubly” (of hair and feathers); no exact equivalent in English.

Tier, or Ktier, des=beast.

trage (aw), getrage=carry.

unnergehe, die Sonn is unnergange=set, sink, go under.

verfriere, es is verfrore=freeze. Simple word not in use apparently.

vergehe, es is vergange=fade, die away.

vergesse, Ich hab vergesse=forget.

verliere, Ich hab verlore=lose.

verrote, Ich hab verrote=betray. Die Diefel verrot uns!

versammle, mir hen uns versammelt=meet, assemble.

verschrecke, Ich hab verschreckt=scare. Ich bin verschrocke=be scared.

- versuche**, Ich hab versucht=taste.
wachse, Ich bin gwachse=grow. des Abwachse="under growth."
wahr=true. die Wahrit=truth.
Wald=wood, used by older people. der Busch is now in use.
wann=when: both rel. and int.
weve (web), Ich hab gweve or gwove=weave.
weg-gehe, Ich bin weg-gange=go away. Geh weg do! Pach dich!
Weg, der=road. e is long in substantive, short in adverb.
weib, des (or die), Weiver=wife, woman. die Weibslait = womankind. Diminutive,
 des Weivli.
Weiß, der=wine. As a proper name written Wine.
Wel, welle=which? Compare Was fur 'n=what?
wie=how (int.), as (rel.) Wiffel Hörner hut 'er Bock?
Wieg, die, Wiege=cradle. wiege, Ich hab gwoge=weigh.
Wis, die, Wise=meadow.
winke, Ich hab gwunke=wink, beckon.
Witt-frau (aw), die (or des Witt-weib): Wittweiver=widow.
wüst, ugly. hässlich has literal meaning, hateful.
Zah (aw), der, Zäh=tooth. Zah-weh=toothache.
zerspringe, es is zersprunge=spilt, fly in pieces.
ziege, Ich hab gezoge=pull. Ich bin gezoge=move.
Zirkel, der=circle. As family name Zirkle.
Züiver, der=tub.
zumache, Ich hab zugmacht=shut. Mach die Dür zu.

The following story is still told by the elderly women of the Valley. It is the more interesting as it contains a very old and common German legend, which has been immortalized by Bürger in his splendid poem, "Lenore."

'S war eimol ei Mätel, wu ihr Liebling fat in der Grieg is, un' is dot gmacht worre. Sie hut sich so arg gedrauert un' hut ksat: "O wann ich ihn just noch eimol sehne könnt!" Ei Ovet is sie an 'n Partie gange, aver es war ken Freud dat für sie. Sie hut gwünscht, ihre Liebe war dat au. Wie freudlich sie sei hätt könne! Sie is 'naus in den Garde gange, un' war allei im Monlicht khockt. Kschwind hut sie'n Reiter höre komme. 'S war ihre Liebe ufm weisse Gaul. Er hut ken Wat ksat, aver hut sie uf den Gaul hinner sich gnomme, un' is fatgritte. As sie kschwind fatgritte sin, hut er ahalte sage:

Der Mon scheint schö hell,
Un' die Dote reite schnell.

Des is all as er ksat hut un' nix sonst. Am letzt sin sie an 'n Begräbnissplatz komme, un' dat recht vor ihne is sei Grab ufgeange. 'S Mätel is in die Kirch-Dür gsprunge, wu uf 'war. Der Spuk is ihr nochgange, un' wu er die Dür agreit hut, dat hut sich sei Hand gebrennt. 'S Mätel war so verschrocke, as sie net lang glebt hut.

H. M. HAYS.

UNIVERSITY OF VIRGINIA,
April 24, 1908.

NOTE.—The foregoing paper, reprinted from *Dialect Notes*, Vol 111, Part IV, 1908, will interest our readers and may serve as an occasion for noting dialect variations, in spelling, gender, sound, etc. We shall be pleased to hear from our readers.—Editor.

Reviews and Notes

EDUCATION (BOSTON) for September contains an article on Macaulay's *Essay on Milton*, by Chas. H. Rominger. Mr. Rominger is a teacher of English at the Nazareth Military Academy, Nazareth, Pa. We do not know that we have been told anything new or interesting about Macaulay or Milton; and surely the article is not written in Macaulay's style.

THE EXILES by Elsie Singmaster in Harpers' for October, is again a story whose scene is laid in Millerstown, Pa. It is a story of the Civil War time. A half dozen young men enlisted in the army; one of these, Calphenus Knerr, did not come back alive. The wife has her troubles with an unruly, posthumous child, a boy, who finally enlists in the army to desert it and return to his mother. To avoid being detected they move from town to another. Finally the boy decided to give himself up, when the mother produces a paper which shows that he is free; she had kept this to herself for five years. It is not easy to tell whose torture was the greater, the boy's or the mother's. It is a pathetic little story full of interest; the suspense is fully maintained until the end.

FOUNDATIONS OF GERMAN: By C. F. Kayser, Ph. D. Professor of the German Language and Literature, Normal College of the City of New York, and F. Montser, Ph. D. Head of the German Department, DeWitt Clinton High School, New York. American Book Company, New York, 1909.

The teaching of German is getting farther and farther away from the use of the large, comprehensive grammar of former times. It has been found out that it is not good pedagogy to put such comprehensive, detailed text-books of German, or of any language for that matter, into the hands of beginners. This book was written with that end in view. It might be questioned however, whether it does not still contain too much material for the beginner; it is believed that still more could have been profitably omitted. For the real "foundations" in German can after all be expressed in a very limited space.

It must be borne in mind, however, that this book is not an abridgement of the authors' former book, "A Brief German Course." The book is an entirely new work and is written from a different standpoint. It makes use of what is called "living grammar"; and this is one of its desirable features. Its vocabulary is that of every day life, and the phrases of its exercises are colloquial and idiomatic. It is a workable book written by teachers for

teachers and pupils as well. It is worth examining by those who are looking for a beginners' book in German.

THE PSYCHOLOGY OF THINKING: By Irving Elgar Miller, Ph. D., Department of Psychology and Pedagogy, and Supervision of Practice Teaching, State Normal School, Milwaukee, Wis. Cloth 12 mo., 303 pp. Price \$1.25 net. The McMillan Company, New York, 1909.

Here is something new and original; in this respect we know of nothing of its kind since the appearance of "Thinking and Learning to Think" by Dr. Schaeffer, State Superintendent of Schools of Pennsylvania.

A marked change has taken place in the views on Psychology; for the last quarter of a century it has been slowly severing its connections with Philosophy, or Metaphysics, and has been trying to ground itself as a natural science. The psychological laboratory with experiment in physiological psychology is the fruitful expression of this powerful impulse. And with this movement there has sprung up an interest in the genetic and functional aspects of mind. It is in this way that the biological point of view has come to dominate psychological thought.

The main point of view which the author follows in the discussion of thinking is biological, but it is biological in the broad sense. He does not think of life as reduced to its lowest physical terms; he makes it include everything that makes life worth living; and he thinks of the life process in the terms of the satisfaction of the needs of man at his present level of evolution and civilization.

Thinking thus has a functional and a biological interpretation. So "The Psychology of Thinking" is an attempt to follow the working and actions of the mind as it struggles with problems of concrete life, and to arrive at the significance of the processes involved and to show how the control over the forces of the world has grown; for "thinking is the task to consciously adjust means to ends"; and this is really of what our life consists; to think out solutions to the problems that confront the individual the nation, and the world. The book is thorough in its development of the dynamic aspect of mental processes.

It is strongly pedagogical in its aim and purpose. It points out very clearly the significance of the psychological facts and principles for education and the teaching process. It is well worth the while for every teacher to read it, especially if he is an extreme advocate of formal discipline.

The illustrations and comparisons of the

author are simple and original; they are taken from the common experiences of every day life. We must readily accept the author's reason for the preponderance of the mathematical interest and the many references to mathematics, for nowhere else does the teacher get closer in touch with the actual mental processes involved in thinking. The book is a most wholesome one to read it is packed with thought. It is written in a plain non-technical style, and is most interesting and instructive reading.

SCHWENKFELDER HYMNOLOGY and the Sources of the First Schwenkfelder Hymn Book Printed in America. By Allen Anders Seipt, A. M., Ph. D., Member of the Historical Society of Pennsylvania, and formerly Instructor in German in Ohio Wesleyan University. American Germanica Press, Philadelphia, 1909.

Dr. Seipt was born and raised at Worcester, Montg. Co., Pa. He obtained his university education at the University of Pennsylvania, from which institution he also received his degree of Doctor of Philosophy. The book under consideration was his thesis submitted to the institution for the degree.

This is the first time an attempt has been made to give an account of the Schwenkfelder hymn books and hymn writers. The author had the rare opportunity of working on virgin soil. There was also something to investigate to make the effort worth while. The book has to do with material relating to the production, transcribing, compiling, and editing of hymns of Schwenkfelder authorship, dating from the middle of the sixteenth century to that of the nineteenth, a period of well nigh three hundred years.

The main part of the thesis, however, centres around the "Neu-Einge-ichtetes

Gesang-Buch," printed by Christopher Sauer, Germantown, 1762. This was the first Schwenkfelder hymn-book printed in America, in fact the first one printed at all. Its compilation led the writer back to Germany to the time before the Schwenkfelders fled to America. It was found that Casper Weiss and Rev. George Weiss, father and son, the latter of whom only came to this country, were the first promoters of a Schwenkfelder hymn-book.

Following these men came Rev. Balthasar Hoffman, and Christopher Hoffman, also father and son; the former had already distinguished himself in Germany. The next foremost hymnologist was Hans Christopher Hübner. The man, however, who was chiefly instrumental in compiling and writing the edition of 1762 was the Rev. Christopher Schultz, a man of the most scholarly attainments and talents, a man to whom the Schwenkfelders are indebted as they are to no one else for what they are and what they possess.

This is an admirable piece of work; it is scholarly. And it is scholarly without being technical, and yet popular without being unscholarly. The writer has brought together an amazing amount of material and information. Surely very few, if any, of the Schwenkfelders themselves had any idea that there was so much material available concerning their hymnology.

The few extremely local references can be easily overlooked as being but references shown to favored friends. There are a few illustrations, some of which are facsimile reproductions of title pages. An admirable chapter is the one entitled "A Descriptive Bibliography." This gives a description and historical account of thirty-five hymn-books that were consulted. The book should appeal to every Schwenkfelder; it is a valuable contribution to things Schwenkfeldian.

"Yankee Doodle" in German

We are indebted to a Summit Hill subscriber for sending us the following, clipped from a daily paper.

In's Lager ging ich und Papa
Mit Hauptmann Herr von Gutwing;
Das maennliche Geschlecht stand da
So dicht wie Heftig-pudding.

Yankee Doodle, setzt es fort,
Yankee Doodle Pathchen,
Mit der Musik haltet Schritt,
Bereit seit mit den Maedchen.

Ein tausend Maenner sahen wir,
So reich wie Gutshen Darmstaedt,
Und was da in Verswuestung ging!
Ich wuensch dass ich's gespert haet.

Da war der General Washington
Auf seinem weissen Reiter;

Er sah so gross und maechtig aus
Man meint er waere breiter.

Ein kupfernes Geschuets war da
Von Ahorn-Blockes Wuerde;
Auf holzern Karren banden sie's,
Mei'm Vaters vie zur Buerde.

Und wenn es abgeschossen ward
Von Pulver nahm's ein Horn voll,
Wie Pap's Gewehr so macht's 'nen Laerm
Nur eine Nation mehr toll.

Da sah ich auch ein kleines Fass
Mit Leder war's umfangen;
Sie schlugen drauf mit Stoeckchen zwei
Die Mannschaft rief's zusammen.

Die Haelfte kann ich nicht erzahlen,
Es wurd zu dumpf zum Schwaufen,
Ich hob den Hut, verbeugte mich,
Und bin heimwärts gelaufen.

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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Old Trappe Church

Lutheran Woman's Work for October has an interesting article on the Old Trappe Church by Miss Sarah Van Gundy of Washington, D. C.



A Prosperous Business School

We are pleased to acknowledge receipt of catalogue and booklets of the Huntsinger Business School of which one of our subscribers, a hustling, prospering Pennsylvanian in Yankeedom E. M. Huntsinger of Hartford, Conn., is President and Principal. A school like Huntsinger's that places 2939 graduates in situations in 151 months becomes an important, an almost indispensable factor in a community. Continued health and prosperity to Brother Huntsinger.



Our Reprint Proposition

An insufficient number of advance orders having been received, the proposal to reprint the earlier volumes of THE PENNSYLVANIA-GERMAN can not be carried into effect at this time. We are anxious to make it possible for all who wish to do so to complete their files of THE PENNSYLVANIA-GERMAN. We will hold the matter under advisement for a time and hope to offer another plan later on. In the meantime we shall be pleased to receive suggestions on the subject.



Reprint of Articles

Of the articles that have appeared in THE PENNSYLVANIA-GERMAN so far this year the following have been reprinted:

Notes on the Kuntz and Brown Families, History of the Plainfield Church, Hans Joest Heydt, History of the Susquehanna County Historical Society, History of the Blanch Family, One of John Brown's Men, The German Dialect Spoken in the Valley of Virginia. In addition to these the series of articles on "Seeing Lancaster County from a Trolley Window" will on completion be revised and issued in pamphlet form. We are led to do this by the many words of praise respecting the articles. We would be pleased to receive from our readers suggestions respecting mistakes or omissions.

This reprint will contain between seventy and eighty pages, bound in paper covers and will be sold at the following rates: per hundred \$7.50, per dozen \$1.00, per copy 10 cents.



"Molly Pitcher" Pure Fiction

Mr. Martin I. J. Griffin, editor and proprietor of the "American Catholic Historical Researches" who has been referred to as the "engaging smasher of historical false gods", in the October, 1909, issue of his periodical takes Molly Pitcher off her hero's pedestal—Molly, "Dutch, Dutch as sourcrot" as her granddaughter called her. He quotes approvingly the words of J. Zeamer of Carlisle. "The story of Molly Pitcher's exploit at the battle of Monmouth is a pure fiction, for there is not anywhere the slightest corroboration of it." It is painful to see heroes consigned to the scrap heap, but truth must prevail and if idols have no clear title they ought to be dislodged. We hope to say more about this later.

Interest in Local History

The "Germantown Independent Gazette" of September 3 abounds in historic lore. We note the following interesting subjects of articles in this issue: DeBenneville Estate at Branchtown, Concord School Puzzle, Early Records of Frankford Bridge, Facts and Traditions of Lower Dublin Township, Henry Antes. Historic Germantown must have lovers of historic lore.



Family Reunions

We gave in our September issue a list of family reunions to which the following may be added. We will repeat what we said in connection therewith. "We will on request send names and addresses of the officials of these meetings and would be pleased to reprint some of the papers read if submitted by the authors or their friends."

September

11. Miller, Powder Valley.
18. Geyer, Ringing Rocks Park.
25. Fisher, Rolling Green Park.

October

6. Reedy, Millbach.
7. Ruby, York.
14. Rockefeller, Easton. (A correction.)



For the Joke Book

—Dr. Philip Schaff was accustomed to say the Pennsylvania Germans used the following form of comparison: Schmärtler

Kerl—Aerger schmärter Kerl—Verdammtter schmärter Kerl.

—State Superintendent Dr. Schaeffer tells a story showing how astonished foreigners are that German farmers in America are able to give their children a good education. He says:—

"When I entered the University of Berlin they asked the occupation of my father. 'Ein Bauer,' I replied in good Pennsylvania German. They were astonished that the son of a peasant should cross the ocean to study. When I told them how many acres my father was tilling, they exclaimed: 'Er ist kein Bauer; er muss ein Gutsbesitzer sein.' (He is no peasant, but the owner of an estate.)"

—Joe Cannon made a speech in Lancaster soon after his election as Speaker of the House of Representatives. By way of introduction he related an incident that occurred in connection with revival services in Danville, Illinois. After the sermon the minister went through the audience making personal appeals. From one young man he received the reply: "No, I do not need the new birth, I was born in Lancaster county, Pennsylvania."

—"Ah, I have an impression!" exclaimed Dr. McCosh, the President of Princeton College, to the Mental Philosophy class. "Now, young gentlemen, can you tell me what an impression is?"

No answer.

"What; no one know? No one can tell me what an impression is!" exclaimed the Doctor, looking up and down the class.

"I know" said Mr. Arthur, "An impression is a dent in a soft place." "Young gentleman" said the Doctor, growing red in the face, "you are excused for the day."

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M. A. LL. M.

EDITORIAL NOTE.—Mr. Fuld has kindly consented to give a brief sketch of the derivation and meaning of the surname of any subscriber who sends twenty-five cents to the Editor of THE PENNSYLVANIA-GERMAN for that purpose.

18. DILLER

If the name DILLER is derived from the French it means "Great David" and if

it is derived from the Irish it means "one born at the time of the great flood." The Irish form of this name is also written DILLON.

Much more frequently however the name DILLER is German and means a man who cuts boards. The Middle High German word for board was DILLE and the Modern German is DIELE. This is a technical term used to designate boards cut from the trunk of a tree lengthwise, and the DILLER was the man who cut the DIELE. These boards were used in Germany for many years for street pavements, for ships and for house floors.

19. HIESTAND

HIESTAND is a compound of HIES and STAND. HIES is a contraction of MATTHIAS which is the German of MATTHEW, a Hebrew word meaning "the gift of Jehovah." The Latin of this name is MATTHAEUS, the French MATHIEU, the Italian MATTEO, the Spanish MATEO, the German MATTHAEUS or MATTHIAS and the diminutive MAT.

There are three possible derivations of the second syllable of the name HIESTAND. It may be derived from TAND meaning "a toy." It is more likely that it is derived from STAND, meaning a shooting box or place from which the shooter takes his aim when shooting at a target, and in a derivative sense, a man's position or station in society, as, for example, IN GUTEM STANDE, in good condition.

If the name is of a comparatively modern origin, on the other hand the most likely derivation is from STANDKRAEMER, or stall keeper, retailer at a stall. Thus HIESTAND would be the stall, booth, or stand of MATTHIAS.

20. ARTZ

Two possible derivations have been suggested for ARTZ. It may be derived from ARTZ meaning a physician. It is more likely however that it is a corruption of HERZ, a heart, and denotes a strong, courageous man.

21. HERBEIN

HER means "hither," the meaning generally being one of motion in the direction of the speaker. BEIN means "legs." It is likely that this name is derived from an innkeeper's sign which had the picture of a pair of legs and the word "HER," thus expressing the motto: "Let your legs bring you hither."

LEONHARD FELIX FULD.



Wayland's "German Element"

In 1907 an edition of 500 copies of "The German Element of the Shenandoah Valley of Virginia" was published privately by the author, John W. Wayland, Ph. D., Instructor in History in the University of Virginia. In 1908 an index containing over 3000 items was added, being bound in with the copies then on hand. The complete book is a large octavo of 323 pages.

Six copies remain on hand for sale. Price, \$3.00, post paid.
Address,

John W. Wayland,
Harrisonburg, Va.

York County Good Enough

A subscriber in York county sent us the following clipping from the Reformed Church Record:

Thomas A. Edison, the electrical inventor, says: I do not know that Dr. Cook's work has any particular value from a practical and scientific viewpoint, but it has great value as a demonstration of what American energy and brains can accomplish. Aren't we Americans great people? We call ourselves Americans, but as a matter of fact we are a lot of cross-breeds, and in that lies our power. We are a mixture of the best of Europe.

To this he added these words:

"Ich will grad raus sage dasz die Pennsylvanisch Deutsche Bauere Kinner gantz dankbar fühle dasz America discovered is worre lang vor dem North Pole un zwölf Zoll viereckig mee werth hott in Pennsylvania das 144 Acker am North Pole."



INFORMATION WANTED

Who knows anything of Jeremiah Miller who was a Revolutionary soldier. He may have had other brothers beside Yost. They were sworn into service at Ephrata, Lancaster county, Pa., in 1777. Any descendants knowing anything of these men will confer a great favor by communicating with

WM. H. MILLER,
Stoyestown, Pa.

A great grandson of Yost Miller.



Where was Montgomery, Virginia?

January 17, 1798 "Thomas Procter of the City of Philadelphia in the State of Pennsylvania, Esquire" deeded to "Mary Broomburgh of Washington County Maryland" one certain Lot or piece of ground in the Town of Montgomery in the State of Virginia Marked in a general Plan of the said Town No. 1334 situated on the South side of Washington Street in the said Town." This deed was acknowledged before Thomas Smith, Esq. one of the Associate Judges of the Supreme Court of Pennsylvania February 3, 1798, and witnessed by Sarah A. Charlton and Daniel Grant.

The Library of Congress, and the Virginia State Library at Richmond, Va., are unable to afford any information as to the location or history of the "Montgomery, Virginia". The town was platted of considerable size to contain at least 1334 lots.

The deed was evidently intended for Mary Brumbaugh, born in 1767 and resident in Washington Co., Md. until her marriage to Samuel Ullery, a minister of the German Baptist Church and one of the

first ministers of that denomination in Bedford Co., Pa. German names were very often misspelled in legal documents through misinterpretation of speech or writing.

Any person who can throw any light on this matter will confer a decided favor by addressing the editor, or Dr. G. M. Brumbaugh, 905 Mass. Avenue N. W., Washington, D. C. he having the original deed & being engaged in the preparation of "Brumbaugh Families," which manuscript is soon to go to press.



Rockefeller Ancestry

(Copyright, 1909, by the Brentwood Company.)

German genealogists have taken exception to the claims put forward by the French that John D. Rockefeller is descended from the Marquesses of Roquefeuil, in the Province of Languedoc, who were driven out of France by the revocation of the edict of Nantes.

They have, by dint of careful investigation of state, communal and parish records of the former principality of Neuwied, ascertained that he is descended from Johann Thiel Rockenfeller, who emigrated with his wife, Anna Gertrude Alsdorf, and children from Bonefeld, in 1735, to Germantown in New York. It is further shown that this John Thiel Rockenfeller was the fourth son of a certain Tonges Rockenfeller, who in 1685 married Gertrude Pauli, at Bonefeld.

Tonges Rockenfeller himself was born in 1660, his father, Johann Wilhelm Rockenfeller hailing from Ehlscheid. This disposes absolutely of the Gallic story to the effect that the Standard Oil magnate is descended from these Languedoc Marquesses de Roquefeull, who were expelled from France on the repeal of the edict of Nantes.

John Thiel Rockenfeller, the ancestor of John D. Rockefeller, and who emigrated to America in 1735, was by no means the only member of his family to seek his fortunes in the New World. For a few years previously, his cousins Johann Peter Rockenfeller and John Wilhelm Rockenfeller, had emigrated from Segendorf, in the principality of Neuwied, to Ringoes, New Jersey.

The parish records show that the Rockenfellers were very numerous in the principality of Neuwied, not only at Bonefeld and Segendorf, but also at Altwied, at Meisbach, Rengsdorf and Ehlscheid, in the latter part of the sixteenth and throughout all of the seventeenth and eighteenth centuries.

It is a curious fact that the parish registers of the Neuwied village of Fahr show that a Johann Rockenfeller was born there on July 26, 1841, and that in his boyhood emigrated to America. Some people have attempted to identify him with the petroleum king, but there is nothing to warrant this belief, save the mystery which has always existed with regard to the father of John D. Rockefeller.

Historical Societies

Chester County Historical Society

Saturday Sept. 11, 1909 was the day set apart by the Chester County Historical Society for the dedication of the huge flint boulder and the metal marker at the grave of Old Indian Hannah, the last of the Lenni Lenape Indian tribe, who was buried in Newlin township, in 1802. In 1730, several Indian wigwags were located on the bank of a pond or on the farm of William Webb, the emigrant, near the present Anvil Tavern, in Kennett township, and not far from the East Marlborough township line and it was there that Indian Hannah was born on the property.



Lancaster County Historical Society

Lancaster county paid tribute to the achievements of one of her great native sons, Robert Fulton, when a handsome

bronze tablet erected in the place of his birth, was unveiled Sept. 21, 1909, by one of his great-granddaughters, Mrs. Alice Sutcliffe, his biographer. It was a notable gathering that surrounded Fulton house, in Little Britain township.

The tablet is of solid bronze in the form of a shield. At the top is a likeness of the Clermont and below is the inscription:

Clermont—Robert Fulton—1807.
Here on November 14, 1765, was born

Robert Fulton, inventor,
Who on the waters of the Hudson
on August 11, 1807, first successfully
applied steam to the purposes
of navigation. At this place he spent
the first years of his life.

"Without a monument future generations
would know him."

Erected by the Lancaster County
Historical Society at Centenary
of His Achievement, September,
1909.

The tablet was designated by Miss Mary T. Magee and the work executed in bronze by John A. Weitzel, both local artists.

Space does not permit the printing of the excellent speeches and poems that were delivered. Lloyd Mifflin, the poet of Norwood Lancaster county, read the following sonnets:

I

A child of Lancaster, upon this land
 Here was he born, by Conowingo's
 shade;
 Along these banks our youthful Fulton
 strayed
 Dreaming of Art. Then Science touched
 his hand,
 Leading him onward, beneath her wand,
 Wonders appeared that now shall never
 fade:
 He triumphed o'er the Winds, and
 swiftly made
 The giant, Steam, subservient to com-
 mand.

* * * * *

How soft the sunlight lies upon the lea
 Around his home, where boyhood days
 were sped!
 These checkered shadows on the fading
 grass
 Symbol his fortunes, as they fleeting pass:
 "He did mankind a service,"—could
 there be
 A tribute more ennobling to the dead?

II

Time-honored son, whose memory we re-
 vere,
 Around the wondering earth thy lus-
 trous name
 Shone in old days, a sudden star of
 Fame!
 Nor is that glamour dimmed. No leaves
 are sere
 Among thy laurels. Deeper seems, each
 year,
 Thy priceless benefaction. Let them
 crown
 Thy great achievement with deserved
 renown.
 Who reap the guerdon of thy rich
 career!
 Long thou hast passed the dark Lethan
 stream,
 Yet who but envies that illustrious
 sleep?
 Though thou art dust, yet vital is thy
 Dream:
 The waves of all the world shall chaunt of
 thee:
 Thy soul pervades the Ship, and wings
 Deep,—
 Thy Spirit is immortal on the seas!

The committee of the Lancaster County Historical Society which had charge of the exercises was composed of D. F. Magee, H. Frank Eshlman, W. U. Hensel, W. M. Franklin, A. K. Hostetter, Dr. Joseph H. Dubbs, the Rev. George I. Browne, George Steinman, Richard M. Reilly, Miss Maraha B. Clark, Mrs. Mary N. Robinson. The committee of southern Lancaster county citizens was composed of Joseph Swift, Frank C. Pyle, William F. McSparren, D. F. Helm, James M: Paxson, Frank Maxwell, Will Shoemaker, James G. MsSparen, Day Wood and L. R. Swift.



Annual Meeting of the Moravian Historical Society

On the appointed day, the fourth Thursday in September, this Society held its Annual Meeting in its Museum in the Whitefield House at Nazareth. The business meeting was attended by 19 persons. The minutes of the last annual meeting having been read and approved, the reports of the Treasurer and Executive Committee were communicated. The total receipts for the year were \$947.08, expenditures \$316.04, balance on hand \$501.04, being ample to pay for the pamphlet that will soon be issued. The Trust Funds of the Society amount to \$5212.96.- During the year one member died, 6 withdrew and 3 were dropped, a loss of 10. Five Life members and 6 active and associate members joined; the present membership is 110 Life, and 237 active and associate members; total, 347. The Secretary also read a letter from the pastor of the Moravian congregation at Sharon, O., Bro. J. E. Weinland, stating that the graves of the Indians buried in the old Goshen cemetery had been located and would probably in the near future be marked with memorial stones.

The Librarian reported that a large number of visitors had inspected the contents of the Museum during the past year, but only a minority were Moravians or members of the Society. The total number of books, manuscripts and relics is about 5000. The Publication Committee reported that the Transactions for the year, containing the History of the Moravian College and Theological Seminary, would soon be ready for distribution. Three new members were admitted and the old officers were re-elected. The meeting adjourned at 12 o'clock.

One hundred and forty-one persons sat down at 2 p. m. to enjoy the annual Vesper prepared by the committee of arrangements. Vice-President Abraham S. Schropp

called on all to unite in singing grace, "What Praise to Thee, dear Saviour." After all had partaken of the repast, the announcement of the death of one member during the year, Mrs. Rev. Eugene Leibert, was followed by singing the usual hymn, "Let us call to mind with joy."

The Vice-President now called on Bro. Paul de Schweinitz to read a paper relating many details concerning a settlement of Bohemians in Texas. Ever since 1848 Bohemians have been emigrating to the United States in small groups, some settling in the Northwest, others in Texas. Prof. A. G. Rau followed with a paper entitled, Notes concerning trades and industries in Bethlehem, beginning with the year 1759, when the abolition of the Bethlehem Economy was being agitated. The trades were so varied and at the same time so carefully supervised by the church authorities as to make Bethlehem independent, industrially, of other settlements in Pennsylvania.

At this stage Prof. Geo. T. Ettinger of Muhlenberg College and Prof. C. A. Marks, of Allentown, were requested to make a few remarks and responded with cordial greetings from the Lehigh County Historical Society. Bro. G. F. Bahnson also communicated some interesting facts concerning the Sbor at Jungbunzlau in Bohemia. The meeting was brought to a close soon after four o'clock with the singing of the Long Metre Doxology.



Historical Society of York County

Last June an interesting paper was read before this society to which the York Gazette referred in the following lines:

The paper was prepared by Samuel Small, jr. It refers to the business career of the firm of P. A. and S. Small, which was founded in 1809. It was during that year that George Small, grandfather of the senior member of the present firm, opened a general store at the northeast corner of Centre square and East Market street. He prospered in business and laid the foundation for an extensive hardware and general merchandising business before the close of the war of 1812-15. The purport of this paper was to show the growth and development of York and the mercantile business in general during the past one hundred years. The author of this paper says when George Small began the mercantile business in 1809 York had a population of 2,800, or about the size of Red Lion; Philadelphia, 78,000; Baltimore, 35,000; New York, 96,000; Pittsburg, 4,700; and Chicago was only a small Indian trading post.

The paper, which required about thirty minutes to read, was brimful of interesting

facts, and is the basis of a souvenir book which the firm of P. A. and S. Small expects to publish, containing the account of the growth and development of one of the leading business houses in southern Pennsylvania. The founder of this business is remembered only by a few of the oldest citizens of York, but his sons and successors, Philip A. Small and Samuel Small, sr., are remembered by many people of this community.

Philip A. Small, the head of the firm, was identified with a large number of the public institutions of York. He was looked upon as one of the best trained business men in southern Pennsylvania. His brother, Samuel Small, sr., was noted for his benevolence. He founded the York Collegiate institute and endowed it so as to enable it to prosper. He gave a large amount of money to charity and was one of the chief promoters of the Children's Home of York and the York City hospital. Under the excellent management of these two brothers the firm of P. A. and S. Small purchased nearly one-third of all the wheat grown in York county for a period of thirty years or more. They established the Codorus mills and manufactured thousands of barrels of choice flour, much of which found its way to foreign markets. A large quantity of Codorus flour was sold to the inhabitants of Cuba.

It was in the counting room of this firm that the Committee of Safety organized and conducted its business before York was captured by General Early, commanding ten thousand Confederate soldiers, on June 28, 1863. W. Latimer Small, George Small and Samuel Small succeeded their father and uncle in business. For twenty years or more W. Latimer Small managed the grain business and looked after the interest of the large flouring mills owned by the firm. Samuel Small, the present senior member of the firm, looked with judicious care after the mercantile business and other large interests, for the firm owned and managed the Ashland furnaces, situated along the Northern Central railroad, near Baltimore.

George Small, the eldest son of Philip A. Small, early in life moved to the city of Baltimore, where he became one of the leading citizens. He also looked after the interests of the firm of P. A. and S. Small in that city. Mr. Small was one of the persons who conducted President Lincoln through the city of Baltimore when he was on his way for the first time to Washington. General Grant, after he retired from the presidency, was a frequent visitor at his home in the Monumental city.

The story of the growth and development of the business of the firm was listened to with the closest attention and the paper was considered one of the best ever read before the Historical Society of York county.

The Pennsylvania-German

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NOVEMBER, 1909

No. 11

Seeing Lancaster County from a Trolley Window

(CONTINUED FROM OCTOBER ISSUE)

TRIP TO TERRE HILL



AFTER going north on Queen street and east at the Pennsylvania Railroad depot we turn a few right angles until we reach New Holland avenue, the beginning of the New Holland turnpike the historic highway to Blue Ball incorporated 1810 and completed 1825. As we proceed we shall notice presently to our right the buildings of the Lancaster Cork Works and at a distance a standpipe crowning the east end of the city: to the left are located Lancaster and St. Mary's cemeteries in use about 60 and 50 years respectively and the 1000-foot building of the Lancaster Silk Mill.

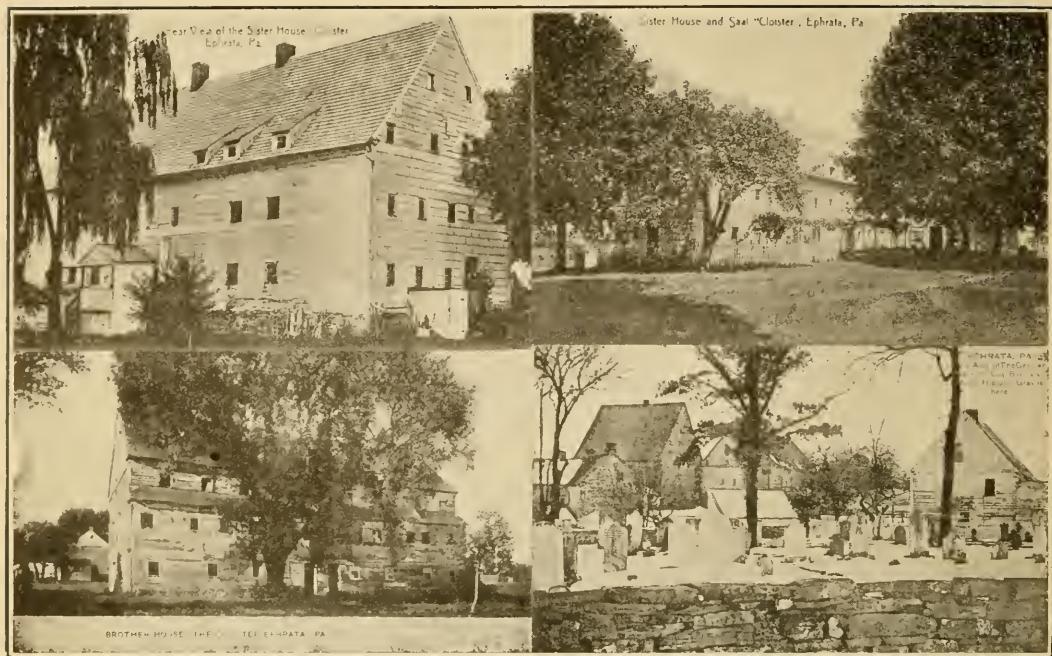
We now notice the two branches of the Pennsylvania Railroad converging and, passing under a bridge of the one, the Cutoff line, we presently reach at the McGrann farm the Rossmere suburban tracks leading northward to Rossmere, the ball grounds and returning to the city by way of the stock yards.

We are now in Manheim, one of the original townships with boundaries but slightly changed, a rich, produc-

tive, slightly undulating farming section lying between the two Conestogas. We shall say more of the township on our Lititz trip.

We turn away from the turnpike to the right at Eckerts or Eden Hotel near the village schoolhouse, made conspicuous with its yellow and blue colors, cross the Conestoga and after a short detour through the fields return to the pike at Zook's Corner. In crossing the stream we probably noticed the Eden Paper Mills to our left at a neat iron structure, Binkley Bridge, the original of which antedated by a few years historic Witmer Bridge. At Zook's Corner we notice the McGrann poultry farm to the left and presently to our right on a pleasing and prominent eminence the Frank McGrann residence.

We cross the upper end of East Lampeter township and enter Upper Leacock. Our road, running along a ridge, the water-shed between the Conestoga and Mill Creek, affords most of the time charming views reaching to a hazy distance—Furnace Hill, Ephrata Hill, Brecknock Hills, Welsh Mountain being in sight most of the way to Terre Hill.



EPHRATA CLOISTER BUILDINGS

Among the early settlers of Upper Leacock, formed out of Leacock in 1843, were Jacob Bushong, who settled near Heller's church the ancestor of a numerous, widely-scattered family, Emanuel Carpenter, himself noted and the head of a noted family, on whose land according to tradition the county's first court was opened to be later adjourned to Postlethwaite's place. Hans Good who acquired in 1734, 300 acres of land lying between Bareville and Mill Creek which he sold ten years later to Andrew Bare ancestor of the Lancaster book firm, Bare & Sons, Hans Graf who in seeking lost horses found Elysian fields which he settled 1718 now known as Groff's Dale. Isaac LeFevre son-in-law of the widow Madam Ferre and others.

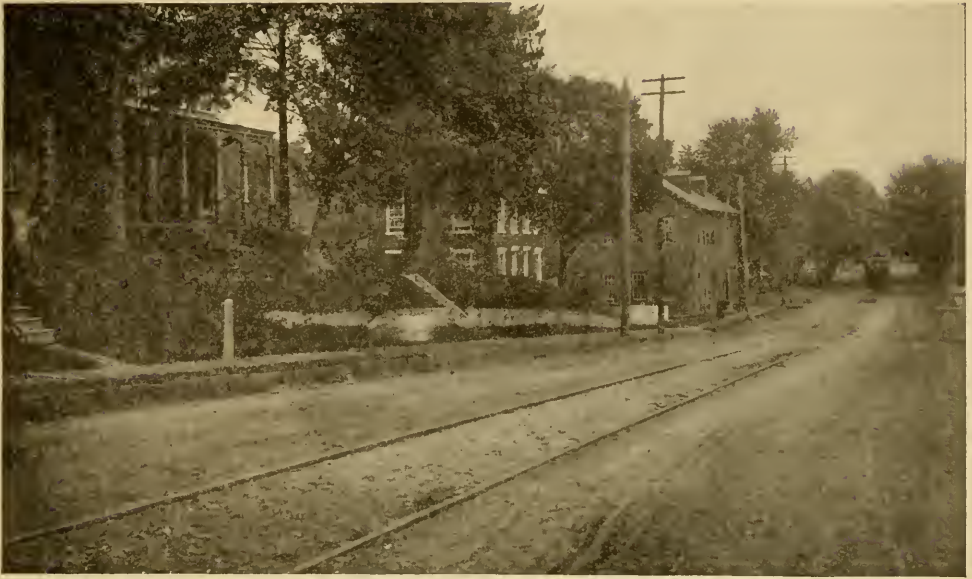
Leacock, lying southeast of Upper Leacock, is with it an Amish settlement in a rich agricultural community, crossed near its center by the old Philadelphia road. Its most important village is Intercourse, 5 miles to

our right, formerly known as Cross Keys, the name of its hotel, built it is said, in 1754. The change of name was made in 1814 when a landowner, George Brungard, in an unsuccessful venture, laid out a village of over one hundred and fifty lots which were disposed of by lottery.

About a mile west of Intercourse is the historic Leacock Presbyterian church, to which reference was made in a previous article.

MECHANICSBURG

As we approach Mechanicsburg we notice about a mile south on elevated ground Heller's church, built 1860 and officially known as Salem church. It occupies the site of an original small log structure with seats of slabs and a floor of bare ground, the earliest Reformed church in Lancaster county. According to a paper in the cornerstone, "This congregation was founded in the year 1722, by a number of German Reformed fathers. The first house was built in 1722, re-



MAIN STREET LOOKING EAST, ADAMSTOWN, PA.

paired in 1802, rebuilt and enlarged by the same congregation."The Lutheran church held services here also until they built their own place of worship in the village in 1838.

Mechanicsburg, clean and peaceful, is the chief village and business center of the township over a century old and so named 60 years ago on account of the mechanics its machine shops



STREET SCENE, INTERCOURSE, PA.

drew to the place. From this point past Leola and through Bareville our ride takes us through a rosary-like chain of attractive homes. Bareville named after its first settlers can point with pride to the Bareville Trustee As-

Welsh Mountains made famous by the notorious Abe Buzzard gang whose haunt was at Blue Rock 4 miles southeast of New Holland, a stigma happily removed by the labors of the Mennonite Industrial Home near Mt. Airy.



MAIN STREET, -- West from Cutler Ave., New Holland Pa.

PUBLIC SCHOOL BUILDING,

New Holland, Pa.



MAIN STREET -- West from Luther Ave., New Holland, Pa.



NEW HOLLAND SCHOOL HOUSE AND STREET SCENES

sociation, known as the Bareville Literary Society, organized 1843, incorporated 1849, which has had a strong moulding influence on the community.

To our right we notice wooded rising ground, the western end of the

point of the primitive roads, which stood at the junction of the Cocalico and Conestoga, several miles northwest of us disappeared decades ago. Not far from this place is Hinkletown on the Paxtang road, named after

Near the rotary station we get fuller views to the East. South and West and notice also the tracks of the Lancaster and Downingtown Railroad, completed to New Holland about 1876 and to Lancaster, 1890. At the rotary station we observe a road crossing our tracks obliquely from the southeast. This is the historic Peters road leading from White Horse near Springgarden, past Springville, across Mill Creek at Huber's Mill, constituting the pike for a short distance and then turning northward toward Talmage and beyond.

A short distance beyond the rotary station we enter Earl township, one of the original townships of 1729, so named in honor of Hans Graf the busy clatter of whose mill cheered the neighbors when the county was founded. Nearly all vestiges of the mill, once the objective

George Hinkle who was licensed to keep a tavern there before the Revolution. A part of the place was formerly known as Swopetown on account of the Swabians (Swopes) living there.

NEW HOLLAND

New Holland, (a name suggestive of Hollander settlers) variously known also in its earlier days as Earlstown, Sau Schwamm, and New Design, a thriving, elongated, well-located borough, housed along a sinuous street and the oldest, largest and most important town of Earl township, was settled in 1728 by John Diffenderfer, (aucestor of historian Frank R. Diffenderfer) laid out in 1760 and incorporated in 1895.

One imagines the Conestoga teams threading their way amid the trees, stumps and around the mud puddles. The effort to straighten out and level the road as indicated by the old houses, at times hugging the road and under the proper level, has not been fully successful, will not be—why should it be, since a quaint charm and attractiveness is afforded not otherwise obtainable. The place is prosperous and rejoices in its silk mill and iron industries.

Time was when a justice of the peace who was also a member of the Colonial Assembly would walk barefoot from New Holland to Lancaster and sit shoeless as a member of the Justices' Court. Times change.

New Holland may point with pride

to the movement organized in 1786 under the leadership of Rev. Melzheimer, aided by one hundred and thirty-three original subscribers besides other contributors, to establish an English and German free school which was kept up until displaced by the Public School System. The house in which Ex-Congressman Isaac C. Hiester was born is still standing



NEW HOLLAND CHURCHES

on Main street opposite Brimmer avenue. Another noteworthy house is Roberts Folly a three story double brick building erected by ex-Congressman and former U. S. Marshall A. E. Roberts.

Among New Holland's illustrious sons were Dr. Diller Luther and Dr. Martin Luther for more than fifty

years two of Reading's prominent men and Congressmen Isaac E. Hiester and A. E. Roberts.

But we must not fail to take a look at the two historic church buildings on the north side towards the east end of the town.

The Lutheran church records go back to 1730, the first entry probably being made by Rev. John Casper Stoever. In 1744 four acres of land were acquired on which a church building of logs was erected, replaced by a stone structure in 1763 which was remodeled in 1802 and itself gave

the orderly arrangement, the close cropped, velvety green, covering walks, graves and unoccupied ground.

There is quite a suggestive contrast between the condition of the cemeteries with their words and emblems of Christian hope and the appearance of a few graves in a family burying ground a mile or more to the north with their neglected weed covered unsightly stones glorying in man.

Beyond New Holland our attention is drawn to the hilly landscape we are approaching, shut off for a moment to be spread out in minuter de-



HOME OF MISS BLANCHE NEVIN

way to the present building in 1851.

The Reformed church record dates from 1746, but services were probably held prior to this. The congregation worshipped in the Zeltenreich church building about 2 miles southeast of New Holland until the present building was erected in town in 1799. The centennial of the structure was marked by a remodeling in 1899.

The cemeteries of the two churches adjoin and together form one of the loveliest rural burying grounds of the county with the gentle northern slope,

tail as we cross the ridge and descend the gentle slope to Blue Ball—a ten minute ride from New Holland. This noted spot, situated at the junction of the old Paxtang and Horseshoe roads, so named on account of the blue balls of its hotel sign dating back to 1766 was already widely known prior to and in the Conestoga wagon era. Traffic from Lancaster, Harrisburg and beyond passed through on its way to Morgantown, Downingtown and points eastward. Residents of the place have not for-

gotten that the historian Sydney George Fisher once confounded Blue Ball with another place and incidentally cast discredit upon it.

We are now in East Earl founded 1851. Beyond to the east lies Caernarvon one of the original townships settled prior to 1730 by the Welsh (hence the name) the home of busy scenes in the height of its iron industries. The iron works in operation here prior to 1750 occasioned negro slavery and also drew white workmen into the neighborhood among whom were two prosperous brothers James and William Old. According to tradition James engaged as woodchopper, a young Irishman, Robert Coleman who was diligent in business and won the heart of his employer's daughter Ann Old. This union laid the foundation of the celebrated Coleman family of Cornwall.

It is here that the Conestoga rises, called creek by some though "river" would be more appropriate in view of the fact that, according to historian Diffenderffer, fifty of the most noted streams in history are of less volume. At Churchtown resides Blanche

Nevin the noted sculptress and daughter of Rev. Dr. J. W. Nevin, in the old ancestral homestead of the Windsor property previously the Jenkins estate and home of Congressman Jenkins.

TERRE HILL

Resuming our trip we leave the road at Blue Ball and make a bee line for Terre Hill, through Weaverland, settled by the Webers, Martins, Witters, Nissleys and others. To our right on an eminence are the church buildings and cemetery of the Weaverland Mennonite church, one of the largest congregations of this faith in the county.

We gradually descend to the Conestoga after crossing which on an iron bridge we climb about 158.7 feet in a distance of 7664 feet to the terminus of the line on Main street of Terre Hill, the youngest borough of the county, known in its early history as Fairville the first houses of which were erected about 70 years ago.

To get our bearings we will take a walk to and over a knoll west of the town to find hill and vale, hamlet and



CONESTOGA VALLEY LOOKING SOUTH FROM CHURCHTOWN, PA.



BRIDGE ACROSS THE CONESTOGA NEAR BLUE BALL

town, forest and farm spread before us like a vast panorama. New Holland, Blue Ball, Goodville, Churchtown are soon located with the Welsh Mountains as a background. Turkey Hill and Center Church, Bowmansville in the valley, Stone Hill hiding Adamstown from view. Ephrata Hill at the foot of which lies historic Dunkertown, Hahnstown, Hinkletown, Brownstown hill, Millway's Smoky Pillar, the hills forming the county's northern boundary pass in review before us—even the church steeples of the city of Lancaster are discernible with glasses on a clear day.

In this territory, Swiss and Swabian, Palatine and Quaker, Welsh and Dutch toiled shoulder to shoulder to lay the substantial foundations of our country's greatness. What an inspiration thrills us as in fancy we enter the homes of the pioneer dwellers of the region, share their homely joys, their strenuous toil, their hopes and fears, their simple lives, their privations, their gratitude.

The rich farming section reaching from Blue Ball to Hinkletown and ly-

ing between the New Holland pike and the Conestoga once furnished an Indian hunting ground, covered with scrub oak which was burned over each year. The hillsides and hill top once covered with chestnut sprouts and dotted with distilleries are now marked with productive farms, a campmeeting grove, a thriving borough with pleasant homes, churches and schools.

The story is told that once a much abused, long suffering wife of the hillside called on a neighbor a distiller on Sunday morning, showed him the bruises on her bare back and said, "This is what I get for the stuff you give my husband on Saturday." The distillery was closed and the distiller helped to build a church.

Brecknock township, lying to the north of Terre Hill, and quite hilly, has been called in parts **Die Schweiz** the Switzerland of the county. It was originally settled by the Welsh who gave it its name.

The township has its rugged mountain scenery and curious rock formations like **The Devil's Cave** and the

Rock Cellar and during the Revolutionary War afforded a hiding place for those who tried to escape militia service. If time allowed we might go to Bowmansville and listen to some of the tales of pioneers in the community, of John Boehm who during the Revolutionary War left divine worship on Sunday to pursue horse thieves whom he overtook, attacked with a piece of broken fence rail and left in triumph after recovering the horses—of Elias Leinbach, brush-maker and repairer of clocks who in

of population along the way. We pass in a few minutes Center Square near which to the left the Center Hotel did business in former days—the Browns-town and Farmersville road is crossed about midway between the two thriving, hustling, business rivals. We pass the Conestoga Valley Park at the crossing of the Conestoga and at Diamond Station, the stopping place for Akron a thriving town on the hill half a mile away showing its enterprise by constructing a substantial walk from town to trolley. Avoiding the steep



BIRD'S EYE VIEW OF ADAMSTOWN

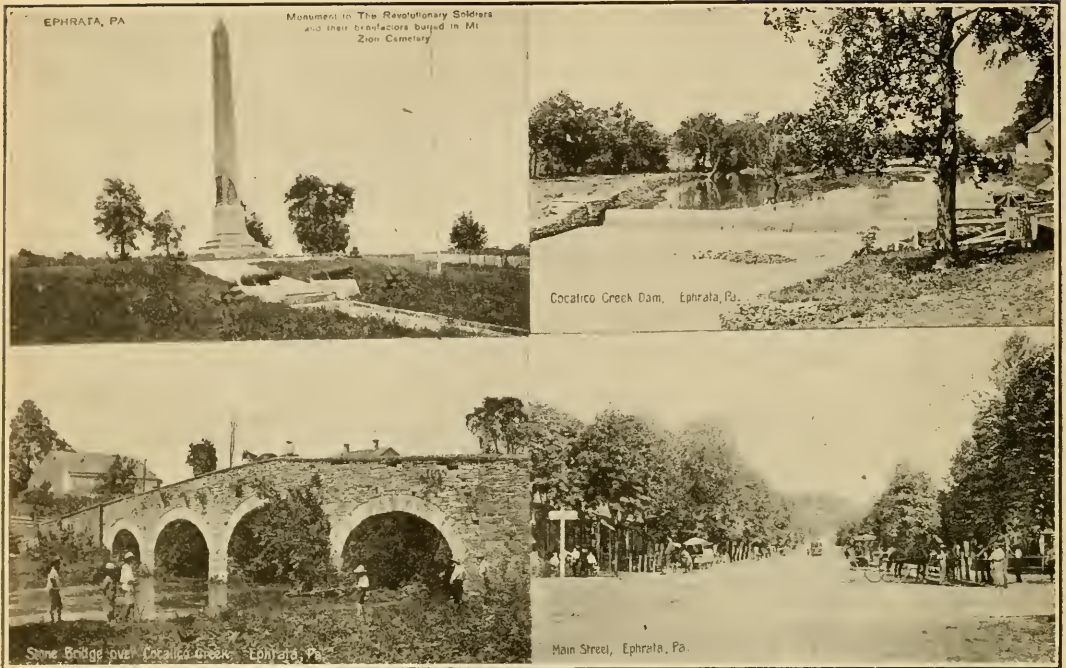
1850 made his vigorous though unsuccessful fight against the adoption of the public school system.

But we may not linger here and retrace our steps to the trolley station and return to the junction at Mechanicsburg bound for Ephrata and Adamstown.

TRIP TO ADAMSTOWN

Leaving the well kept waiting room with its neat surroundings at Mechanicsburg we start on a 30 minute trip through the fields to Ephrata, the trolley line apparently avoiding centers

grades of the hills about us we wind around and at the well known Cocalico Hotel turn into the main street of historic Ephrata where we leave our car for a stroll through the town. We follow Main street down to the narrow, humped arch stone bridge erected over a hundred years ago spanning the historic Cocalico to the cloister buildings of the Seventh Day Baptist Society. As we approach these sacred grounds, world renowned for various activities that ceased a hundred years ago, we see a vision pass before us covering well nigh a



EPHRATA SCENERY

century: John Conrad Beissel, immigrant baker, religious enthusiast and superb leader, seeking a recluse's solitude, to be joined by admiring followers; men and women tilling the soil besides building humble cottages, and stately cloister buildings, paper, saw, flour, fulling and oil mills in which their increasing numbers find employment, the crude printing press kept busy making half a hundred books (some heavy tomes) and continental money, the inmates of both sexes pale and emaciated, noiselessly moving about (barefooted when the weather permits) in their strange white capuchin dress of cowl and gown, male and female scarcely distinguishable at a distance. One sees men and women retire at night to their separate houses through the narrow hallways to their dingy cells with low ceiling, limited space, creaking doors with wooden hinge and latch, walls covered with strange and elegant German script, to meditate or sleep on their wooden benches and pillows.

One can hear the busy hum of their Saturday Sabbath School meetings, their midnight services. We see American troops coming and taking away printed sheets to be fired after the British in freedom's cause and soon thereafter half a thousand wounded soldiers brought here from the disastrous battlefield to be tenderly cared for and finally restored to health or carried away to their last resting places in Mount Zion cemetery. We see the growing country's leading men making pilgrimages hither to show their respects or to benefit by the bountiful products of the hand, head and heart of this strange communistic life and activity.

But historic reverie must give way to the mute reminders of these scenes. We will stroll through the cemetery by the roadside and read the inscriptions of tombstones, examine the buildings with their speechless though eloquent contents, pay our homage to the sacred soil of the hillside marked by a stately shaft costing

\$5000, erected by the state under the auspices of the Ephrata Monument Association, bearing these among other words: "Sacred to the memory of the patriotic soldiers of the American Revolution who fought in the battle of Brandywine, Sept. 11, A. D., 1777. About 500 of the sick and wounded were brought to Ephrata for treatment. Several hundred died who were buried in this consecrated ground."

Retracing our steps and passing along Main street of the orderly, thrifty borough we notice to our left "Ye Village Inn" erected 1777, modernized by paint and renovations. To our right is the Eagle hotel, occupying the site of a pre-Revolutionary hotel at the intersection of the historic roads between Downingtown and Harrisburg and between Reading and Lancaster. For a time the place was known as Dunkertown on account of the Baptist Society and then Gross' Corner.

Continuing our way across the railroad to the summit at Mountain Spring House, a noted resort for sixty

years, we get a "panoramic view of unsurpassed beauty to the northwest." The tourist will long for an observatory on the summit of the mountain to take in the wide expanse of rural scenery to the east, south, west and northwest.

One gets an idea of the growth of



BIRD'S EYE VIEW AND MAIN STREET, REAMSTOWN

the place by comparing the present populous and substantial borough with the condition in 1854 when there were only eleven houses from this resort to the old stone bridge.

After the proposed trolley line from Ephrata to Lebanon by way of Clay and Schaefferstown is built the trolley tourist will have a convenient oppor-



THE OLD HISTORIC MUDDY CREEK CHURCH

tunity to study Elizabeth, Clay and West Cocalico townships: for the present we retrace our way to the waiting room in the old stone house and resume our trip to Adamstown.

The line takes to the fields away from the old historic highway along which in days of yore the country's leading men travelled to and fro between Washington and the East by way of Easton, Reading, Lancaster and York. We presently pass a Reams homestead with the old well and neatly built farm house close by which across a run rest the remains of the Reams ancestors.

REAMSTOWN

After a fifteen minute run we reach Reamstown, early name Zoar, a historic spot once the metropolis of this section of the county, the scene of many battalion drills, abolished 1846. The place, settled by Everhart Ream 1723, laid out by his son Tobias in 1760, was important enough to have a number of hotels prior to the Revolution.

The Union church was erected 1817 the people previously worshipping at Muddy Creek. On the site of the Odd Fellows' Hall once stood a hotel, the Continental House, used as a hospital after the battle of Brandywine in 1777.

Of those that died here, most if not all lie buried in the cemetery adjoining the church edifice.

Less than two miles away is Denver, a clean, enterprising young borough owing its birth and growth to the Reading and Columbia Railroad.

About 2 miles northeast we pass the historic Muddy Creek church, a union church dating back to 1730 about which time the first house of worship of stone was erected. The third and present building was erected in

1847. The schoolhouse close by is but one of the many speechless witnesses that the early fathers did care for school as well as church. The celebrations held each year by the Union Sunday School of this organization are known and spoken of far and wide.

A short distance beyond the Muddy Creek church Schwartzville is passed and Adamstown borough on the county line soon comes to view where our trip will end at the junction with the Reading Trolley System affording trolley connection with Reading, Allentown and Easton, Pottstown, Norristown and Philadelphia.

ADAMSTOWN

Adamstown was laid out in 1761 by William Addams, an Englishman married to a German girl, the great-great grandparents of Hon. James Addams Beaver, Ex-Governor and Judge. The place was incorporated in 1850. The chief industries of the place have been hat factories, tanneries,



P. M. MUSSER MEMORIAL CHAPEL

and distilleries. The place is pleasantly situated along the hillside, the schoolhouse crowning the town, from which an abundance of pure sandstone water flows. One of the noted sons of the place is P. M. Musser, of Iowa, who has remebered his parental home by a neat chapel in the cemetery overlooking the valley. The tourist may well wish for a necromancer's skill to make pass before himself the noted men, who by stage coach and other conveyance entered the county at this point on their way to the nation's capital at Washington.

But we must leave this charming, historic place, old in years but young in spirit, and enterprise, to return to busy Center Square ready for another trip.

The Early Churches of the Goshenhoppen Region

By Rev. C. M. deLong, East Greenville, Pa.

NOTE.—The following paper was read by the author before the Montgomery County Historical Society at their Fall meeting held at Perkiomen Seminary, Pennsburg, Pa., October, 1908.



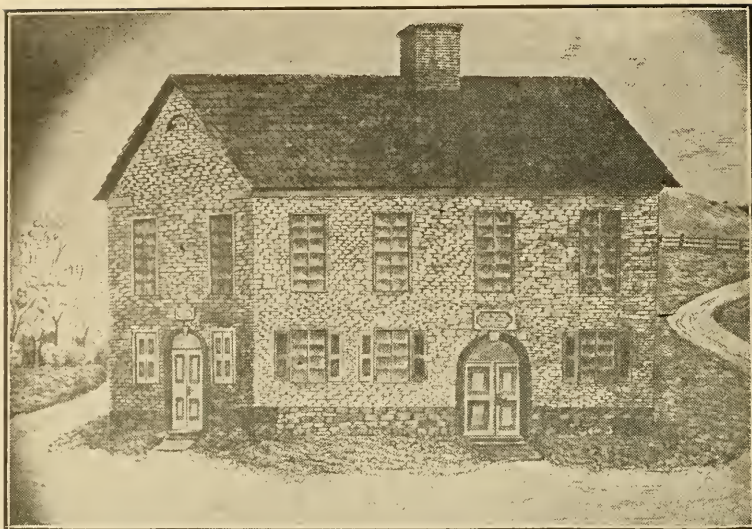
WHEN, a few weeks ago, I was asked to prepare a paper on the early churches of the Goshenhoppen region, it was with a certain degree of diffidence that I consented to the request.

The time was short and my official duties prevented me from giving the subject the care and attention which it demands. I felt too, that to prepare such a sketch was a Herculean task. For we must remember that here we stand on historic ground. Some of the churches of this section had been organized even before Washington was born. There are few communities not only in this state but in our whole country with such a rich religious heritage. We are very glad that the Montgomery County Historical Society has honored us with its presence and has turned its attention to this historic spot. Heretofore your researches were conducted chiefly in the lower end of our county. Having come into our midst, I am sure that this comparatively unknown and unexplored region will with your help and influence yield a very rich and most interesting history. The subject assigned me is very extensive. In the time allotted I can give but a mere outline of the early religious life of the Goshenhoppen region. A book might be written not only on each of the denominations represented here but on each one of our historic churches. This should be done and I believe will be done with your aid and encouragement.

The word Goshenhoppen is of Indian origin. In the the very oldest

records this is the name applied to the upper end of Montgomery County including bordering portions of Berks, Lehigh and Bucks. The Goshenhoppen region is larger than has been generally supposed. In the earliest documents even the church at Bally is termed "The Goshenhoppen Roman Catholic Mission." It extends as far south as Upper Salford township in which the Old Goshenhoppen church is located.

Into this region at a very early date poured the Mennonites, Reformed, Lutherans, Catholics, Schwenkfelders and some Moravians. Many of these left their homes in the old world because of religious persecution. None suffered more for Christ's sake than the Mennonites and Schwenkfelders. They were literally driven out of the fatherland and for no other reason than that they wanted to worship God according to the dictates of their own conscience. But all Protestants suffered untold wrongs not so much at the hands of the Catholic laity as of Catholic rulers. It was not religious persecution alone however that directed the steps of our forefathers to the New World. For a hundred years Germany had been the battlefield of Europe. The Thirty Years' War and the French invasion of the Palatinate followed in rapid succession. These wars were not brought on so much by the masses as by the jealous rulers of the different countries. They lived in great splendor. The debt incurred by such extravagances was loaded upon the poor people and they were reduced to a condition of unbearable servitude. "Then" says Löher "the people looked into each other's faces and said: "Let us go to America and if we perish we perish!" The Catholics who settled in the Goshenhoppen region perhaps



NEW GOSHENHOPPEN CHURCH 1769-1857

had as much cause for leaving the old world as many Protestants.

These people were told of Penn's province in the new world where liberty of conscience and a greater degree of political freedom was guaranteed. Naturally persons of many diverse religious convictions were drawn to Pennsylvania. They left the house of bondage and came to the promised land. The great English historian Macaulay says that into the American nation was poured the most liberty-loving blood of all Europe. Such was the character of the early settlers of the Goshenhoppen region. They were men and women of strong convictions and high principles. They were made of heroic stuff.

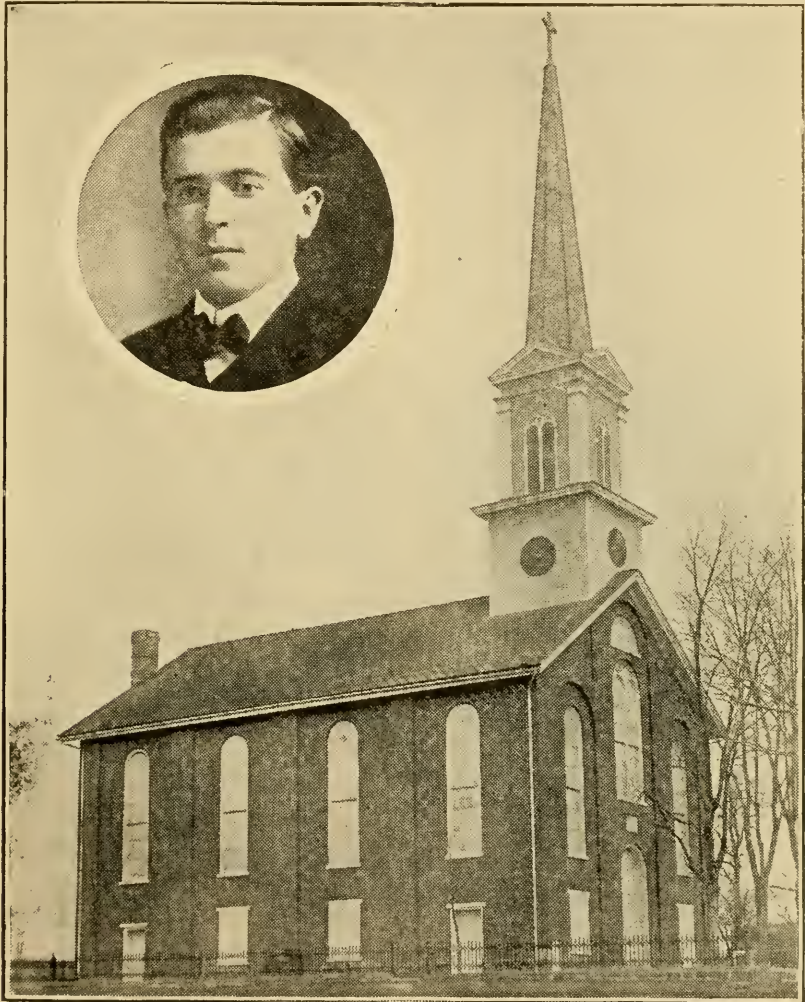
What sect effected the first church organizations in the Goshenhoppen region we cannot definitely determine. The old cemetery of the New Goshenhoppen church gives us a clue to this question. Here we find the oldest graves in this region. A well sustained tradition tells us that John Henry Sproegel who owned 13000 acres of land, a part of which lay in what is now Upper Hanover and New Hanover townships donated to the people of this section a tract of land

for burial purposes. Just when this benevolent act transpired we do not know. We do know that John Henry Sproegel was naturalized in 1705. We also know that in 1719 he donated 50 acres for the use of church and school purposes at Falkner Swamp. Furthermore, we have discovered recently that a Reformed congregation existed here as early as 1727. We may therefore surmise that the New Goshenhoppen graveyard had been set apart some years prior to this date. This old cemetery was a burial place for the common use of all Protestants. Here we find the graves of Lutherans, Reformed, Schwenkfelders and Mennonites side by side. Here is the resting place of many of the first settlers of whom we have record. But the very oldest graves are not marked by tombstones and hence do not tell us their exact age nor the names of their occupants.

As has already been stated the Reformed had a congregation at Goshenhoppen as early as 1727. Rev. John Philip Boehm in a letter to the Classis of Amsterdam, dated Nov. 12, 1730, says Holy Communion was administered at Goshenhoppen by Rev. George Michael Weiss on October 12,

1727. Weiss had come to America in September of the same year. It seems as though the congregation had been organized prior to this. Although Boehm nowhere states, so far as we know, that he had been pastor at

ground that he was not ordained. Again Boehm in all his writings shows that he was intimately acquainted with the conditions at Goshenhoppen. I think we can feel safe in saying therefore, that John Philip



NEW GOSHENHOPPEN REFORMED CHURCH AND REV. C. M. deLONG

Goshenhoppen, yet this is quite probable. He preached at Falkner Swamp not far from Goshenhoppen as early as 1725. And if he had not ministered to these people why did Weiss protest against Boehm to the members of the Goshenhoppen congregation on the

Boehm, the pioneer pastor of the Reformed Church in the United States, was the first minister at Goshenhoppen.

Then came Rev. George Michael Weiss. He was the first regularly ordained minister of the German Re-

formed Church in this country and also the first missionary sent here by the Palatinate Consistory. He continued to serve this congregation until 1730 when he and elder Jacob Reiff went to Holland and Germany to collect moneys for the churches in Pennsylvania. He had a second pastorate at Goshenhoppen extending from 1748 to 1761 when he died. He is buried in the New Goshenhoppen church yard in front of the present edifice.

The church register at New Goshenhoppen, which is the oldest congregational record of the Reformed church in this country opens with the year 1731. On the title page is written the name of Rev. John Henry Goetschy. That he did not make the first entry we know from the fact that he did not land in Philadelphia until 1735. When the book was opened in 1731 a number of pages it seems were left blank. Upon one of these he undoubtedly wrote the preface in 1735 when he became pastor. Who then opened the record and who was the third pastor at Goshenhoppen? It was Rev. John Peter Miller. This we learn from two sources. In the first place one of the first baptisms recorded in this register shows that John Peter Miller was sponsor. Again Boehm in his letter of 1739 to the Synod of Holland refers to the congregation at Goshenhoppen as follows: "When pastor Weiss came in the beginning to this country and caused all the confusion they adhered faithfully to him and when he traveled to Holland to make the well known collections they joined themselves immediately to Miller." Pastor Miller continued to serve Goshenhoppen until 1734. In 1735 he was converted to the faith of the Seventh Day Dunkers at Ephrata of whose society he became a most devoted member.

The fourth pastor at Goshenhoppen as has already been intimated was John Henry Goetschy. He served from 1735 to 1740. Thus I might go on and give the names of the pas-

tors of this historic church down to the present day. But this is not in the scope of this paper since I am limited to the beginning of church life in this region.

The first house of worship undoubtedly was a schoolhouse. The exact spot where it stood we learn from a draft made by surveyor, David Schultz. It was located on the east side of the old cemetery. This was the common house of worship for the Reformed, Lutherans and Mennonites in those early days.

The first church must have been built before 1739. Boehm in his letter of January 14, 1739 to the Holland Synod says, "As I have heard from people that live there (meaning Goshenhoppen) they have built a pretty large church at that place, which will be sufficient for them for some time, but it is poorly made of wood." It stood on the site of the second building which was erected in 1769. This is confirmed by the fact that the grave of Geo. Michael Weiss who died in 1761 before the second church had been built was under the pulpit of the old church and likewise was under the pulpit of the second edifice. The third church, the present spiritual home of the congregation, was erected in 1857. This congregation from the very beginning had a very healthy growth. As early as 1769 its membership included 90 families.

The old graveyard of the New Goshenhoppen congregation is not all that John Henry Sproegel donated to the religious sects of this region. Boehm in a letter of 1744 to the Holland Synod states that Goshenhoppen church "has 50 acres donated by some one that all religions and sects should have the privilege of building a church thereon." When we in addition to this remember that Sproegel donated a similar tract of 50 acres to the Falkner Swamp congregation in 1719 for the use of the church and school we are forced to the conclusion that from the very beginning he gave to the religious sects of this commu-

ity the whole tract of fifty acres, now the farm belonging to the New Goshenhoppen church. It has generally been held that Sproegel originally donated only 6 acres and that the congregations later bought an additional tract making in all 50 acres. But this I do not believe. It is true that in 1796 Abraham Singer and others, the successors to the Sproegel estate gave to the congregations a deed for a tract of 50 acres for which £95 was paid. The deed says nothing about the six acres having previously been donated but £95 was the price paid for the 50 acres. How shall we explain all this? John Henry Sproegel donated these 50 acres outright. It never had been his intention that this tract should be paid for. But the good man died. No deed had been given. The estate came into the hands of Abraham Singer and Thomas Tresse. The congregations had no clear title. From another source I learned that Sproegel did not give deeds but only a kind of agreement. The new owners demanded settlement. Accordingly the three congregations, Lutheran, Reformed and Mennonite in 1794 bought this tract of land for £95. One half of it was paid at once and the balance on the 23rd of February, 1796, when the deed was handed over. But in this same year 1796 the Lutherans sold out their share to the Reformed who now owned two-thirds of the property.

These 50 acres then were owned jointly by the Lutherans, Reformed and Mennonites. From a draft made by David Schultz in 1769 we learn that two acres belonged exclusively to the Lutherans on which to erect a church, two and one-half to the Reformed and two to the Mennonites for a similar purpose. The remaining 44 acres were owned in common intended for the use of a school and burial ground. The land-marks designating the two acres on which the Mennonites had proposed to erect a church can be seen to this day. Why this

church never was built we do not know. But undoubtedly the Mennonite congregation at Goshenhoppen was swallowed up by neighboring churches of the same faith. Other Mennonite congregations were organized in this region simultaneously with this one. We are told that Daniel Longenaker and Jacob Beghtly were ministers at Hereford (now the Washington Mennonite church) as early as 1727. The first meeting-house was erected there in 1741.

NEW GOSHENHOPPEN LUTHERAN CHURCH

Although the New Goshenhoppen Lutheran congregation did not sell its share to the Reformed until 1796, this



OLD SIX CORNERED CHURCH BUILT 1803

does not say that it had its church home on the Sproegel tract until this time. That it had its beginning here we do not question. When it was organized we do not know. This congregation held its first services in the New Goshenhoppen school-house the

common property of all the sects. The first church, a wooden structure, was built in 1750 not on the land that had been donated by Sproegel and later paid for to his heirs but near the site of its present house of worship about a mile east of Pennsburg. It was then known as the New Gosheuhoppen Evangelical Lutheran Church. A more substantial edifice was erected in 1803. Now its name was changed to Christ church. In 1871 when a more

drea who was pastor from 1743 to 1752. Frederick Schultz served from 1752 to 1756. The present pastor, Rev. O. F. Waage, has written an excellent history of this congregation and we hope that some day it will be put into book form and published.

The Old Gosheuhoppen church in Upper Salford township dates its origin to 1732, when the Lutherans and Reformed purchased a tract of thirty-eight and one-fourth acres for



ST. PAUL'S LUTHERAN CHURCH

perfect church organization was effected a new name, St. Paul's, was assumed by which it is known to-day. It had not been known that the name Christ church had been given it until a writing found in the corner-stone of the church razed to the ground in 1877 revealed the long-forgotten fact.

The first pastor of this congregation was John Jacob Justus Birkenstock, a school-teacher. He was ordained in 1739 and ministered until 1743. Then comes John Conrad An-

the use of school and church. In the fall of the same year a schoolhouse was erected. This was the regular place of worship for both congregations until the spring of 1744. Then the corner-stone of the first church was laid. But it was not completed until 1748. On a large stone over the entrance was inscribed in German. "The united liberality of the Lutherans and Reformed erected this temple." This served as a house of worship until 1858 when the present

more modern building was erected. From the very beginning to this day the Old Goshenhoppen church and tract has been a union possession jointly purchased and owned by the Lutherans and Reformed. The origin of Lutheran and Reformed "Union" churches we can trace to Germany. After the Reformation the presence of a common danger brought both branches of Protestantism more closely together. By an electoral decree Reformed and Lutherans were in many places required to worship in the same building. Such churches in the Palatinate undoubtedly were the prototypes of the many union churches here in America.

THE OLD GOSHENHOPPEN CHURCH

Concerning the early pastors at Old Goshenhoppen I need not speak. Both the Lutherans and Reformed congregations originally belonged to the same charges of which the New Goshenhoppen churches were a part. With a few exceptions the pastors were the same. The second pastor at the New Goshenhoppen Lutheran church, John Conrad Andrea was the first pastor at Old Goshenhoppen. Whether John Peter Miller the third pastor at New Goshenhoppen was the pioneer Reformed pastor at Old Goshenhoppen we do not know. But his successor John Henry Goetschy preached here.

From this it seems as though the New Goshenhoppen congregation were older than the Old Goshenhoppen. Such is the case. The latter is a child of the former. Whenever Boehm in his early letters speaks of the Goshenhoppen church he means the New Goshenhoppen church. For example in 1739 he refers to a church building at Goshenhoppen made of wood. That this means the New Goshenhoppen church we know from the fact that the Old Goshenhoppen congregation did not build a church until 1744. How then do we explain the names? These two churches do not take their names old and new from the time of their organizations, but

they are named after the sections in which they are located. The southern portion, Old Goshenhoppen, lay nearer to Philadelphia than the northern portion, New Goshenhoppen, and consequently came to be known earlier. Hence the distinction. This congregation belonged to the charge of which New Goshenhoppen was the mother church until 1818 when under the ministry of the younger Faber the relations were severed.

In the lower end of Lehigh county, one mile north of Spinnerstown, Bucks county, is the Great Swamp Reformed church. Its earliest members were almost exclusively Zurichers. The church register opens with the year 1736 under the pastorate of John Henry Goetschy. The congregation however existed prior to 1734. For in that year Boehm speaks of it in his letter to the Holland Synod. When it was organized remains for the future historian to unearth. From Boehm's letter we learn that it was one of the outlying points at which the Goshenhoppen pastor preached. Of the many congregations that comprised the New Goshenhoppen charge this was the last one to sever its relations.

Its first spiritual home was a log church which gave way to a building of stone in 1772. The third church was built in 1837. The present beautiful edifice was erected in 1872. Great Swamp was a union church until 1762. Then the Lutherans erected what is now known as Sheetz's church on land donated by an elder of that name.

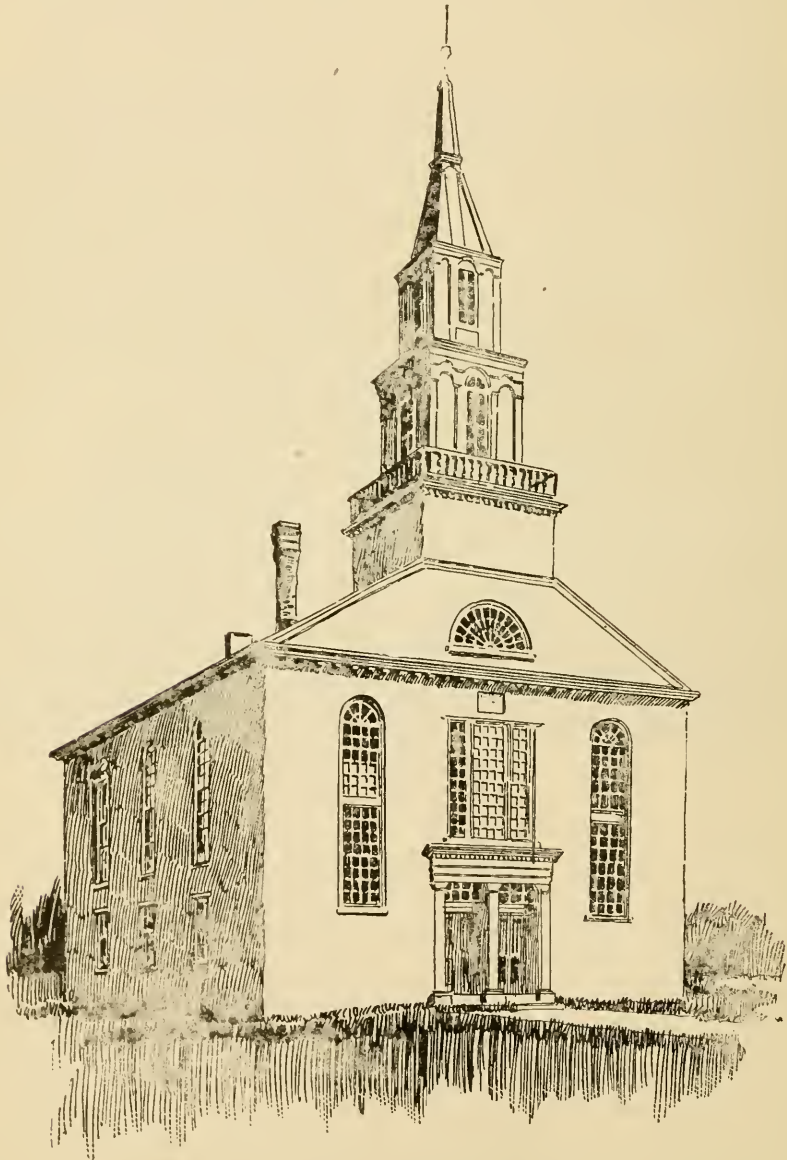
THE CATHOLIC CHURCH

Among the settlers that poured into the Goshenhoppen region were many Catholics from the Palatinate. In 1741 the Jesuits of Germany sent one of their number, Father Theodore Schneider to minister to the Catholics of Pennsylvania. He settled at what is now Bally, Berks county. He opened the church record immediately after his arrival in 1741. This Gosh-

enhoppen register is believed to antedate all existing Catholic registers in Pennsylvania. St. Joseph's Church, Philadelphia and Conewago Church in Adams county both are older but their early records it is believed no longer exist.

Before the church had been built divine services were held in a farmhouse. In 1745 a chapel 35 by 36 feet

was completed. So popular was Father Schneider with his Protestant neighbors, the Mennonites, Schwenkfelders and others that they generously aided him to build his church. And if he was not their spiritual counsellor he was to many of them a bodily physician. Many Protestants sent their children to his school. He died in 1764 and is buried in the little



OLD GOSHIENHOPPEN CHURCH

chapel which he built. He was succeeded by Father John Baptist de Ritter, another Jesuit who served the congregation until 1785. This church had a marvelous growth. As early as 1784 it had 500 communicant members. At different times additions were built to the original chapel until today the Church of the Most Blessed Sacrament has a beautiful and imposing edifice. Other congregations of this region would have done well had they imitated the Catholics in erecting their spiritual homes. Too many congregations build churches merely for a generation and then destroy them having no reverence for the old and the sacred. Here we have a church building that speaks more eloquently of the congregational history than words can tell.

But the labors of these Catholic missionaries were not confined to the Goshenhoppen region alone. The church record tells us that they said mass or administered the sacraments at Falkner Swamp, Reading, Oley, Easton, Haycock in Bucks county, Macungie, Alle Mängel or "Lackall" in Albany Township, Berks county, Longswamp, Maiden creek, Ruscomanor, Windsor, Allentown, Bethlehem and even in New Jersey. The influence of this church extended far and wide. Just as the New Goshenhoppen congregation at one time was the mother church of a charge comprising Old Goshenhoppen, Great Swamp, Saucon, Egypt, Maxatawny, Moselem, Oley and others and was largely instrumental in organizing and nursing them through its pastor, so the Catholic church at Bally through its missionary efforts directly or indirectly was responsible for the organization of most Catholic churches in southeastern Pennsylvania.

The remarkable growth of many congregations in the Goshenhoppen region must be attributed partly to the fostering care of the mother church in the old country. The question is often asked, Do missions pay? It is not my purpose to preach a missionary ser-

mon. And yet I cannot refrain from impressing upon you the fact that every one of the large and healthy congregations in this region, among the strongest in their respective denominations, formerly was a mission church under the watchful eye of the fathers in Germany and Holland. The Society of Jesuits in Germany sent Father Schneider to Bally. The Palatinate Consistory sent Geo. Michael Weiss to Goshenhoppen. Later the Reformed Church of Holland sent ministers and money to the Pennsylvania congregations. The Lutheran institutions at Halle did the same for their struggling churches in America. These large flourishing congregations therefore are grand monuments to the early missionary labors of the church.

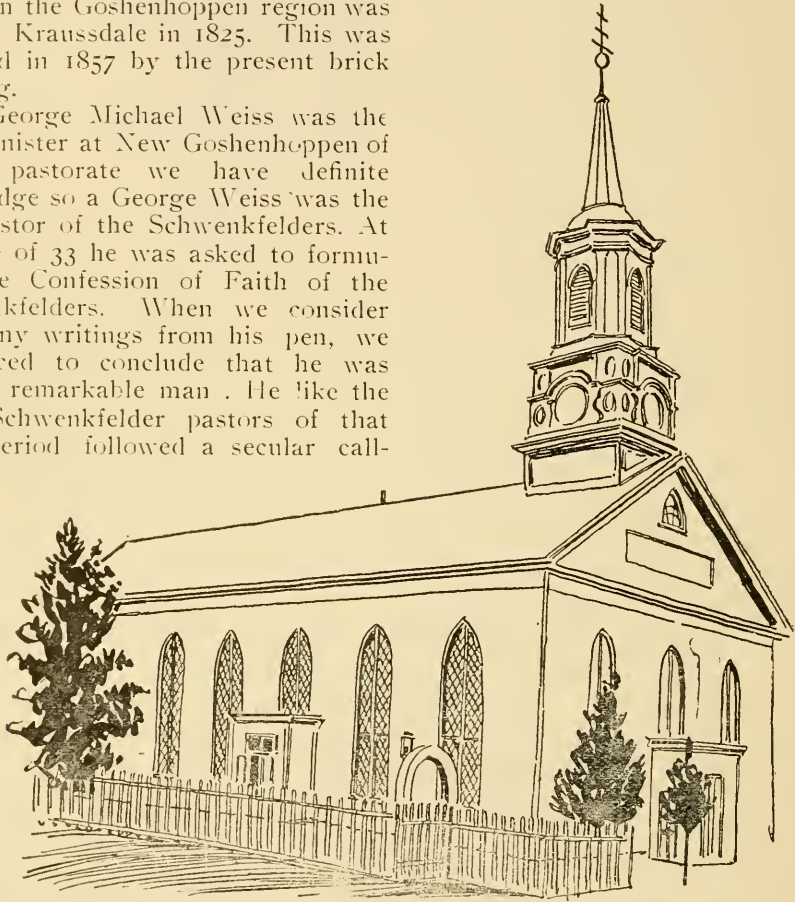
THE SCHWENKFELDER CHURCH

The primitive churches of all sects that settled in the Goshenhoppen region have been referred to except those of the Schwenkfelders. Their first meeting house which served both as a place for public worship and a school was erected in 1790 where the present Hosensack church stands. Prior to this, preaching services were held in the different Schwenkfelder homes. From the very year of their arrival down to the present time they have annually observed "Memorial Day" or "Gedächtniss Tag" a unique custom. Concerning this day of prayer ex-governor Pennypacker says: "There were many sects which were driven to America by religious persecutions, but of them all the Schwenkfelders are the only one which established and since steadily maintained a memorial day to commemorate its deliverance and give thanks to the Lord for it. To George Weiss belongs an honor which cannot be accorded to John Robinson, William Penn or George Calvert. The beautiful example set by German was followed neither by Pilgrim or Quaker." The log meeting house at Hosensack was replaced in 1828 by a stone structure which stands to this day. In 1791 the

second Schwenkfelder meeting house was built which stood until 1824 when the present Washington church was erected on the site of the old building. The third Schwenkfelder meeting house in the Goshenhoppen region was built at Kraussdale in 1825. This was replaced in 1857 by the present brick building.

As George Michael Weiss was the first minister at New Goshenhoppen of whose pastorate we have definite knowledge so a George Weiss was the first pastor of the Schwenkfelders. At the age of 33 he was asked to formulate the Confession of Faith of the Schwenkfelders. When we consider the many writings from his pen, we are forced to conclude that he was truly a remarkable man. He like the other Schwenkfelder pastors of that early period followed a secular call-

lege or university training yet they were good shepherds for they were strong in God. Of them every Schwenkfelder may well feel proud.



CHURCH OF THE MOST BLESSED SACRAMENT, BALLY

ing. They were given no financial remuneration for their services. They made no special preparation for this holy office. They were called away from the plow or the weaver's loom. But they thoroughly mastered the doctrines of their church and the teachings of the Bible, expounded them forcibly on the Lord's day and wrote of them in voluminous books. Many of them commanded the highest respect of members of other denominations. Although they received no col-

EDUCATION

A paper on the early churches of the Goshenhoppen region would not be complete without a passing reference to schools and education. The New Englanders have heralded throughout the length and breadth of this country that they are the pioneers in this great work. And the idea is current that our German forefathers more or less opposed education. Bancroft well says of the Germans in America: "Neither they nor their descendants

have laid claim to all that is their due." The reason that such a false impression exists is that we have been too timid and have not yet told the world what our ancestors did along educational lines. The first building erected by the Lutherans, Reformed and Mennonites at New Goshenhoppen was a schoolhouse. The schoolhouse at Old Goshenhoppen preceded the church by twelve years. The Catholic school at Bally was the nucleus around which the congregation was built up. The very year the Schwenkfelders landed George Weiss attended faithfully to the instruction of the children. And as early as 1745 the Moravians had a boarding school for boys on the farm of Henry Antes in Falkner Swamp which was attended by students from far and wide. Instead of denouncing the forefathers, let us profit by their example. In religious instruction we would do well if we would imitate them and introduce a little more of it into our system of education.

We are told that the New Englanders were led by men trained at Oxford and Cambridge. Most of the pastors who piloted our ancestors into the Goshenhoppen region were graduates of the best universities of Switzerland and Germany and one of them was even a university regent and professor. Goetschy studied at

Zurich. John Peter Miller and Geo. Michael Weiss were graduates of Heidelberg. And Father Schneider at one time was professor of philosophy and polemics at Liege and later regent of the university of Heidelberg.

The Goshenhoppen region has a moral and spiritual life that is unique. There are few communities where people have greater reverence for church and the things of God. This we attribute to a large extent to the religious heritage of our fathers. They are dead and gone and yet they live. They are buried and yet they speak. Removed from us by almost 200 years their influence is felt powerfully. They laid the foundations of our churches deeply and securely. Upon this their children and their children's children inspired by the noble example of the fathers erected a spiritual temple that the storms of unbelief, fanaticism, of new and untried religions have not been able to shake. Every one of our primitive churches is to-day in a healthy and flourishing condition and the same spirit was imbibed by the congregations that were founded later. We are proud of our community, of our villages and towns, of our schools and homes. We love this beautiful valley with its graceful Perkiomen. But there is nothing we prize more highly than the heritage of our early churches.

(NOTE.—For the illustrations used in this article credit is due to "Town and Country," Pennsburg, Pa.)

Berlin and Brothersvalley

By W. H. Welfley, Somerset, Pa.

(CONCLUDED FROM OCTOBER ISSUE)



IN the original plan of Berlin there were 72 lots. The first deed to be recorded in the Deed Record for Somerset county is for lot No. 56, sold to Adam Miller the consideration being 15 shillings with the annual ground rent of one Spanish milled dollar. That part of Berlin east of Division street was platted a few years later on ground bought from Joseph Johns by Jacob Keffer, John Fisher and Francis Hay—and was called the first addition of 55 lots and under an agreement apparently of the same nature as the one already recited that was made under date of August 25, 1787, and recorded at Bedford.

The annual ground rent of one Spanish milled dollar is retained on these lots, but for the benefit of the Lutheran Church only. There must have been some misunderstanding somewhere about this ground rent. When the Reformed church found they were not getting their share of these ground rents there was much bad feeling over the matter which culminated in lawsuits that were not finally determined until 1809; when the courts decided that these rents belonged to the Lutheran Church and the trustees of the Reformed Church executed a deed to the Lutheran Church in which they renounced all further claims to the ground rents.

The site of Berlin was a well chosen one and from that day to this it has been the business centre of a large part of the surrounding country. Stores were kept here as early as 1785 by John Hopkins, John Fletcher and Robert Philson who received their stocks of goods by pack horses which were only displaced by wagons about

1790. In 1800 the town had become a village of 54 houses and two churches. Rev. Frederick Wm. Lange was pastor of the Lutheran Church and Rev. Henry Giesey of the Reformed Church. The bell of the Lutheran Church was cast in Amsterdam in 1753. James Ferrell is said to have been the first male child born in Berlin.

In 1794 occurred an event that caused a thrill of horror over the entire community of which Berlin was the common centre. This was the murder of Elder Jacob Glessner by the Rev. Cyriacus Spangenberg, pastor of the Reformed Church and which according to the best accounts took place within the church.

Nearly all of the pioneer ministers of the Lutheran and Reformed Churches were men of piety and learning whose godly lives did honor to the Master's service in which they labored. But there were also wolves in sheep's clothing; sometimes they were men who had really been ordained to the ministry but had lapsed into evil ways and had been disowned by the Church authorities where they were best known. Often they were outright impostors who never had been licensed to preach the gospel or administer the Holy Sacraments. In most cases they were men of good address and were possessed of fair education and so could all the more readily impose on a simple-minded people. It was easy to impose upon those who for years had been without the Church privileges which they left behind them when they entered the wilderness to make homes for themselves. Even amid doubts and fears they would hope for the best.

As the veil which hid a corrupt spirit gradually became thinner and people would begin to find them out they usually sought pastures elsewhere.

This class of men was known as "Herumläufer." Cyriacus Spangenberg certainly must have been a man of this type. He is supposed to have come to America with the Hessian mercenaries who were brought over by the British during the Revolutionary War, but whether as a soldier or in some other capacity is not known. It goes without saying that he was well educated and his family connections appear to have been quite respectable. His uncle, Rev. Samuel Dubendorf, holds a place of honor in the early history of the Reformed Church. As to this man himself his military life certainly had undermined and weakened his moral principles.

Apparently he seems to have tired of a military life and determined to enter the ministry of the Church. The Reformed Church however claims that he was not a lawfully ordained minister of the Church and the records would seem to bear them out in this. The Minutes of the Coetus which met in Philadelphia in 1783 show that Spangenberg appeared before that body and asked to be received into the ministry by examination and ordination, but his application was then refused because according to common report as well as by his own admission he had already administered the rite of holy baptism and had also tried to induce the Rev. Mr. Boose to confer ordination upon him, and further that his conduct and bearing was altogether more like that of the soldier than the minister. In the year 1784 when the Coetus met at Lancaster he again appeared before that body still seeking ordination. While his application was now looked upon with somewhat more favor it was again refused at least until inquiry could be made concerning him from the fathers of the Church in Holland. Their answer when it came was not favorable.

In the meanwhile he had prevailed upon his uncle to give him a letter of recommendation to an irregular preacher named Philip Jacob Michael

who gave him ordination and it was on this questionable authority that he started forth as a minister.

It is needless to follow Spangenberg's entire career as a minister but about 1788 he drifted into Bedford County preaching at Bedford and Berlin, finally settling at the latter place. The preacher lived in the church which was the log house first built for church and school purposes and one end or part of which had been partitioned off for the preacher's use. The entrance to the buildings was into the preacher's kitchen from which a door opened into the church proper.

It is quite evident that some of the preacher's evil conduct had come to light but that there were also some who still adhered to him and there was strife and dissension in the congregation. Accounts of wrong doing elsewhere followed him into this mountain region and when new acts of impropriety confirmed the rumors that had pursued him most of the better class of the congregation turned against him.

It was natural that a bitter feeling arose between this element who wished to get rid of a minister who had disgraced his calling and dishonored the Church and that part of the congregation whose confidence he had still been able to retain and who enabled him to hold his place in spite of complaints and protests. It was at last agreed that the question whether the minister should be retained or not should be determined by a vote of the congregation, and a day was set when this difficulty which was threatening the peace of the Church should be settled. Accounts of what followed differ somewhat in their details. On the appointed day the congregation came together, Spangenberg being present. There was an open discussion in which both sides expressed their views very freely as to what had best be done. Among others present was Elder Jacob Glessner, a prominent member of the congregation, and

looked upon as one of its pillars, a man who on account of his standing, both in the Church and the community was possessed of great influence among his fellows.

It is said that during the prolonged discussion Elder Glessner had remained silent, but just before the vote was to be taken he rose in his place and advocated a change of ministers and expressed the hope that the result of the vote that was about to be taken would support him in his opinion. Whatever it was that he had said it had the effect of throwing Spangenberg in a great rage. Springing to his feet he drew a large knife that he had concealed somewhere about his person and rushing upon the defenceless elder he drove its glittering blade deep into the heart of his victim, who, the blood gushing from his wound, fell to the floor beside the altar and there died in the presence of the horrified spectators. Paralyzed by the dreadful scene these did not even attempt to stop Spangenberg as he rushed out of the church and sought refuge in an out-lot belonging to the church and set apart for the parson's horse and still known as the "Pfarrer's Swamp." The man who had baptized their children, confirmed the youths, administered to them the holy communion and who had buried their dead was now a murderer and his bloody crime had been perpetrated within the pale of the sanctuary itself. But presently the murderer was pursued. When found and arrested he said, "Ich had es net geduhn, Meim Herr Gott hut es geduhn." Such is the account of this crime most generally received.

But another account has it that it was the church council and not the entire congregation that had been in session and that after all parties had left the church the preacher called Elder Glessner back into the house and then stabbed him to death. When found and arrested the preacher was taken before Adam Miller, Esq., a

Justice of the Peace who resided in Berlin and by him was committed to the jail in Bedford. The Docket of Esquire Miller, still preserved by his descendants, has the commitment of the preacher recorded therein and as it throws some further light on the tragedy it is reproduced here.

Whereas Cyrianus Spangenberg of Rudemeister late of Bedford in said county, Minister has been arrested by David Eshbach and Matthis Zimmerman of Said County and brought before me and upon his own confession He being moved and Seduced by the instigation of the Devil on the 19 day of March 1794 on the day aforesaid on the hour of two in the afternoon on the same day with force and arms in Berlin in the house where he the Said Cyrianus Spangenberg did live in the County aforesaid, in and upon Jacob Glessner then and their being in the peace of God and of the Commonwealth of Pennsylvania, feloniously voluntarily and of his malicious forethought made an assault and that the aforesaid Cyrianus Spangenberg then and there with a certain Knife made of Iron and Steele of the value of eight pence which he the said Cyrianus Spangenberg then and there held in his right hand and struck him the said Jacob Glessner on the left side two wounds, one is mortal, one other on the right side mortal on the said Jacob Glessner. And now I command you and each of you that you or one of you to receive the said Cyrianus Spangenberg into your custody in the said Gaol there to remain till he be delivered from your custody by due course of law Given under My hand Seal this 20 day of March 1794

ADAM MILLER J. P. (Seal)

The Docket also shows that Jacob Gibler, John Zeigler, David Eshbaugh, Mathis Zimmerman, Jacob Wiant (Weyand), Frederick Oldfather and Mary Buce were held in £40 bail to appear in court as witnesses. It also alleges that Margaret Louise Spangenberg reputed wife of the minister was not his wife.

Spangenberg's trial took place at Bedford and on April 27, 1795 he was found guilty of murder in the first degree and sentenced to death. He seems still to have had some friends and a vain effort was made to secure a pardon or at least a commutation of the sentence from the Governor, on June

25. The Governor transmitted the papers that had been filed in the case to the Chief Justice of the State and solicited an opinion. His answer was against either pardon or commutation of the sentence.

The Governor then issued his warrant to Jacob Bonnett, High Sheriff of Bedford, directing that the prisoner be executed on Saturday, October 10, 1795, between the hours of 10 o'clock in the forenoon and 2 o'clock in the afternoon. The day and the hour came. The doomed man, his coffin on the same vehicle, was conveyed to the place of execution and there in the presence of a great concourse of people the sentence of the law was carried into effect.

An early industry in Berlin was the manufacture of hats. Besides supplying the local demand Berlin hats were shipped as far west as Pittsburg and points along the Ohio River. Early hatters of the period about 1800 were George Johnson, Henry Lohr, Michael Ream.

We have this account of a fair that was held at Berlin in 1808 from the recollections of one who was present.

"Great crowds of people from all parts of the county were in attendance during its continuance of three days.

"There were no exhibits of any kind at this fair which was held on a farm later owned by Herman Brubaker. A race track a mile around was in front of where the house now is. Four horses ran a race which was won by a horse from Ligonier known as the Ligonier Pony. There was fiddling and dancing in all the taverns from morning until night and from night till morning. Among the fiddlers were Peter Lavie, John Lave and Peter Troutman the latter an old Revolutionary soldier who lived in Southampton Township. Each of these fiddlers had his own place where he held forth. In short, in those days, horse racing and frolicking constituted a fair. This one wound up with a foot race for the whiskey between Ludwig Baer and Valentine Lout, who weighed 250 pounds apiece and were 70 years old, after running a couple of rods Lout tripped Baer, both falling to the ground in a heap to the great amusement of the spectators. Such were the amusements of our forefathers when they went out for the purpose of having a good time."

The militia trainings and mustering of the surrounding country were held at Berlin, and for many years companies of riflemen and infantry as well as of cavalry and artillery were kept up.

All the fights and quarrels of the rough part of the community were postponed to the day of "Die Grosse-Mustering" to be then settled. Few of these gatherings passed off without one or more bloody fights having taken place, sometimes as the results of previous quarrels, oftentimes as the result of a previous challenge that had been passed between parties for the championship—for there were those who looked on it as a great honor to be the bully at such a gathering. The Marquis of Queensbury's Rules cut but little figure on an occasion of this kind. It was a common thing, almost as if by preconcerted arrangement for a great ring to be suddenly formed in the center of which were two fellows, dealing each other sledge-hammer blows that would have felled an ox, while the crowds of spectators taking sides shouted lustily for their favorites. This over, others would suddenly remember that they too had grievances that must be settled which they at once proceeded to do.

Somerset County was formed out of a part of Bedford County in 1795. Under the terms of the act creating the new county the Governor of the state appointed a commission who were to assemble at Berlin. Their duty was to fix upon a permanent seat of justice. The men chosen were men of reputation and from remote parts of the State and were presumed to be disinterested. The temporary seat of justice however was fixed at Brunerstown, an early name of Somerset. The people of Berlin built high hopes on their town being honored by being chosen as the county seat. Why should they not have had such hopes? Their town was the oldest and it may be said almost the only town in the new county, for it is not very certain

that Brunerstown had more than a half dozen houses. It also was well located, almost everything could be said in its favor. We must assume that the commission at least came together at Berlin. How carefully they looked over the situation then no one at this day can tell. They came across the ridge to Brunerstown. Here the Berlin people claimed that one Adam Schneider, an evil-minded and designing man got in some work that was exceedingly prejudicial to the interests of their town in that he lured the commissioners into an upper room in his tavern or dwelling whichever it was where he had them gaze into the bottom of a certain black bottle which he had provided for the occasion until they, the commissioners, were unable to see the merit of any place other than Brunerstown for a county seat, and the claims of Berlin were not considered at all. At any rate Brunerstown was chosen to be the county seat and from that day on was known as Somerset, the town having been replatted and renamed all on the self same day.

It is needless to say that the outcome of this county seat contest was the cause of much recrimination and bad feeling between the people of the two towns, and it became necessary that several generations should come and go before the people of Berlin became reconciled to the situation.

For many years there was much rivalry and jealousy between the people of the two towns. If there was a Fourth of July celebration or any other public demonstration in the one town the other was always sure to try and eclipse it at the first opportunity. Such were the still remembered sleighing parties of 1839.

The winter of 1838-39 was marked for its deep and continuous snows. A snow that fell early in the month of December 1838 with many additional inches afterwards furnished first-class sleighing for four months without a single day's interruption. Of those

who took part in this contest for supremacy, in the role of large sleighing parties from Berlin and Somerset, the late John O. Kimmell, Esq., was probably the sole survivor.

Mr. Kimmell for many years a worthy and honored member of the Somerset bar in his 94th year was still alert and active, with his intellectual powers still unclouded. In 1839 Mr. Kimmell, who was born and reared in Berlin still resided there. One day he and the late George Johnson who was then his business partner headed what was considered a good sized sleighing party with Somerset as its destination, with fourteen young men and sixteen pretty Berlin girls. (Berlin has always been noted for its beautiful women.) The party entered the countyseat town: then drove through town to the top of "Gravel Hill" and back through others of the principal streets, and finally to the respective hotels of Isaac Ankeny and Joseph Imhoff where they partook of dinners such as could only be had at these popular hostelries and then spending the afternoon in making social calls, Kimmell and Johnson being quite proud of their fine procession of sleighs, twitted the Somersetters over their inability to equal or beat it.

The Somerset people headed by the Ankenys, Neffs and Holderbaums took up the matter and enlisted the co-operation of the surrounding country. Early on the morning of the appointed day for the gathering, sleighs filled with young and old began to appear on the streets until the number reached sixty-seven. With this number the procession started for Berlin which was reached before ten o'clock in the morning and as it moved through the principal streets the elated sleighers exultingly exclaimed, "Now where is your boasted procession of sixteen?"

It goes without saying that all of this set the entire Berlin region aflame

with the result that during the following week Somerset was overwhelmed with surprise by an aggregation of sleighs such as never before or since has been seen in these parts. In the first sleigh a large banner was borne with the inscription "Beat this if you can." This was followed by one hundred and two, one and two-horse sleighs. One of the crestfallen Somersetters, a lawyer who afterwards became a noted Judge in a far western state, looking at the long line of sleighs already in the town and seeing no end to the procession coming down the hill east of the town exclaimed, "Why, this beats all h—ll." Victory perched on the banner of Berlin and Somerset, so far as sleighing parties go, was effectually squelched. On the following Sunday the pastor of the Lutheran Church at Berlin took for his text the flag inscription, "Beat This," and went for the sleighers by

severely censuring all who had engaged in what he called an ungodly contest. He denounced the whole affair as worldly and, therefore, at variance with the spirit of religion, yet everything had been conducted decently and in order.

Like all rural communities the growth of Berlin has been slow, little more than the natural increase. After railroads had penetrated Somerset County and the opportunity for the development of its vast mineral resources had come, the county forged rapidly ahead both in population and wealth. Berlin however was slow in sharing in the general prosperity of the county. But within the last half dozen years there has been a great change, and the town is rapidly coming to the front as a wide awake and progressive community. The town has both water works and electric light.

In Y^e Olden Time

By Daniel Miller, Reading, Pa.



HAVE the pleasure and perhaps the good fortune of possessing a considerable collection of old newspapers of Berks and neighboring counties, some of which date back a good deal over one hundred years. These papers are of interest for various reasons. They serve as an index to the primitive condition of things in the long ago, compared with the present day. Those were days of small things in newspaperdom, as well as in things generally. These papers indicate the wonderful changes which have occurred during a century or more.

The news then travelled slowly. The oldest paper in my possession, the first number of the "Reading Adler," dated Nov. 29, 1796, contains reports of events which occurred in

Europe fully three months before the date of the paper. There were then no steam mail ships, and of course no ocean cables. Now we receive reports of important events from all parts of the world quickly, in some instances so to say, before they have transpired, according to time, because cablegrams travel faster than the sunlight.

There has been a wonderful development in newspaper publishing during a century. The early papers were exceedingly small, compared with the wondrous papers of the present day. The "Reading Adler" was at first printed upon a sheet 16 by 20½ inches. There were four pages of three columns each. How insignificant the early paper looks, compared with the present-day Sunday papers of our large cities which contain as high as forty or fifty pages. The same

evolution has occurred in printing presses. A hundred years ago the papers were printed on crude hand presses, constructed nearly entirely of wood. I have a picture of the original "Adler" press, the only printing press ever built in Berks county. It was constructed in 1796 in Exeter township by John and Jacob Snyder and Francis Ritter, mostly of wood. The iron work used was hammered out at the blacksmith shop in Exeter township, near Oley Line. Two men were required to operate this primitive press—one to apply the ink and the other one to make the impression. About 200 impressions could be made per hour, and this was hard work. This means that about one hundred copies of the paper could be printed on both sides in one hour, since only one side could be printed at one time. This was quite a contrast with the great web presses of the present day, which are operated by steam and electricity and print 40 to 50,000 complete papers per hour.

The paper upon which the early journals were printed was of course of an inferior quality compared with the paper of the present day, but it is remarkably well preserved. The ink also was good. One of the peculiarities of the papers of a century ago and much later was the almost entire absence of local news. There really was very little of this kind of news, and there was neither facility nor effort to secure what there was. The news published was of a general character, and frequently items of a very trifling character from all sections of the country were published. Much of the news published was copied from the Philadelphia papers.

The first papers issued in Berks and neighboring counties were in the German language. The majority of the people were German, and the English papers started later had a hard and long struggle to maintain their existence. One of the early German papers, the "Welt Bote" was in-

tended for the people of Berks, Schuylkill and Lebanon counties.

A short review of the contents of a few of these papers may not be devoid of interest.

The first newspaper issued in Reading was "Die Neue Unpartheische Readinger Zeitnug"—(The New Impartial Reading Newspaper). It was started in 1789. Its founders were John Gruber and Gottlieb Jungman. Mr. Gruber died in Hagerstown, Md., January 5, 1855, at the age of 90 years. I have in my possession a copy of this paper bearing date March 10, 1802. The paper is 16 by 20½ inches in size. At this time it was published by Messrs. Jungman and Bruckman in the German and English printing office where all kinds of printing in both languages was executed "clean, quickly and at the lowest rates." The subscription price was one dollar per year. The paper in my possession is No. 682, which clearly proves that it was started in 1789. It is generally supposed that the "Reading Adler" was the first paper issued in Reading, but this is an error. The motto of the "Unpartheische Readinger Zeitung" was: "We are all Republicans; we are all Federalists." The population of Berks county was then only 5511, which indicates the limited field for newspapers at that time.

In the news columns of this paper is a report of a French massacre in St. Domingo. Several towns were entirely destroyed and the people killed. Much space is devoted to a report of the funeral in Boston of Hon. Samuel Philips, Lieutenant Governor of Massachusetts. Rev. Mr. Baldwin, chaplain of the House of Representatives, delivered a so-called heart-melting sermon on the words: "Behold an Israelite indeed in whom is no guile." The bells of the city tolled from 2 to 4 o'clock. The Pennsylvania Legislature was in session in Lancaster. The paper states that on March 1 the Senate voted in favor of making Harrisburg the capital city of

the state, but that the House had a few days later voted in favor of remaining at Lancaster, consequently the seat of State government would remain in the latter city. (Lancaster was the capital city of the State from 1799 until 1812, when the seat of government was removed to Harrisburg, where it has ever since remained.)

Hon. Jacob Rush was at this time President Judge of the Berks County Court, whilst Col. Nicholas Lotz, well-known in the struggle for American freedom, James Diemer and Benjamin Morris were the Associate Judges. Nicholas Dick was the sheriff of the county. The latter officer published the usual court proclamation in which some curious phrases occur. He speaks of the Judges as those of the "Peinlichen Hals Gerichts und Allegemeine Gefängniss Erledigung," which translated literally means: "Painful Neck Court and General Jail Delivery." The former part of the sentence evidently refers to capitol crimes. Henry Betz offers his services for writing all kinds of legal documents at his office opposite the Thomas Jefferson hotel. He states that he would remove on the first of April to Penn street, next door to the store of William Bell. Casper Thiell offers for sale in Hamburg a machine for cutting nails.—A German schoolmaster is wanted for the school of the German Reformed church in Philadelphia. Applicants to apply to Rev. Mr. Helffenstein, as pastor.—A female negro slave is offered for sale. She is hearty, strong and well, and has still seven years to serve. Apply at the office of the paper.—Jacob Brecht and John Strohecker, burgesses of Reading, warn people against selling lottery tickets in the borough.—The county account for 1801 is published in the paper. The total amount of county tax received was \$8,763.87. (At the present time the receipts amount to about \$525,000) Some of the items of expenditure are interesting, such as \$25.61 for printing; \$26.16 for fox and crow scalps;

\$524.07 for costs of Schuylkill Bridge Lottery; \$276.81½ as commission of county treasurer; \$2,666.66 to Obadiah Osburn on account of the erection of a Penn street bridge. The work of erecting a bridge was commenced in the fall of 1801, but soon after entering upon this work the contractor failed and the bridge was finally erected only in 1815. In the beginning of the enterprise a lottery had been arranged to raise a portion of the money for the erection of the bridge but the movement was a failure, and the county had to pay over \$500 for costs connected with the venture. In those days lotteries were frequently employed to secure money for public enterprises, even for the erection of churches.

Mr. Gottlieb Jungman, one of the proprietors of the paper, published a prospectus for the publication of a German edition of the Bible at \$5.00 per copy, bound in calf skin. In case the Bible is taken unbound the cost of binding will be deducted. As soon as 600 subscribers have been secured the publisher will order the type and paper, and call for one-half of the price of subscription. The balance to be paid upon delivery of the Bible. The Bible was issued in 1805. I am glad to be the possessor of a copy of this issue. It was originally the property of Mr. Philip Lotz, a son of Col. Nicholas Lotz.

THE READING ADLER

The next oldest paper in my possession is the "Impartial Reader Adler," the first number of which was issued on November 29, 1795. The second number was issued with the beginning of the year 1797. This is the oldest German weekly continuously published in the United States. The first publishers were Jacob Schneider and George Gerrish, and the paper was issued from the "German and English printing office on Penn street, the seventh door west of the court house, and next door above the sign of the Farm Wagon," where all kinds

of printing was executed "cheap and clean." The subscription price was a Spanish dollar per year, one-half of which was payable at the time of subscription, and the balance in six months. To pay a whole dollar at one time was evidently regarded as being too much. The paper was delivered by carriers to subscribers in the town, and sent by first opportunity to those in the country. Why not send the papers by mail? Because there were no postal facilities in Berks county. Only one post office existed in the whole county, the one at Reading established in 1793.

A large portion of the "Adler" was taken up with news from Europe, notably from the seat of war in Italy. The paper contained only a few advertisements. Samuel Filbert advertises a large stock of Dry and Wet Goods at his store in Oley township. The Dry Goods included cloth, satin, muslin, calico, silk, stockings, etc., whilst among the Wet Goods he mentions Jamaica spirits, brandy, gin, molasses, brown sugar, four kinds of wine, etc., all of which is offered cheap for cash or on short credit.—Nathaniel von Winkel informs the public that a horse was stolen in the night of Nov. 20 from his stable on Ridge Road, eleven miles north of Philadelphia, and offers \$15 reward for the recovery of the horse and the arrest of the thief, or \$10 for the return of the horse alone.—Conrad Fasig offers the highest cash price for good and clean flax seed.—Nicholas Seitessinger offers a good position to a competent blacksmith at his shop at the upper ferry across the Schuylkill river near Reading. There was then no bridge at Reading.

In the course of time the "Adler" became one of the most profitable newspapers in the country. Some of the early German papers in eastern Pennsylvania were during many years the most widely circulated journals, but the transition from German to English, which in recent years has been very rapid, has evidently af-

fecting the circulation of these papers, and many have suspended publication. I could name nearly a dozen which have passed out of existence in Berks and the adjoining counties during the past forty years. In Lebanon county there is no German paper published now. The number of German papers is now small, and the time is rapidly coming when very few will remain.

WELT BOTE

The next oldest German paper in my possession is "Der Welt-Bote und Wahre Republikaner von Berks, Schuylkill und Libanon Counties," bearing date of March 7, 1821. It was published by Henry B. Sage, in East Penn Square, where all kinds of printing in the German and English languages was executed clean and at the cheapest rates. This issue was of the eleventh volume which indicates that the paper was started in the beginning of 1811. Montgomery's history of 1886 contains no record of this paper, but the omission will be corrected in the new history. The first article in the paper is a doleful appeal to delinquent subscribers to pay up, some owing from four to ten years. The publisher threatens to prosecute all who fail to pay by April 4. It is the same song which has been sung ever since by publishers who must do a credit business.—A comet was recently seen in the western sky.—In those days the governor of the state appointed the several county officers. This custom prevailed from the erection of the county in 1752 until the adoption of the amended constitution in 1838 since which time they are elected by the people. The paper contains a list of appointments for a number of counties.—A week previous to the date of the paper there died in Harrisburg Benjamin Foulke, a member of the Legislature from Bucks county. Accompanied by the state officials and the members of the Legislature the body was carried out of the city and placed upon a wagon

which conveyed it to Bucks county. The wagon passed through Reading on Thursday of last week.—The cession of Florida from Spain to the United States was recently completed and the editor expresses the hope that our country may long remain independent.—In the House of the Legislature a resolution was offered, but not passed, to request the governor to submit a list of the names of all office-seekers. There was then, as now, no lack of patriotic citizens, who were willing to serve their country.—A committee which had been appointed to consider the advisability of revising the state constitution, reported that there was no need for revision.—A French journal reports the population of the United States as being about twelve millions.—Political corruption was then adready a prolific growth. The Legislature removed the State treasurer, and Gov. Joseph Hiester, of Berks county, received a full share of blame for this act. The "Welt Bolte" charges that the former state administration had been thoroughly corrupt.

In those days there were not many wealthy people. The paper states that a certain gentleman in New York wishes to retire and therefore offers his 18 houses and 16 lots for sale. The editor thinks that a man who owns so much property could well afford to retire.—Robbers were evidently not as plenty in those days as now. This Reading paper warns the public against a beggar who is reported to have robbed a man in New Jersey of \$8. A description of the rogue is given.—On February 14 the votes of the several states for President and Vice President were counted in Congress. James Monroe was declared elected President and Daniel D. Thompkins Vice President.—The paper contains a report of the census of Berks county taken in 1820. The population of the county was 46,251, a gain of 9,418 in ten years. The borough of Reading contained 4,278 people, against 3,462 ten years pre-

vious. Lebanon county had a population of 17,909.

Robert Porter was President Judge, and Charles Shoemaker and Gabriel Hiester were Associate Judges, whilst Henry Betz was Sheriff of Berks county.—The firm of George D. B. and Benneville Keim threatens to prosecute all debtors who owe longer than one year.—Keim & Dankel advertise a large stock of hardware.—Jacob Uhle, of Lebanon, informs the public that he will make a trip to Europe on April 1, and will attend to all business entrusted to him. He will deliver letters and bring replies for 50 cents each. Letters must be prepaid.—Dr. Lobstein offers his professional services and portrays his skill as a physician in an advertisement occupying nearly a column of the paper. He states that he recently treated five patients for gravel and piles.—The paper contains the annual county account. The total receipts amounted to \$21,620.16¼. Among the items of expenditure were these: Cost for special election for member of Congress, \$326.50; for firewood and cleaning chimney \$17; attorney fees \$16 (lawyers were then cheaper than now); tuition for poor children \$50.40; costs for dividing Tulpehocken township \$30; balance in the treasury, \$2,679.76¾.

Those were the days of cheap living. Among the published market prices we note these: wheat, 60 cents; rye, 35 cents; oats, 25 cents; butter, 8 cents; ham, 6 cents; rye whiskey, 22 cents per gallon.

In those days newspaper publishers dealt in certain articles which would now hardly fall into their line. The publisher of the "Welt Bote" advertised for sale not only all kinds of legal blanks, but also a certain oil for the cure of rheumatism, cattle powder, etc. It was then and long after customary for newspaper offices to sell cattle powder, patent medicines, etc. This was done in the office of the German paper in Lebanon, when I entered it as an apprentice in 1859.

LIBERALE BEOBACHTER

The "Liberale Beobachter" or Observer was founded in September, 1839, by Mr. Arnold Puwelle. Previous to that time all the German papers in the county were Democratic in politics. Mr. Puwelle broke the monotony by issuing a German Whig paper. He was a Catholic in religion. I have a number of the early issues of this paper in my possession, the earliest one bearing the date of April 13, 1841. It was published in the office of Sixth and Liberty streets, opposite Behm's hotel, at \$1.50 per year. The motto of the paper was: "Willing to praise, and fearless to criticise." This issue is No. 32 of the second volume. The principal item of news is the report of the death of President William Henry Harrison on April 4, 1841. An official announcement of his death was made from Washington by the five members of the cabinet, with Daniel Webster as Secretary of State at the head. The paper appears in mourning, the head and column rules being inverted.

A large portion of the "Beobachter" is devoted to news from Europe, the most important of which was that a strong sentiment for war against the United States had developed in England on account of the McLeod affair. A London paper is quoted to the effect that the English government was making preparation for war in the event of the execution of McLeod. It was stated that six regiments were ordered to be in readiness to embark for the American coast. Alexander McLeod had been arrested in New York state as a participant in the burning of the vessel "Carolina" which was a result of the Canadian rebellion against British authority. Fortunately McLeod proved his innocence and was liberated, and the war cloud disappeared as quickly as it had gathered.

There was a scarcity of news, so that some rather trifling matter was published. For example, on the second day of April a colored person en-

tered the residence of Mr. Hunter in New York and was in the act of stealing a gold watch, when Mr. Hunter seized him and handed him over to the police. In the struggle the clothing of both parties was somewhat torn.—Another and singular case of attempted robbery occurred in a Bordentown, N. J., hotel during the night. A colored person entered the room of a pedlar with the intent of robbery, but the pedlar awoke, seized the burglar and dragged him down to the bar room to deliver him into the hands of the landlord. There it was found that the robber was a white man, who had blackened his face for the occasion, and when his face had been washed it was discovered that the robber was none else than the landlord himself. He was bound over for court.

The advertising columns inform us of the cornerstone laying of the Reformed and Lutheran church at Coxtown, Berks county, on Sunday, April 25. Hucksters were not allowed to sell strong drink near the place. Coxtown is now Fleetwood.—The county commissioners publish the annual appeal days. These officials were Michael Reifsnnyder, George Weiler and John Long. John Y. Cunniss was the clerk.—There was then only one Heidelberg township, instead of three as now, and the borough of Reading was divided into two wards—North Ward and South Ward.—Penn street was the dividing line.—The population was then about 8,500.—Keim & Stichter, hardware merchants, advertised Brandreth's Pills which contained no mercury and did not injure the teeth.—One of the industries of that time was chair-making. Frederick Fox, father of Cyrus T. Fox, was engaged in the business on Penn street, between Sixth and Seventh. He advertised all kinds of chairs for sale, including the best Philadelphia styles. This industry has gone out of existence in most eastern towns.—Another industry was that of weaving counterpanes, which was car-

ried on in Millersburg, Bethel township, by Daniel Bordner and Abraham Klinger.—Mr. Philip Zieber, later the well-known real estate agent, advertised all kinds of wine.—The market prices were: wheat 85 cents, rye 40, oats 22, corn 35, rye whiskey 20, apple jack 25, butter 12, etc.

The "Beobachter" of December 12, 1843, devotes nearly one-half of its space to the message of President John Tyler, and in consequence it contains little news. In the advertising columns Stichter & McKnight offer all kinds of hardware at the "old white stand," where the Stichter family has ever since been engaged in the same kind of business.—Frederick Lauer offers all kinds of coal at his brewery on Chestnut street, near Third.—Augustus C. Hoff advertises his general store at Third and Penn streets, at the sign of the Plow and Harrow.—George Getz advertises his large book store at the corner of Fourth and Penn streets, directly opposite the residence of Hon. Henry A. Muhlenberg. Among the articles mentioned are sand and sand boxes. There was then no blotting paper in use, but only sand.—A two-column advertisement praises the virtues of Oakeley's patent medicine. Singularly it is recommended by Drs. H. A. Muhlenberg, S. G. Birch and John B. Otto, a thing which reputable medical practitioners of the present day will never do.—In the published list of banks the value of the notes of the Farmers and the Berks County banks is quoted as being three-fourths of their face value in each case.—The Reading branch of the Bank of Pennsylvania is reported as "broken."

The "Beobachter" of Jan. 9, 1844, contains an article in reference to an over-issue of notes of the Berks County Bank. The discussion in the papers had made the notes of this bank worthless. At this time it was a mystery how large the over-issue was, and by whose authority it was made. The paper demanded that the guilty parties be brought to justice.—

Among the news items is the statement that a woman was found dead in Boston.

The copy of the "Beobachter" of August 6, 1844, is of special interest. The first article in this paper is a lengthy letter from Hon. Henry A. Muhlenberg, United States Ambassador to Austria from 1838 to 1840. The letter is dated Vienna, November 30, 1838. There was quite an interval between its writing in 1838 and its publication in 1844. This letter is interesting. Mr. Muhlenberg was a grandson of Rev. Henry Melchior Muhlenberg, the noted Lutheran missionary. He described his trip from America to Austria and expressed his impressions freely. His experiences and observations led him to be proud of being an American citizen. He calls Paris an immense city, with 900,000 people, very narrow, dirty streets, and no pavements. He was presented to the king of France, Louis Philippe, who had many questions to ask about America. Between Paris and Metz the country was not inviting. Mr. Muhlenberg says: "The manure pile is nearly always immediately before the door, and in many places the people, horses, oxen, pigs and chickens live under the same roof. The same is largely the case in Germany, and one result is that one can hardly defend himself against the fleas and vermin generally. The principal hotels are filled with them, and even the palaces of the kings are not free from them."

The "Beobachter" publishes under its editorial head what it calls "the Democratic Republican Whig ticket," which was composed of Henry Clay for President and Theodore Freylinghuysen for Vice President, and Gen. Joseph Markel for Governor. The opposition was called "Locofocos." James K. Polk was the Democratic candidate for President. Party spirit ran high then. One of the arguments against Polk was that his grandfather, Ezekiel Polk, had been a Tory or friend of England during the Revolu-

tion. His friends of course denied this, but the "Beobachter" published an affidavit of Thomas Alexander, of Mecklenburg, N. C., under date of June 19, 1844, to the effect that said Ezekiel Polk had been a captain of the North Carolina militia at the time of the Revolution, but had done nothing for the American cause. Instead, when Lord Cornwallis established his headquarters at Charlotte, Polk went to him and sought British protection. Mr. Alexander, who made the affidavit, was a member of Capt. Polk's military company.

The tariff question was then already a burning issue. One of the arguments against Polk and his party was that they were in favor of free trade. It was argued that in the event of free trade the states would have to furnish all the money for the support of the national government, for which purpose the sum of \$28,500,000 was needed annually. Of this sum Pennsylvania's share would have been \$3,345,000, which would have been a crushing burden.

Among the news items was the statement that in Cincinnati a certain man was prosecuted for \$5,000 damages for biting off the tip of the prosecutor's nose. The accused defended his action on the ground that the prosecutor's appearance had been improved by the act, and therefore had suffered no loss.—Various Democratic Whig meetings are advertised in this paper.

Among the advertisements is that of J. Henry Meyre who proposes to go to Europe, and therefore offers for sale certain personal property, including an approved recipe for compounding a bedbug powder. It will cost only 12½ cents per year to keep a house free from these unwelcome guests.—George Gernant, H e n r y

Schaeffer, John S. Schroeder and Jacob D. Barnet offer themselves as candidates for the office of sheriff, each one of whom makes the customary promises of fidelity, if elected. Mr. Gernant was elected, whilst Mr. Schroeder was successful in 1847.—John S. Richards, Jacob Hoffman and G. W. Arms offer the public their services as attorneys.—Publisher Puwelle offers Krienley's Celebrated Gravel Pills.

Those were days of the old and unsatisfactory banking system which continued until the national banks were established during the Civil War. Of the numerous state banks many were unsound and there were frequent failures. When a man had \$100 in bank notes in his pocket he never knew how much of it was good and how much bad. When a person was offered a bank note he usually asked: "Is this note good?" In many instances neither party could know. For the benefit of the people the papers published a list of the banks in the state with an indication of their standing. There is such a list in this paper. A considerable number of banks was closed, the notes of some were above par, some at par, and many below that standard. Then again there were many counterfeits of bank notes, so that even if a bank was in good condition it was often a question whether a note offered in payment was genuine or a counterfeit. For this reason counterfeit detectors were published—pamphlets containing lists of counterfeit notes and a description of them. In the paper before us the notes of the Farmers National Bank of Reading are quoted as being par, but there were counterfeits of this bank in circulation. The notes of the Berks County Bank were not taken by brokers.

Death of A. Milton Musser—A Mormon Historian

By Dr. I. H. Betz, York, Pa.

The death of Mr. Musser occurred on September 24th at the age of 79 years. He had undergone a surgical operation for an intestinal trouble which terminated fatally.

Ten years ago on a visit to Salt Lake City we called at the historian's office and found an elderly gentleman deeply immersed in a formidable pile of papers. We presented our card bearing the address—"York, Pa." He brightened up and shook hands cordially remarking, "You are near from my old home town,—Marietta, which I left in the '40's." He then went on to make inquiries about the Lancaster county Mussers and many allied families in Lancaster and York counties. After due formality I informed Mr. Musser that my visit to his office related to facts bearing upon Mormonism. He cheerfully assented to my wishes and urged me to remain and he would do all in his power to gratify my wishes. Mr. Musser was an exceedingly well-preserved man and when animated he was voluble in expression. I learned that he came to Utah with Brigham Young in 1847 and had been entrusted with many important interests by Young in relation to the affairs of the church, which he had performed to the President's satisfaction. He had made a trip around the world consuming five years. He enlarged very fully upon the history, the usages and polity of the church. He was very familiar with every doctrinal phase of the organization. He was fluent in expression, gentlemanly in bearing and charitable towards other phases of thought and practice differing from his own. We of the East who have never come in contact with Mormonism on the surface are apt to form very unfavorable opinions concerning it as a whole. We met a number of the higher class Mormons and they

struck one as possessed with a high degree of ability and intelligence. That they are ignorant and uncultivated cannot be maintained for a moment.

Their work and organization which has endured well on to a century would seem to confirm this opinion strongly. For and against Mormonism an immense amount of literature has sprung up which from an historical point of view is exceedingly interesting to the student. The conversation took a very wide turn and I formed copious notes. Mr. Musser did not shirk the question of polygamy. He based its truth on a biblical point of view but claimed that being in conflict with National law they accepted the edict and were law abiding. He admitted he was the husband of three wives and the father of seventeen children. The late dispatches have exaggerated the numbers of both. At intervals young men came in from the outer room delivering messages. They deferentially addressed him as "father" while he responded "my son." The most tender attitude and feeling was expressed by both father and sons. Mr. Musser exhibited photos of his three wives and his 12 sons and five daughters. The daughters were especially handsome and prepossessing. The sons impressed one favorably. He presented me with an autograph photo of himself. Before leaving he introduced his sons as follows: "This is the son of wife No. 1, and this is the son of wife No. 2 while this is the son of wife No. 3. I wish I had a hundred more I would be so much nearer the kingdom of heaven." While he admitted they no longer practiced polygamy at the same time they felt in honor bound to provide for and maintain their families.

As regarded the moral condition of the community he presented some

statistics, and drew some inferences. He admitted that the Mormons were not faultless. He said that some of their young men when going away from home restraints sometimes would get into trouble. Excesses he claimed never were more characteristic of the young and inexperienced than the reverse. Twenty years previously he said not a single convict in the city prison was a Mormon. In the State penitentiary only five were Mormons. In all the prisons of the than territory containing 125 prisoners not more than 11 were Mormons. In the 20 counties of the State 13 were without a dramshop, brewery, gambling house or brothel. Out of 200 saloon, billiard or bowling alleys and pool table keepers not over a dozen professed to be Mormons. All brothels in the State it was claimed were patronized by Anti-Mormons. Ninety-eight per cent. of the gamblers of Utah it was claimed were Anti-Mormons. Ninety-five per cent. of the lawyers were said to be gentiles and eighty per cent. of all the litigation in the State was of Anti-Mormon origin.

Of the two hundred and fifty towns and villages in two hundred of them there was not a single prostitute. Of the suicides committed in Utah over 90 per cent. were committed among the gentiles. Of the homicides and infanticides over 80 per cent. were perpetrated by the 17 per cent. of Anti-Mormons. The arrests in Salt Lake City 20 years ago were said to have been 1020. Of these 851 were of the gentile portion while 169 were Mormon, which formed three-fourths of the population. But on the other hand it must be admitted inferences as such cannot always be based on statistics. The statistics we will not hold in question, but we are not prepared to accept the inferences as such in favor of Mormonism. There may be modifying and extenuating circumstances. When a poor man becomes a Mormon and removes to Utah he must be industrious or fail to make

a living which means starvation. It is an old saying that "Satan finds mischief for idle hands to do."

Mr. Musser presented me with a copy of "Freedom" published at Manila by his son Don Musser. The journal was ably conducted and was a firm supporter of the policy of the government.

Another son was a lieutenant in the Utah Battery in the Philippines. They were expected home soon and a royal welcome awaited them. On one point Mr. Musser criticised the popular conception in the public mind that polygamy was sensualism. Of course its essence was based upon biblical interpretation. Reverend John P. Newman held a discussion with Elder Orson Pratt on the "Bible and Polygamy" nearly thirty years before, which was hotly debated in which both contestants and their supporters claimed the victory. Mr. Musser recalled the visit and interview with Brigham Young during his memorable overland journey across the plains to California by Horace Greeley. He said notwithstanding Greeley criticized the Mormons freely yet personally they were much pleased with him. It was in that famous interview which some readers still recall as published in the Tribune that Brigham Young told Greeley that everybody in Mormondom worked except himself and it kept him busy to keep the rest at it.

We hope in the future to write some fuller accounts of Mormonism as we saw it. In this paper we recall with tender respect the courtesy and very full information we received at Mr. Musser's hands. We do this more so since his evolution from one of the most conservative denominations in Christendom to one that is diametrical in attitude is one of those peculiar phases of thought with which we come in contact.

How I Became a Schoolmaster in Brecknock

By Hon. A. G. Seyfert, Owen Sound, Ontario, Canada



IN the September number of THE PENNSYLVANIA-GERMAN magazine I recently read a most interesting article, "How I Became a Schoolmaster in America." The sketch is a translation from the German as originally published in 1903 by Henry Ehma, of Philadelphia. I was not only interested in the reading of it, but it reminded me of how I became a schoolmaster in Brecknock, today thirty-eight years ago. The date is firmly fixed in my memory, for it was October 9, 1871, the first day of the Chicago fire.

My father was not an educated man as the world now looks on the term. He did not have any high school or college training, but he was endowed with more than the ordinary good common sense and a normal knowledge of the common school studies. He believed in education, and was one of the leaders in organizing the public school system in the township of Brecknock, Berks county, where he then lived. He was anxious that his children should have a better education than he, and with that end in view he constantly impressed upon us the advantages an educated person had over an uneducated one. When I was ten years old I was hired to a farmer for ten dollars a year, with the provision that I was to go to school every day the school was open. From that time until I was eighteen, as a hired boy upon a farm my lot was not an easy one. The hardships of the hired farm boy were but little better at times than the life of a slave. It was work from daylight to night, and then turn the cornsheller or churn after night by light of a lantern for recreation. The injunction that I was to go to school every day

the school was open was not always carried out. The farm and its environments were more to my liking than the dull school room, hence the attendance was irregular. English was largely Greek to me, and the greater part of my school days was taken up in an effort to comprehend what I was after. To be handicapped with an unknown language to learn, and a mother tongue to forget, is one of the great obstacles in the early life of our Pennsylvania German children. We had no folklore or English reading matter to create a love for higher ideals or to create an inspiration to become somebody above the normal standard of a rural community.

To the one teacher who was the real teacher of them all I owe a debt of gratitude which I can never pay. Samuel B. Foltz, of Terre Hill, still among us although almost ninety years of age, was an inspiration to me in creating within me a love for knowledge that will never be satisfied in this life. His relentless drill and discipline were better for the development of character than many of the new ideas now taught. As an example for boys, his splendid Christian conduct under all conditions and circumstances was a character builder worthy of the greatest teacher.

Under these conditions and environments I grew from a lad to nearly manhood physically, but mentally my knowledge was limited to a small horizon. Geography and history were my favorite studies, but grammar I knew not, nor could I tell a noun from a verb. My English was worse than hog Latin.

In the spring of 1869, I came to live with the late S. S. Martin, near Blue Ball, where for two years I had the benefit of new surroundings, which quickened my wits and sharpened my appetite for reading. Here

I acquired a taste for newspapers. An old file of the Philadelphia Inquirer containing the story of the Civil War was discovered on the garret of Mr. Martin's house. The reading of these papers enlarged my view of affairs in general, and from that time to the present I can truthfully say that I have derived more practical knowledge from reading newspapers and magazines than from the many books I have also read.

These were the preparations for a schoolmaster when I went with fear and trembling to the examination for teachers in Brecknock, in the fall of 1871. I made a dismal failure of it. As the time drew near for the schools to open for the five months' term, Stone Hill was vacant, and my father urged me to make another attempt to secure a certificate. Superintendent Evans held a special examination for those who had schools but no certificates. The most of those in the class that Saturday in the school building on the corner of Chestnut and Prince streets, Lancaster, were like me a failure at a former examination. My second effort was but little more of a success than the first. When it came to grammar and I was asked to parse, "A severe battle was fought on the plains of Italy," I went down and out, for I knew no more of grammar than I did a few months before when first examined. I went home disheartened, but not discouraged. Stone Hill had no teacher and I no certificate. The Board of Directors was kind to me and urged me to open the school, trusting to good luck for a certificate. On the morning of October 9th, the historic date of the great Chicago fire, I made the first attempt as a teacher, and for four weeks taught, notwithstanding that I was not legally nor mentally qualified as a teacher. The County Institute convened on the Monday of the fifth week, and I went to Lancaster and attended every session. On Saturday morning I went to Superintendent Evans' house for an inter-

view, wishing to know if he would give me a certificate or not. He asked me how long I had attended the Institute, and when I told him, replied, "Good for you. You are the first and only teacher from Brecknock that has ever done that." At that time a day or so was all that the most of them attended, and some of them not even that much. When asked if I knew any more of grammar, I frankly told him that I did not. He told me to go home and go on with the school and he would send a certificate to the Secretary of the Board, William B. Renninger, now a resident of Bowersville, and one of Nature's noblemen. To him I also owe a debt of gratitude. His kindness of heart in assisting a poor lad to better himself has never been forgotten. The success after failure was not due to what I knew, for that was very little. I knew enough, however, to know that no one could teach without order, and so became as long on discipline as I was short in ability. The most of the figures on the certificate sent me were 4's, but the one received as the official mark for teaching was 2 minus. The reader may wonder how I had the nerve to attempt to teach without at least some training. The secret was this: Like many other young men who lived on a farm at that day I was fool enough to think that I must have a buggy as one of the essentials in being equal to other young men who were my associates in the rural community. How to get it without the means to buy one was a mystery that I solved by buying one on credit with a note and two friends for security. This note of \$140 I was determined to pay, but only half of the funds, or \$70, was available at the end of my summer's work. The balance depended on securing the school, and accounts for my persistence in hanging on until I got it and the note was paid in full. However, this foolish transaction turned out better than I had anticipated, for it gave me my first lesson in economy, and, at the same time,

the opportunity to gain a reputation for an honorable purpose in life. Thirty-eight years after the foregoing affair it seems like ancient history to repeat such a boyish freak, and I only want to add that the buggy was

afterwards converted into money and the same spent for Normal School training.

NOTE.—We hope that some day Hon. A. G. Seyfert will favor our readers with a paper on "The Hired Boy."—Ed.

The Nicholas Hess Family

NOTE.—The following paper, prepared by Asher S. Hess of Philadelphia, Pa., was read by Hon. Jeremiah S. Hess of Hellertown, Pa., at the third annual reunion of the Hess family at Rittersville, Pa., Aug. 21, 1909.—Ed.



NICHOLAS Hess, whose descendants are so numerous in Bucks county, and also in Lower Saucon township and the Bethlehems, was a native of Zweibruecken, in the Palatinate, Germany, who landed in America about the year 1741 aged about 18 years. Palatinate, or Pfalz, is located in South-western Germany, bordering on France in what is known as Rhenish Bavarja, which had been ravaged by fire and sword under the barbarous rule of King Louis XIV, of France. In order to escape these dreadful persecutions, thousands emigrated to the American Colonies, leaving friends, home and fireside, braving the perils of a long and dangerous ocean voyage of perhaps five or six months' duration in a wooden sailing vessel, landing on these uninviting shores, with starvation confronting them, and the savage "red man" as their undesirable and treacherous neighbors. The brave, independent spirits of these pioneer emigrants deserve the plaudits of the whole American Nation.

About the age of 21 years or more, being then a resident of Bucks county Pennsylvania, Nicholas Hess married Catharine Funk, who was born in Montgomery county, Pennsylvania, in the year 1726. She was the youngest child of Martin Funk, who was

supposed to have been a brother of Bishop Henry Funk, an eminent Mennonite divine and author, who came to America in 1719 and settled at Indian Creek, Montgomery county, Pennsylvania, near Harleysville. Nicholas Hess settled on a tract of 113 acres of land located in Springtown township, Bucks county, Pennsylvania, near the village of Springtown, for which he received a patent from Thomas and Richard Penn, August 21, 1752, for the consideration of 17 pounds, 10 shillings and 3 pence, which is equal to 85 dollars and 11 cents for the entire tract, or a fraction over seventy-five cents per acre. In the year 1800 after the death of Nicholas, this same tract of 113 acres was appraised at 670 pounds, which is equal to \$3256.20, or \$28.81 per acre.

Nicholas Hess had five children, three sons and two daughters, Conrad, the oldest, born in 1746, was a farmer and settled at Springtown, and became a man of considerable wealth.

Philip came next, was a soldier in the Revolutionary War, serving as a private in Captain Josiah Bryan's Company of Pennsylvania Militia, from Bucks county. It is not positively known in what engagement he took part, if any, but the supposition is that the command participated in some of the home battles, possibly Brandywine, Germantown, or Monmouth, as the company responded to a call for troops early in 1777 for the defense of Philadelphia. Philip afterward settled on a farm near Springtown.

Elizabeth, third child of Nicholas Hess, was married to Samuel Beidelman, who was an Indian fighter. He

joined Gen. Sullivan's expedition in 1779, of 3600 men against the Six Nations (Iroquois) Indians who had become very troublesome in Chemung Valley, New York State. The terrified savages were completely routed, and fled in disorder to the forests. Mr. Beidelman subsequently settled in Chemung Valley, where he and his wife ended their days. One of his sons, Abraham by name, when quite young, returned to Northampton Co., and finally settled in Williams township, south of Easton, where he amassed considerable wealth, while his descendants became quite numerous in Northampton county.

John George, fourth child of Nicholas Hess, was a miller by trade and owned what was known as Hess' Mill, on Saucon Creek, north of Hellertown, Pennsylvania, where he became quite prosperous.

Catharine, fifth and youngest child of Nicholas Hess, was married to Jacob Beysher, a musician. They emigrated west, after which all traces of the family were lost.

Of the grandchildren, Mary Magdalene, daughter of Conrad Hess, was married to George Amey, who was a pioneer woodsman and pierced into the wilds of Wayne county about the year 1800 where he settled and assisted in clearing the forests. He was killed by a falling tree about the year 1816.

Jacob and John Hess, sons of Philip Hess, both marched with a company of Bucks county militia to Marcus Hook on the Delaware river south of Philadelphia, in defense of their country in the War of 1812-14.

Mary Hess, daughter of Philip Hess, was married to Philip Barron, whose father, Jacob Barron, was a soldier in the Revolutionary War, serving as a private in the same company with Philip Hess.

Elizabeth Hess, oldest daughter of Philip Hess, was married to Michael Frankenfield, whose father, Adam Frankenfield, was also a soldier in

the Revolutionary War in the same company.

George Hess, Jr., son of John George Hess, commanded a company of militia from Northampton county and marched to Marcus Hook in the War of 1812-14. Returning home he became one of Easton's most prominent men. He was Easton's first bur-gess, when the town was incorporated into a borough, and afterwards became associate judge of Northampton county.

Rev. Samuel Hess, his brother, resident of Hellertown, a well known clergyman of the German Reformed church, preached the gospel for forty years.

Joseph, another son of John George Hess, some sixty years ago was the owner of a farm which covered the greater part of the ground now occupied by the borough of South Bethlehem, from whose ownership in 1858 it passed into possession of Charles Brodhead at \$300 per acre. The old one and a half story stone farm house is still standing at the corner of Fourth street and Brodhead avenue, in a fairly good state of preservation.

Rev. Isaac Hess, a grandson of Conrad Hess, a prominent Evangelical clergyman at Reading, Pa., preached the gospel without interruption for fifty-one years. He reached the marvellous age of 91 years.

Rev. Henry Hess, grandson of Philip Hess, was a clergyman of the Reformed church, which calling he followed for thirty-six years, residing at Mansfield, O.

Of the fourth and fifth generations we may mention the following as soldiers in the Civil War: George R. Hess, Springfield, and his two sons, Martin and Jeremiah; Martin fell at Antietam. Thomas, Jesse and Levi, brothers of Henry Hess, of Ohio, who emigrated to Nashville, Tenn., before the war, and it is supposed joined the Confederate army. George A. Hess, Springtown; William T. Hess, Lower Saucon township, killed

in skirmish near Richmond, Va., August 6, 1864; Lieutenant Charles T. Hess, Lower Saucon township; Lieutenant Colonel Edward T. Hess, and his brother, Francis G. Hess, Springtown; John W. Hess, Reading, Pa.; Sergeant Joshua K. Hess, Bethlehem, Pa., captured at Gettysburg; Chris-

topher C. Hess, of Ohio, great-grandson of Philip Hess, captured at Chickamauga, and died in prison September 19, 1863; George D. Hess, Beech Creek, Pa., responded to the call for home guards during Lee's invasion of 1862.

“Die Neu Welt” by Michael Herr

By M. A. Gruber, Washington, D. C.

NOTE—We recently received from a subscriber a letter conveying the translation appended to Mr. Gruber's communication. This was forwarded to Mr. G. for investigation with the result as stated by him.—Ed.

Washington, D. C., Sept. 20, 1909.
My dear Mr. Kriebel:

The Congressional Library being open on Sundays from 2 to 10 P. M., I took myself to that wonderful repository of ancient and modern lore and found the book referred to in your communication of the 16th instant, in which communication was also enclosed a translation of a clipping relating to that book and the translator thereof, Michael Herr.

The original appears to have been entitled

NOVUS ORBIS REGIONUM,

a work in Latin, by Simon Grynaeus (1493-1541), some parts having been apparently translated into Latin from the Italian, French and Spanish for the purpose of bringing the subject before the men of note at those times.

The translation made by Michael Herr is entitled

DIE NEW WELT

and was printed in 1534, the title page reading as follows:

DIE NEW WELT, DER LANDSCHAFTEN UNND INSULEN, so bis hie her allen Altweltbeschrybern unbekant, Jungst aber von den Portugalesen unnd Hispaniern im Nidergenglichen Meer herfunden. Sambt den sitten unnd gebreuchen der Inwonenden vöcker. Auch was Güter oder Waren man bey inen funden, und inn unsere

Landt bracht hab. Do bey findt man auch hie den usprung und altherkummen der Fürnembsten Gwaltigsten Völcker der Altbekanten Welt, als do seind die Tartern, Mosouiten Reussen, Preussen, Hungern, Schlafen, etc. nach anzeygung und inhalt diss umbgewenten blats.

Gedruckt zu Straszburg durch Georgen Ulricher von Andia, am vierzehenden tag des Mertzens.

An. M. D. XXXIIII

The spelling and capitalization is the same as in the volume, except that the first seven words that I have given in capitals are shown in ornamental type, and for the “umlaut” the letter “e” is used. Observe “unnd” for “und”; “inn” for “in”; “Fürnembsten” for “Vornehmsten,” etc. It will be noted that there is no uniformity in the orthography of words, some words being spelled two or three different ways.

The preface of the book opens as follows:

Dem Wolgebornen Herrn, Herrn Reynhartten Graffen zu Hanaw, Herrn zu Liechtenberg, des Hohen Stiffs zu Straszburg, Thümeuster seinem Gnedigen Herrn, etc.

The preface of the book closes as follows:

Darumb auch Ewer Gnad dem Buch als ein Patron und beschirmer zugeben ist, die wöll der Allmechtig zu seinen ehren, und viler armen nutz nach seinen willen, in langwiriger gesundheyt erhalten. Amen.

Ewer Gnaden williger
diener.

Michael Herr, Der freyen kunst und Artzney liebhaber.

The table of contents given on the page on the same sheet opposite the title page, is as follows:

- Anzeigung und Inhalt disses Buchs der Newen Welt.
- Eyn vorrede zu dem Wolgebornen Herrn, Herrn Reynhartens Graffen zu Hanaw, und Herrn zu Liechtenberg, etc.
- Die Schiffart Aloysii Cadamusti zu den frembden Landen.
- Die farten Christophori Columbi, die er aus beuehl (befehl) des Königs von Hispania gethon hat, zu vilen vor unbekanten Inseln.
- Die Schiffart Petri Alonsy.
- Die Schiffart Pinzoni.
- Bekürtzung der Schiffarten Arberici Vesputi. (Vesputii)
- Eyn Büchlin der Schiffarten Petri Altaris, sambt etlicher Kaufleut Missiuen.
- Die Schiffarten Josephi des Indianers.
- Vier Schiffarten Americi Vesputii.
- Eyn Sendbrieff König Emanuels aus Portugal, Babst Leoni dem zehenden zugeschriben, von den sigen in India, und Malacha herlangt.
- Die reysen Vartomans des Römischen Radtsherrn, so er den Morgenländischen vöckern gethon hat,
- Eygentliche beschreybung des Heyligen lands durch den Münch Burcardum beschriben.
- Drey Bücher von den Morgenländern Marx Paul von Venedig.
- Eyn Buch Haythons von den Tartern.
- Zwey Büchlin Mathis von Michaw, von beden Sarmatiis inn Asia und Europa gelegen.
- Paulus louius von der Moscouiten bottschafft.
- Dreissig Bücher, in drey zehenden getheylt Petri Martyris von Angleria, darin aller handel von den New herfundenen Inseln, begriffen ist.
- Aber eyn Büchlin disselben Petri Martyris von den Jungst herfundenen Inseln.
- Zwey Büchlin Erasmi Stelle, von dem alten herkommen der Breussen.

The last page of the volume closes as follows:

End der Newen Welt, sampt andern der art Bucher.

Getruckt zu Straszburg durch Georgen Ulricher von Andia, Im jar nach der geburt Christi, tausent, funffhundert und vier und dreissig.

Zeyger der dritternen

a b c d e f g h i j k l m n o p q r s t u
(or v) r z z A B C D E F G H I J K L
M N O P Q R S T seind alles drittern, on
allein das ist ein duern.

The items given above in the table of contents are shown more fully and at length as captions of the respective articles.

In the first paragraph of the preface he speaks of his book:

“das von der Newe Welt oder jungst herfundnen Inseln gemacht ist, welches ich durch bit unnd vermögen willen etlicher meiner guten freund disse lange winter-nächt aus Latin in Teutsche sprach verdolmetscht hab, den selben will ich ein mal für alle geantwurt haben, es geschehe aus keinem freuel (Frevell), ja aus wolbedachten vorsatz und willen.”

In speaking in the preface concerning his translation, he says that he

“eyner freyen reden gebraucht, mehr dem verstand, dann den worten nach. So habend sich auch viel wörter hin und her, zutragen, die kein eygen Teutsch haben, die hab ich müssen aussprechen wie ich gemöcht hab, als zu eim exmpel das wort Gosippin, oder wie es etlich nenne. Gosampium, das hab ich für und für baumwollen verteutsch, wie wol ich weis, das es etwas kostlicheres dan baumwollen ist. Die weil aber ich sunst kein eygen Teutsch worrt do zu gehabt hab, unnd das Gosippium in form und gestalt, auch im gewechs sich mit der baumwollen vergleicht, hab ichs auch baumwollen genent. Ich weis auch wol das es die nicht für wullin tuch, sunder für lynen tuch gehalten habend, das man ausz dem Gosippium macht, das nennen sie auch zu zeitten Xylon, oder Bombycem, wie wol es nicht Bombix it. Wo sich auch andere wörter zutragen haben, die kein Teutsch gehabt haben, die hab ich entweder also ston lassen, oder auff das bequemlichst als ich gemocht hab vertolmetscht. Das hat sich allermeyst zutragen in den namen stedt, länder, vöcker un wasser.”

Speaking concerning the names of different kinds of sailing vessels, he says:

“Dann ich musz yhe bekennen das ich mein lebtag nit uber drey stunden auff dem Meer gefaren bin.” x x x “Dann solt ich allein die namen der schiff verteutsch haben, ich hett aller schifflent am Reyn zu gehüffen bedörfft, so vil seind der Almadien, Canoen, Uru, Lintres oder Wonoxillia, Bergantinen, Carauelen, Naues onerarie et Pretorie, Galeatie, und der gleichen, die alle in dem Buch benampt werden.”

He also states that he named “Promontorium ein vorgestaden. Sinum ein Busam. Breuia, Sandschemmel oder Seychen.” Then adds, “Dise und der gleichen wörter komen selten in das gmien Teutsch gesprech, und seind doch denen vast wol bekandt

die auff dem Meer oder do beywonen. Den selben wil ich den rhum des selben wissens gern gūnen."

It will be observed that "u" is used for "v" in the words "freuel", "Caruelen" and "Nauces."

According to the foregoing extracts from the preface of Michael Herr's work, DIE NEW WELT, it will be noted that Herr did not coin the word "Baumwollen", as stated in the translation of the newspaper or magazine clipping, but that he merely applied the word as the designation of a substance for which he had no corresponding German word. It does not even appear that Herr originated any words, but either used the words of the original or applied the most convenient German words then in use, apparently making a few compound words to suit the occasion.—"Reunschifflein" being a word of that kind, probably what would now be termed Rheinschiffchen, a little ship, boat, or skiff used on the Rhine.

Of course credit, and probably a vast amount of credit must be given Michael Herr for undertaking the task at that time of translating "during the long winter nights" a Latin work on travels and voyages. The statement made in the translated clipping that a man bearing the name of Herr "was the first to write a comprehensive description of America" is, to say the least, exaggeration, although the statement may without doubt be made that Michael Herr was the first to render a German translation, and possibly to have compiled in one volume, descriptions of the newly discovered lands and islands of the western Atlantic ocean.

The volume is quarto in size, about 12 by 8 by 1½ inches; two columns to a page (excepting the preface), the two pages facing each other being numbered as one, the number being on the right hand page, making a book of 504 pages of subject matter. Each column is headed "Die New Welt". Three kinds of pauses are

used, namely: Period (.); Question mark (?); Comma, etc. (,).

Picture initial letters are found at the beginning of the different articles, a certain coat of arms introducing the preface.

The preface abounds with "E. G." and "Ewer Gnad", having reference to "Dem Wolgebornen Herrn, Herrn Reynharten Graffen zu Hanaw, etc."

If any further description is desired, and you will indicate what features or peculiarities are wanted, I shall be pleased to accommodate you.

With best wishes to yourself and
THE PENNSYLVANIA-GERMAN,

I am
Most sincerely yours,
M. A. GRUBER.

THE CLIPPING

(Referred to at beginning of letter.)

According to Homer's well known words "There were men of courage before Agamemnon" so the high German was written before Luther, nevertheless Luther is considered as the creator of the written German. This is only relatively correct; at the most we can only say that Luther's translation of the Bible, was the first general example of high German, and occupies that rank today.

But Luther had predecessors and contemporaries who are less celebrated only because they wrote on other than religious topics which were the burning questions of the time. Hutton wrote a good vigorous German, fruitful of good. Sebastian Brandt, Ruchinger in Nurnberg and many others had printed German books, though that scarcely belongs here. An author proves himself truly creative in language, when as a translator, he is forced to coin words for ideas which are quite foreign to his people. In a forgotten translation of the collection "Orbis Novum" of Gyrnāus, printed by Dr. Michael Herr in 1534, we find the latter in the translation, creating such admirable new words that we must place him on the same platform with Luther and Melancthon. Dr. Herr of Haganau at

the boundary of Alsace and the Palatinate, appears to have been in the service of the Count of Hanau which or who was the sacristan of the high-cathedral of Strasburg. He complains in the preface to his 484 paged Quarto, that it was very difficult for him to give German names to things that had never been in Germany, and to describe or designate in pure German objects, which at best could only be known to dwellers by the sea, the Netherlanders. Herr is the originator of such German words as *baumwolle* (cotton), *meerbusen* (gulf), *vorgebirge* (promontory), *psiltali* for *papegei* (parrot) from which subsequently *sittig* (moral, well-bred, chaste) is derived, with many other words.

Some have not been so generally adopted, although not bad, for example, the light boat in which Columbus went from the caravel to the land he called *Reunshifflein* (a little running ship?) here is a small specimen of his writing. He describes the use of coal among the Chinese under the great tartar Kublai Khan, as Marco Polo had observed it about the end of the 13th century.

Firemen's Drill

—Now for another picture. At one end of a little village stand a group of loitering firemen in uniform. A sharp guttural command. Two of them stand at attention. Another command. With measured steps and slow they "charge" two ladders standing against a drill-tower. As they reach the ladder, the stern order "Halt" rings out clear and strong. "Aufsteigen" is the next command. "Eins." Up goes the right foot. "Zwei." Up goes the left foot. "Drei." Up goes the right foot. And so on till "Zehn." By that time the men have reached the top of the ladder facing open windows and the captain gives the wholly unnecessary command, "Halt." They stood there for some time as motionless as statues. Then we heard a word with which we became familiar at railroad stations—

Stones that burn like wood. Out of all the mountains of the country of Cathay; they dig real black stones which burn in fire like wood, and retain the fire a long time, so that if they are kindled in the evening they keep through the whole night a clear fire.

These stones are much used, for in many places there is no wood. A later dynasty forbade the Chinese to mine, and in spite of the lack of wood for many centuries no coal was burned in China.

Herr's book is very rare, it is doubtful if there are a dozen copies extant, while the Latin original has entirely disappeared.

As Herr's book is among those, however, which find a place in the catalogue of antiquarians, we may discover that there are only three copies existing in the United States, in the library of Congress, in a library in New Haven, Conn. and in the possession of a collector of rare books in Baltimore, Md.

The many Americans and German Americans of the name of Herr may well be proud that a man bearing their name was the first to write a comprehensive description of America, and also at the same time win a place among the creators of the high German written language.

"einstiegen." "Eins." In went the right legs. "Zwei." In went the left legs, all but the big feet. "Drei." The big feet are safe within. After some time came the cry: "Heraus-steigen." "Eins." Out came two big feet. "Zwei." Out came two legs. "Drei." Out came the other two legs with them, necessarily, the bodies that belonged to them. But they stood there motionless. "Herab-steigen" was the next command. "Eins." The right feet went down to the next lower rung. "Zwei." The left feet followed suit. And so on until all four feet reached the firm ground—and then the captain shouted, "Halt," as if he feared his heroes would go further down. And this process was repeated until all of the braves had had their turn. It was not thrilling. It did not make the blood boil. But it was very unique.

—The Moravian.

LITERARY DEPARTMENT

DER MENSCH

(By Louise A. Weitzel, Lititz, Pa.)

Der Mensch is nie zufriede,
Guckt for sich un zurück,
An seinem Dasein un Schicksal.
Hut en ewiges Geflick.

Un doch werd Alles besser
Ass wie der Mensch ale.
Der hut die same Fehler
Ass mer am Adam g'seh.

Er wackst uf alle Seite
Doch is es jedem klar
Das er eigentlich viel klener is
Ass er vor alters war.

Was bat ihn all die Weisheit
Un all der gross Vershtand
Schreibt er sich selver alles zu
Was kommt aus Gottes Hand?

Wer macht dann all die Sache
Die der g'sheit Mensch endeckt?
Wer gebt ihm ah de Muth dazu
Das er die Hand ausstreckt?

Wer hut de Nord Pole dann gemacht!
War's Peary oder Cook?
Wann ener hätt gebs net meh Wört
In unserem Zeitungsdruck.

Dano die Wrights, wass sin siedann?
Was henn sie dann gedo?
Hätt Gott ke Luft fer Bahn gemacht
Sie ware ivvel droh.

'Sis alles recht, sinn schmerzte Leut,
'Sgehört ne alle E'hr.
Doch das sie Gottes dankbar sinn
Des hört mer nimmermehr.

Es is der same all Hockmuthgeischt
Das mer vor alters kennt,
Un lest uf jedem Pyramid
Un jedem Monument.

Es war amol a König
Drivve in Babylon,
Im Grassfeldt hut er Gott erkennt,
Ward kle, der grosse Mann.

Es war amol en annerer
Der die Welt erobert hut,
Doch war en jämmerlicher Slave
Un starb der Welt zum Spott.

A Mancher hut viel ausgericht,
Viel g'seht un ah g'ernt,
Doch mit dem allem hut er nie
Sich selver kenne gelernt.

DIE AERSCHTA HUSSA

(By Rev. A. C. Wuchter, Springfield, O.)

Sawg, alter chap, sawg waescht du noch,
Denkscht alsamohl noch drah,
Was sel'n schtolz un hochmut war—
Die aerschta hussa aw?
Wie'd uff un ob bischt, ous un nei,
Im sack drin rumg'wiehlt;
G'laecht gons ivver, yehderm g'sawt;
"Hob Hussa!" un drah g'fiehlt.

Ich wett aw noch so'n alter cent
Der Schneider war net weit;
Er hut in sellem haus g'wuhnt
Lengscht fohr der hussa-tzeit.
S'war yuscht'm Dad sei alter rock—
"Den henkt m'r nimmie uff!"
Noh macht die Mommy hussa drous,
Die letz seit uvva druff.

So'n schtolz un hochmut—hussa an;
Die aerschta, noch mit seck!
Fer Kneb un bend'l, naeg'l, schteh,
Un noch fiel on'rar dreck,—
So'n hochmut—well, sel is my text
Fun alles was noch kummt;
S'gebt, waescht, noch meh so hochmutdings
Wuh's yehderm brummt un summt.

Ferschtonna, alles nemmt mohl ob
Wie'm mullykup der schwons;
M'r wachst so aus d' hussa raus,
Fergesst's om end schier gons.
Un doch wie seller schwons fergeht
Schiebt's argets desto meh;
So bei un bei, mir wehs net wieh,
Der Mullykup grickt beh.

G'waenlich geht's mit hochmut, schtaat,
Os wie bei'm Pharaoh dert;
Die 'sivva darra yohr gebt's aw
Bis dos's onnerscht wert,
S'geht rough un tumble sellie tzeit,
Die hussa-dreher scheb,
Der schpieg'l uff'm aermel, waescht,
Der wommess uhna kneb.

Die hoohr die henka uff der schtern
Wie's dachschtroh on'ra hitt,
Un won's'n schaed'l gevva soll
S'waer noth m'r gengt tzum schmidt.
Fun city fashions, liehwer Gott!
Hut nimmond nix g'wisst;
S'war evva so im 'busch' g'west—
S'war aw net fiel fermisst.

Un doch uff ehmol, so wie'n drahm,
Ferennert sich des ding,
Die hoohr sin g'schae'd'lt, saef un berscht,
Sin now mohl aus der 'schling.'

Was machts? Gebt's hohr ferleicht am bart?

Die maed fiel schenner sawg?
Die wesch muss noch der laundry now,
S'wert schlimmer olla dawg.

S'is aw so'n art fun hochmut, sel,
Un doch—m'r kumma drah,
S'is ken fergleich mit sellem dert—
Die aerschta hussa aw!
Die Mommy waehs's, never mind,
Won's eisaheff'l singt,
Won's kwolla schlogt bis uvva naus,
Der deck'l hupst un schpr:ingt.

Fun schtillschtond waehs die lieb welt nix,
S'geht immer forwaerts doh;
Wie waer's won's waer, wie's ehmol war?
Ei! s'gaebt ken 'hinnanoh
So geht's yoh'm gonsa menscha g'schlecht—
Yah! guck m'r net so schei!
Du waescht wie's is, ich mehn wie's war,
Du warscht yoh aw d' bei.

Des hochmutdings im mensch is fiel
Os wie ferdorva blute,
S'will aus'm system, s'muss aw raus
Schunscht fielt der mensch net gute.
Ferleicht war's naigscht'n neier gaul,
En buggy funk'nei.
Fer noch der fair in Allentown
Un uff die freierei.

So roustz'kumma, meiner sex,
Mit maed'l un mit fuhr
Macht ebber biss'l frotsich, waescht,
Won's aushalt noh, bishure.
Un doch won's on's fergleicha geht
Mit olla fronsla drah,
S'is evva net wie seller schtaat—
Die aerschta hussa aw!

M'r sin noch net gons uvva draus,
S'geht ols die laider nuff,
So ivverdem gebt's huchtzich, gosh!
Was blaecht's'n Kerl net uff!
En frah!—mit erbschaft, ousenpalt,
Un dehl im 'willa' noch!
Un's behvy! wuh's noch fashion is,
Doh schteht der kup aerscht hoch.

Un doch om aller letschta end
Won alles uff g'zaehlt,
Tzu was amount so'n hochmut, sawg,
So'n hochmut os em kwaehlt?
Der aerscht war evva doch der schenschnt—
S'war gar ken humbug drin;
So froh un froehlich liehwie tzeit,
S'war'n rechter Engelsinn.

Braucht's awg net butza, s'is yoh woehr,
Ferbei is, waescht, ferbei;
S'war moryets, sel, s'is ovet now—
M'r meht es kennt net sei!
Doch wett ich dreimohl uvvadruuff,
Un denkscht aw nimmie drah,
Dei graeschtie frehd war sellamohl—
Die aerschta hussa aw!

ES FET UND INSCHLICH LICHT

(By Frank R. Brunner, M. D.)

Du Liewe zeit! Wan Ich dra denk
An selle Lichter, wo—Bei Henk,
Mir hen mit misse schaffe;
Owets gans schpot und morgens früh,
Mit mein're arbeit uf de Knie;
Und habs recht misse mache.

Do war des alt Fet-Lampe Licht;
Dabei zu schaffe war en g'schicht
Die gar net war zu lowe.
En Hoke dra, do henkt mer's uf,
En Wiege drin, den schterd mer nuf;
Die Flam war oft betroge.

'Schmutzamschel,' heest mer ah sei Lamp.
Nau sehnt mer kens meh—Gott sei Dank,
Mer mus Es zu oft butze.
Do war die alt Butz—scheer dabei;
Der ferbrendt Wiege petzed mer nei;
Die Finger oft ferschmutze.

Und Winters wan's war bitter Kalt,
Hot die Familie, Jung und Alt,
Sich am Holz-Offe kalte.
Hen oweds noh beim Fet Licht g'schaft,
Und all Ihr erwed guth gemacht,
Die Kält lossen sie walte.

No war ah Spermacti öl;
So halwer Weis und halwer Gehl;
Sel war en bissel besser,
As wies Fet-Lamp und Inschlich Licht;
Doch mus mer ah dabei sei, dicht.
Sel trimt mer mit em Messer.

Es Fluid Licht hot ah, eh zeit,
Gans guth gedient fer Nacht schafleit,
Und war ah recht ahsehnlich.
Es brauch ken butzes, schmokt ah net,
Und hot em guth geleicht ans Bet;
Doch war es ah gefährlich.

No wie des Kohl-öl kumme is;
Ich wehs noch guth, Ich du gewis—
Sel hot alles gebotte.
Do war ken butzes—Oh! wie schön
Hot es gebrendt, gros oder kleh;
Es lost sich net ferschpotte.

Kaum war des Kohl-öl recht im gang,
Kunt schon der Gäs-Licht; mer war bang
Des wehr noch fielmeh g'fährlich.
Doch war des Gäs en besser Licht;
Es fallt net um, Ferbrecht ah nicht;
Net halwer so beschwehrlich.

Lecktrisititi biet alles nau,
Es is so schnell mer mehnt somehow,
Es wher der alt Kerl selwer.
Mer dreht juscht ergends ebbes rum,
No blitze Lichter um uns rum;
Mer schteht und gucht wie Kälwer.

En fäncy Licht, war ah, e'mol,
 En Inschlich Licht. Ich wehs noch wohl
 Wie der Bräs schtock als klitzerd.
 Und wan die Bohs als kumme sin,
 War's fäncy Licht im Pärlor drin,
 Und alles hot gezwitzerd.

Ich kan noch sehne wie mei Mäm
 Die Wiege nei hot in die Färm,
 Und sie guth zu gebunne.
 No wan des Inschlich g'schmolse war,
 Hot sie die Färm g'fillet. 'Sis wohr.
 Als mol hot ehns gerunne.

En Inschlich Licht gleich Ich als noch
 Fer im Haus rum zu geh; 'Sis doch
 Meh säf, meh schnock, meh händ'ig
 As ehnuig anner Licht im Haus,
 Fer rum zu trage; sel halt aus;
 Doch brennd't's net so lebendig.

Und in der Schtub bei Tode Leit,
 Hot es gedient in sel're zeit,
 Wan mir dert ware Wache.
 Do hen die Buwe und die Mäd
 Gesotze und geschwätzed mit Fräd.
 Was ware sel als sache.

Der Tod war ufen Bord geshtreckt.
 Und mit em Lein-Tuch zu gedeckt;
 Es Licht dabei geschtane.
 No hot mer's misse butze geh;
 Sel nemt no allemol als zwe;
 Sounscht dät der Tod em fange.

Wan Ich nau sehn en Inschlich Licht,
 Denk ich an selle froh, alt g'schicht,
 Wo unser Schponk hot kowe.

Der Tod war uns en Schauder Lascht,
 Drum hebt mer, an de Mäd, sich foscht.
 No hen mir's kenne lowe.

Mer meent es kent net müglich sei;
 Des alt fergeht, 'sis alles neu;
 Gucht grad hie wo Ihr wolle.
 Wans noch fiel länger so ferd geht,
 Dan wehr es mir die gröschte Frehd,
 Mei Johre über holle.

Ud doch is es ah plenti lang,
 Eh mol zu lewe. Ich bin bang
 Mer kent es leedig weree.
 Die Himmel's Lichter biete weid
 Die Lecktrick Lights in unsre Zeit;
 Mer mus do immer scherre.

Der Heiland sagt—"Ich bin das Licht,
 Das leighted jeder Mensch zur pflicht,
 Und wie sie wandre solle."
 Und wer sel Licht nemt fer sei geid.
 Der wandert glücklich alle zeit;
 Duth net im Dunkle falle.

Er is der Weg, des Licht, der Held
 Der uns den Weg weisd durich die Weldt;
 Uns auge gebt zu sehne.
 Und wer sei Auge guth uf hot,
 Den führt der Heiland zu seim Gott,
 Und duth Ihn Himlich kröne.

Dert hen sie Goldne Lichter Schteck;
 Sie hen ken Schmutz und ah ken Dreck;
 'Sis alles Glans und shimmer.
 Niemand ferbrend dert dra sei Händ;
 Niemand der ehner mit sich nemt.
 Sie scheine nun und immer.

REVIEWS AND NOTES

ALLE FUENF!—By Helene Stökl. Edited with exercises, notes and vocabulary by Dr. Wilhelm Bernhardt. Cloth; 101 pp. D. C. Heath & Co. Boston. 1909.

This is a pathetic little story of the death of a poor woman who had to die strongly against her will and leave behind her five little children. The introduction gives an account of the writer whose husband died and left the mother struggling with three children. The writer seemingly gives forth a chapter out of her own life. The story is alive with interest and feeling. It is a picture not only of German life but of life everywhere with its trials and sorrows.

The book has the usual features of a text-book; the notes are adaptable and discriminating. The vocabulary, like the vocabularies of most of these texts, is somewhat full. The half-dozen pages of exercises both for written and oral work are well prepared and workable.

ELEMENTS OF GERMAN GRAMMAR—By Thomas H. Jappe; Teacher of German, New York Elementary Schools. Cloth; 133 pp. American Book Company, New York.

This little book reduces German Grammar to its lowest terms; it has brought the amount of Grammar necessary in studying German to a minimum. The book might be termed the "pocket edition" of German Grammar. The author of the book contends, and rightly so, that instruction in German without the fundamentals is a waste of time unless the whole object is the acquiring of some conversational phrases.

The book is divided into three parts; the grammatical, the conversational, and a part containing German songs. This latter part is rather a unique feature to find in a Beginning German; but it very likely has its educational value. The main object of the book seems to be the acquire-

ment of some facility in German conversation together with some of the fundamentals of Grammar.

BARON STIEGEL—In the John Rung Prize Series—By Rev. M. H. Stine, Ph. D. Author of "A Winter Jaunt Through Historic Lands. Cloth; 331 pp. Price \$1.25. Lutheran Publication Society, Philadelphia.

This is an historical tale. The general outline of the story narrates in the main the historical account of the life of Baron Stiegel.

Baron Stiegel came from Mannheim, Germany in 1750. He finally settled in Lancaster county, Pa. In memory of his native town he laid out and founded Mannheim, Lancaster county, Pa. He was a great iron master of his time. His furnaces at Elizabeth were famous works in those days and his large ten-plate iron stoves were more so.

Seemingly, however, one might think that this were more of a "purpose" novel than an historical novel, or tale; for it was written in the hope that, in these days when the attainment of riches and fame are held up as the highest ideals of a truly successful life, it might be seen that God intends life on earth to be the avenue which ends at the gate of heaven." The Baron of history was twice married; and after his imprisonment for debt he engaged in the iron business a second time. The Baron of the story was married only once; and after his imprisonment he served as a minister for a few years. This change, we are to suppose, was more so as to conform to the spiritual claims with which the book was written.

On the whole there is rather much moralizing and preaching. One is almost inclined to think that the book could be accepted as a book on moral virtues with illustrations from the life of Baron Stiegel. This is however not saying anything against the moral sentiments expressed, for they are noble and well worth pondering; but these are just the parts that will be skipped by the readers, for they have picked up the book "Baron Stiegel" and it is of Baron Stiegel they wish to read. The subject would lend itself to a capital romance of Revolutionary times.

The book gives an admirable account of the conditions of life in Pennsylvania in the eighteenth century. It also goes to show what a fine field for the exercise of romantic genius can be found among these people of south-eastern Pennsylvania. Any collection of things and books Pennsylvania-German is hardly complete without a copy of "Baron Stiegel."

THE GOVERNMENT OF THE UNITED STATES AND OF THE STATE OF PENNSYLVANIA.—By C. L. Gruber,

Professor of Civics in the Keystone State Normal School, Kutztown, Pa. Cloth; 619 pp. Price \$1.50 (by mail \$1.65). J. B. Esser, Printer, Kutztown, Pa. 1909.

There are not many branches of study in the schools today that are receiving more attention, or that are undergoing greater changes than Civics: the science of government. The text-books on this subject are exceedingly numerous.

The book at hand is a very large and seemingly comprehensive text-book. The treatise on the United States is in two parts; Part I has to do with the pre-constitutional era, and Part II with the constitutional era. The part of the book that has to do with the government of the State of Pennsylvania is likewise divided into several parts; Part I, The Government of Pennsylvania before the adoption of the Constitution of 1873; Part II, The Government under the Constitution of 1873. And then follows a discussion of County, Township, Borough and City government. In addition to these several divisions there are several indexes and an appendix.

This book, we are afraid, is just a little too large and comprehensive for a text-book. Seemingly there are a number of things in it that hardly belong to its immediate province. Although the discussion of the origin and development of the flag, of our national songs, and of the legal holidays is relegated to the appendix, nevertheless these things are in the book.

There are also a few things in it that belong rather to the domain of history proper, the pre-continental era of the United States; likewise the origin of Pennsylvania, its name, territory and boundaries. And much of the detail about the postal service can be had in any pamphlet sent out by the Post-Office Department. And a little more space devoted to the principles of good citizenship and a little less to the origin and the technicalities of the Constitution would probably give the book a better balance.

The book contains a vast amount of information not easily accessible elsewhere. The book approaches as closely to a cyclopedia of Civics as anything we have seen. It is an admirable book to refer to, for collateral reading and for preparing pupils for examination.

EDITORIAL DEPARTMENT

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A Correction

A few glaring mistakes crept into the October issue which we wish to note. On page 485, the picture is that of Henry Neff Kagey, an uncle of John Henry Kagi. On page 487, line 6 of first column, change thirties to fifties. On page 489, after the

word "skirmishing", line 27 of first column, insert "to the northeastern section of the Kansas territory." On page 493, line 25 of first column change years to yards. We owe an apology to Prof. Wayland for allowing such mistakes to blemish his excellent article.—Editor.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M.A., LL.M.

[EDITORIAL NOTE.] Mr. Fuld has kindly consented to give a brief account of the history and meaning of the surname of any subscriber sending twenty-five cents to the editor for that purpose.

22. KLEIN

The surname KLEIN means small in stature. It corresponds to the Latin surname PAULUS, or PAUL, the English LITTLE and the French PETTIT. Literally, it means one who has paused in growth.

In 1790 there were 202 families bearing the name of KLEIN in the United States and these families had 961 members. There were two families bearing the name in Massachusetts, one in Rhode Island,

twenty-three in New York, 138 in Pennsylvania, twenty-two in Maryland, five in Virginia and eleven in North Carolina.

23. REDCAY

The surname REDCAY is derived from the German RATHJE through the successive corruptions of RADGE, RIDGE, RIT-CHIE and REDCAY. The name RATHJE is composed of the two elements RATH and JE. RATH is derived from the Old High German RAT, and Old Saxon RAD. This surname is one of the oldest in Germany, where it has been found since the fifth century. It means council and hence "bright in council, a good counsellor." JE is the Frisian suffix of endearment meaning "my dear little one." Thus the Frisian MEISJE is the equivalent of the German MAEDCHEN, a girl, and RATHJE means my dear little counsellor.

LEONHARD FELIX FULD.

A German Loveletter Anglicized

Mr. H. W. Kriebel,
Editor The Penna.-German,

Dear Sir: As per your request I send you the inclosed clipping, which I hav kept with me for forty year at least, it having been handed to me then by a loving hand. You will of course return it to me intact, as I hav set a valu upon it apart from the subject matter.

Permit me to say that I hav often made use of it to show the absurdity of translations in the classes it has been my privilege to teach. I regard this as a literal translation of a very fine German luv-letter, only occasionally the wrong word found opposite the German word in the dictionary was taken as for instance "out to squeeze—for Auszudrücken which should hav been expjress, and so with other words. The letter also illustrates very forcibly how the choice of the proper word is conditioned by the context, and thus shows the great importance of the study of another language if a thoro command of English is to be attained. Hoping this may contribute somewhat to the interest to be taken in "THE PENNSYLVANIA-GERMAN" I remain as ever yours,

R. K. BUEHRLE.

How willingly remember I me of the eye gleam where we after burglary of the night arm in arm went and where I you the first love interpretation made and you bashfully knocked down the eyes.

How often did I break me the head you in your mother tongue out to squeeze, how outspcakably I you love. Only with help of my word-book am I in stand to You, these lines to write.

My brother is angry upon me, while I you marry will. But I make me nothing out of it. What goes it from on? Over short over long will I come to New York and by your father around your hand on hold.

Now, dear essence, stay sound. Believe me, that my heart licks only for you and that I speak how it me around the heart is. I draw

Your in pain-courage waiting
Williem Swetwood.

After-writing

Take yourself in eight, that this letter comes not in unright hands.

Wie gern erinnere ich mich des Augenblicks wo wir nach Einbruch der Nacht arm in arm gin gen und ich dir die erste Liebeser klärung machte und du beschieden die Augen niederschlugst.

Wie oft habe ich mir den Kopf zerbrochen dir in deiner Mutter sprache auszudrücken wie unaussprechlich ich dich liebe. Nur mit Hülfe meines Wörter

buches bin ich im Stand dir diese Zeilen zu schreiben.

Mein Bruder ist böse auf mich weil ich dich heiraten wil. Aber ich mache mir nichts daraus. Was geht es ihn an? Ueber kurz oder lang werde ich nach New York kommen und bei deinen Vater um deine Hand anhalten.

Jetzt liebes Wesen bleibe gesund! Glaube mir dasz mein Herz nur lechzt für dich, und dasz ich spreche wie es mir um das Herz ist.

Ich zeichne
Dein in Wehmut wartender
Wilhelm Suesholz

Nachschrift

Nim dich in Acht dasz dieser Brief nicht in Unrechte Haende kommt.



The Hessians

Russel, Kansas, Oct. 4, 1909.

H. W. Kriebel,
Lititz, Penn.,
My dear Editor:

I thank you very cordially for the information in your letter of August 28th, your copies of the Pennsylvania-German Magazine, and particulars concerning the same. Also for the very excellent pamphlet which you sent me as prepared by Henry F. Lutz on the Germans, Hessians and Pennsylvania Germans. I would be glad to learn if there are to be found anywhere lists of the thirty thousand Hessians or thereabout who came to the United States during the Revolutionary War, and particularly of the twelve or thirteen thousand who never returned home, and also of the six thousand who are estimated to have permanently settled in America. I hardly feel that Mr. Lutz really lays as much stress upon the sale of these soldiers to Great Britain as he should. As I understand it, these men in very few cases came voluntarily, but, on the contrary, came reluctantly and with the feeling that they were practically enslaved and sold beyond the seas into a war with which they had no concern, to fight against a people with whom they had no quarrel, and for a king for whom they could have no attachment. I say this advisedly, because I distinctly remember the intensely bitter feeling in my mother's family over this matter such as she imbibed in Germany even as a child. My mother's mother had an uncle who was conscripted into the services of the Elector of Hesse and sold to the British king and sent to America with the rest of them, and was never heard of again. I recall that my folks regarded it as a high-handed outrage which they as a people, unarmed and defenceless as European peoples were kept by their sovereigns, they could not re-

sist, but I know the hatred against the Elector or Kurfuerst was intense. His life was in danger from the angry populace, and if he had not been especially vigilant, and at times in hiding, he would probably have been assassinated by the outraged people. I do not know the name of this relative, nor whether related to my grandmother's father or mother. I simply know the general circumstances, and the intense feeling on part of the common people.

I suppose you are aware of the extensive settlements by Pennsylvanians, and especially Pennsylvania Germans in Kansas. A very large colony settled in this, Rus-

sell county in 1871, near the present town of Dorrance, others near Bunker Hill, and in 1878 a still larger colony came to Wilson in the adjoining county of Ellsworth, and spread over Ellworth and Lincoln counties, and some of them in Russell county. Many of these are still to be found at Lucas and Sylvan Grove. I think it would be a matter of interest to your readers to collect as extensive data as possible concerning the individual and colonial migrations from Pennsylvania to Kansas for an article in your magazine. These people are to be found in almost every community.

Very truly,
(Hon.) J. C. RUPPENTHAL.

Clippings

Dr. Learned's Researches in Germany

The Scotch and the Irish are after the "Dutch" as shown by the following clipping and compel admiration and gratitude for the services being rendered. Such enterprise puts to shame the niggardliness of some Pennsylvania Germans who care not a finger snap for the history of their forebears and fellow Teutonic brotherhood.

"After a seven months' absence on leave, Professor Marion D. Learned, Ph.D., L.H.D., of the German Department, returned from Europe a fortnight ago. It will be remembered that he had been commissioned by the Carnegie Institution, of Washington, D. C., to investigate the sources of American history in the German archives. Long before Professor Learned sailed for Germany, arrangements had been made by him and for him so that the various state archives should be easily accessible to him in his researches. He visited all the important archives in the German Empire, some thirty in number, from Munich on the South to Königsburg, Hamburg and Bremen on the North, and from Marburg on the West to Breslau and Posen on the East. In all cases he was received with utmost courtesy by the various archivists, and he was thus enabled to get at sources very quickly—a fact not appreciated by those who have not had any experience in research work in Europe.

Naturally, some archives were much richer in materials than others, so that it was necessary for him to spend a month or more in each of several archives. In his researches he met with a surprisingly large store of hitherto unpublished material. Such was the case at Marburg for example, where many of the documents dealing with the Hessians are preserved, for it was chiefly from western and southern Germany that the tide of emigration flowed to America.

In Berlin he was received in private audience by Emperor William II, who showed

a most remarkable grasp of affairs in America, discussing many questions with a surprising knowledge of details. It was at the Emperor's suggestion that Professor Learned was enabled to see the many documents from the time of Frederick the Great. These documents showed in minutest detail the steps by which Frederick the Great became interested in the new American republic, and they shed much new light upon the first period of our German-American relations.

Prof. Learned was also entertained by the American Ambassador, Dr. David J. Hill, through whose instrumentality many courtesies were shown to him. While in Berlin he presented the Emperor with a copy of his recent work, "Francis Daniel Pastorius," and it is interesting, in this connection, to state that in inscribing this book to His Majesty, Professor Learned conveyed the additional information, which is not generally known, that it came from the oldest professorship of German in the United States.

During his stay in Berlin he attended the meeting of the Verein für das Deutschtum im Auslande, being the representative of the German-American alliance, and making three German addresses.

At the suggestion of the American ambassador he was invited by the American Consul General, Mr. Thackara, to be the orator at the Fourth of July celebration at Grünau, a suburb of Berlin.

At the annual dinner of the German Shakspeare Society, held at Weimar, he delivered an address. In the Wartburg at Eisenach the Grand Duke of Saxe-Weimar entertained a few representatives of the German Shakspeare Society, among them Professor Learned. On this occasion the Grand Duke presented him with a beautifully illustrated folio copy of the "History of the Wartburg."

He also attended the celebration of the five hundredth anniversary of the founding

of the University of Leipsig, although Ambassador Hill, whom the University of Pennsylvania honored with the degree of Doctor of Laws, in 1902, represented the University of Pennsylvania.

The recognition given in Germany to Professor Learned is another evidence of the high esteem in which he is held by his colleagues and scholars in the German Empire, and every Pennsylvanian should feel proud of this new recognition of the fame of his Alma Mater in foreign countries by the signal reception given to one of her most distinguished professors.

He gathered a vast amount of material, part of which will be kept for future investigations; the major part will, however, be prepared for publication by the Carnegie Institution, and it is hoped that this new book by Professor Learned will appear in 1910.—Old Penn, Oct. 23, '09.

—In the ministry for forty-six years, with his salary for all the time ranging between \$500 and \$600 per annum, Rev. Casper Streich, pastor of the Fifth United Brethren, Cleveland, Ohio, has brought up a family of ten children. The happy and contented pair recently celebrated their golden wedding anniversary and on that occasion forty relatives from different parts of the country sat down to the anniversary dinner.

Notwithstanding the small salary of \$600, one of the couple's six sons went through college, three the School of Pharmacy, two the Business College and the four daughters were trained in crafts that will enable them to gain their livelihood.

"I have never been sick," said Rev. Mr. Streich. "When I was converted at eighteen years of age I was ordained in 1863."

He has held pastorates in Zanesville, Dayton, Portsmouth and Cleveland, and has built eight churches. He has been conference treasurer for twenty years. But he longs for the old-fashioned revival that brought so many people into the church.

Rev. Dr. Streich was born in Germany in 1839, and his wife in 1841. He came to this country from Germany and wedded Miss Rife at Cicleville, O., June 26, 1859.

At seventy he is strong and hearty. Pointing to his picture among 6 boys he said: "They say this one is the youngest of all."

—Cyrus W. Klopp, with his hospitable wife, living on a large farm near Scull Hill, Berks county, has entertained more visitors in a year than any other farmer in the county.

He kept a list of all persons who called, and from May 1, 1908 to May 1, 1909, he fed exactly 1233 persons, and 1442 visited his home. Most of them remained for a meal

or two. December was his busiest month, when more than 200 called.

He also gave meals to 500 vagrants and homeless men, 75 per cent. of whom were allowed to sleep in the barn.

Other Berks county farmers are known far and wide as great entertainers. People of Berks county as a rule are very hospitable. Their farms produce plentifully and the Berks housewife knows how to prepare the food. Nearly all farmers who entertain visitors keep a list of guests, and each farmer tries to get ahead of the other in entertaining.



Death of Dr. William P. Wesselhoeft

Dr. William Palmer Wesselhoeft, who died August 24, 1909 at his summer home at York Harbor, Me., was born in Pennsylvania in 1835, the son of William Wesselhoeft. His father brought his family to Boston in 1842, and became one of the earliest physicians to practice homoeopathy in Massachusetts.

Dr. William P. Wesselhoeft was educated in a private school in Boston until he was about sixteen, when he went to Germany with his cousin, the late Dr. Conrad Wesselhoeft. They returned to enter the Harvard Medical School, from which they were graduated together in 1857.

Dr. William P. Wesselhoeft then began medical practice with his father, becoming a leader in the homoeopathic fraternity. He was one of the founders of the Massachusetts Homoeopathic Hospital and continued to serve it actively until about 1904, when he resigned from active service and was made consulting physician, which position he held at the time of his death. He was a member of the Boston Homoeopathic was a member of the Boston Homoeopathic Medical Society, the Massachusetts Homoeopathic Medical Society, the American Institute of Homoeopathy and the International Hahnemanian Association, of which he had been president. He was also a member of the St. Botolph Club.

Dr. Wesselhoeft held a peculiar position in the medical world. His reputation was a national one and his patients were from almost every State. He was for many years one of the most active of Boston's physicians, and numbered among his patients members of many of its most influential families. Not alone his skill as a physician, but his strong and enthusiastic personality and his optimism gained and held the confidence of his patients in a most unusual degree. For the past two years Dr. Wesselhoeft had withdrawn from practice owing to increasing ill health, and the end came not unexpectedly. Dr. Wesselhoeft leaves a son, Dr. William Wesselhoeft, and a daughter.

Historical Societies

Der Deutsche Pionier-Verein von Philadelphia

The latest issue of the "Mitteilungen" of this society (Zwöftes Heft, 1909 contains the address delivered by President C. J. Hexamer at the Jamestown exposition (in English), a sketch of the Mosheim Society of Philadelphia (1789-1792), a biographical sketch of Oswald Seidensticker and two poems by him.



Bradford County Historical Society

The third "Annual" issued by the Bradford County Historical Society is an interesting and valuable collection of papers, etc., of 92 pages. The following are the leading topics: Bradford County during the Revolution (paper read by C. F. Heverly), Historical Address by J. Washington Ingham, Colonel John Franklin, Hon. Ulyses Mercer, Memorative Reports 1908-9, Historical Sketch of the Society with lists of officers.

Our readers will probably be interested in the following quoted from page 48. Comment is unnecessary.

"When Joe Kirby commenced shoemaking in Towanda his shop was very small. He was a tremendous worker. But few men could work as fast as he did and do their work as well. One day he commenced making boots and as soon as a pair was finished would throw them behind his bench. After a while the pile would crowd against his back and he would move the bench, in an hour or two more would have to move it again and again. Just before night, he would have to move it clear out of doors where he would make three or four pair of brogans and throw in the door."



Union County Historical Society

Buffalo Valley's last Indian massacre will be commemorated by special anniversary services to be held here tomorrow, under the direction of the Union County Historical Society. The anniversary will include other matters of more or less general interest, the most important of which centers about the old Eyer barn still standing here, which in 1816 served as the meeting place for the most important of the early conferences of the then newly organized Evangelical denomination.

A large attendance is expected at the exercises, which will take place in the open air on the scene of the Lee massacre of 1782. This attack was one of the last of the state, and its commemoration tomorrow falls upon the anniversary of the Penn's creek massacre of 1755, which marked the first official break in the treaty between William Penn and the Indians.

Members of the historical society have been using every effort to get any descendants of the Lees, or any of the other families connected with the massacre, to attend the anniversary. A movement will be started to raise funds for the erection of a monument to mark the scene. Speakers will include Professor Henry T. Colestock, head of the department of history at Bucknell University; the Rev. S. E. Koontz, pastor of the Winfield Evangelical church, and a member of the Levi Rook family, which operated the old iron furnaces that made Winfield one of the flourishing centers of the iron trade in earlier years.

Although small in size and the number of its inhabitants, Winfield is rich in historical interest. Almost every school boy in the village, and in other nearby towns in the valley, boast the ownership of at least one or more stone arrow heads, or of the old Indian mounds, or unearthed from the sites of the former camps of the tribes of the Five Nations. An Indian path which trailed for miles through the valley is still to be traced in some places, where it has not been obliterated by civilization, and although the last Indian left long ago, his language is permanently preserved in the names of mountains and streams in the region.

Old residents, who have had the story handed down to them from other generations, still point out the site of the Lee mansion, near the river and along what was formerly the old Indian trail. They tell of how, in the fall of 1782, a band of seventy Indians swooped down upon the Lees while they were at supper, slew Major Lee and John Walker and a woman named Mrs. Boatman and her daughter. A girl in the family escaped by hiding behind the chimney, and she later spread the alarm and started out a rescue party after the Indians, who had carried off Mrs. Lee, her baby and a small son, Thomas. The captives were hurried off across the mountains. A rattlesnake bit the woman on the leg, which became so badly swollen that she continued the journey with difficulty, and finally, pressed hard by their pursuers, the red men shot her and dashed the infant against a tree. The baby was still

alive although badly bruised, when the rescuers came up and discovered that the Indians had made their escape across the mountains with the boy, Thomas. So fascinated did the lad become with the Indian life that he had to be compelled by force to return to civilization after relatives had effected his ransom years late.—The North American. (Winfield, Pa., Oct. 15.)



Western Pennsylvania Historical Society

On July 24, 1909, the Western Pennsylvania Historical Society made a pilgrimage from Pittsburg to Ligonier to examine the location of the old fort of colonial times.

September 25 the same society visited the site of the Bushy Run battlefield, a mile east of Harrison City in old Westmoreland county, Pa. Here was fought what Francis Parkman, the greatest of our colonial historians, declares was the best contested battle ever fought between white men and Indians.

Although mapped by the British engineer Hutchins soon after the bloody conflict and described as 26 miles east of Fort Pitt and a mile from Bushy Run by Col. Henry Bouquet in his official report of the battle to General Amherst, historians have shown deplorable ignorance or indifference both as regards the location and importance of the victory gained there over the Eastern Confederates of Pontiac, August 6, 1763. In connection with the revival of historical interest in colonial events, as one of the results of the centennial celebration of the capture of Fort Duquesne by the British army in 1758 under General Forbes, with Cols. Bouquet and Washington as division commanders, the Western Pennsylvania Historical Society have been doing some valuable work in the line of historical investigation. The pilgrimage to Bushy Run, Sept. 25 was of this character.

Rev. Cyrus Cort, D.D., made the historical address, pointing out from a commanding eminence the various positions of the troops of Bouquet, during the two days' struggle. His great-great-grandfather, Andrew Byerly, was in the battle and did valuable and dangerous services in caring for the many wounded. He was the first settler on the old Forbes road very soon after its opening in the fall of 1758, and was keeping a relay station there for express riders when the Pontiac war broke out in the spring of 1763. His family barely escaped with their lives to Fort Ligonier. There they were besieged by the savages until Col. Bouquet came to their relief with a small body of troops, but all that could be secured east of the mountains for the emergency. There were 347 Scotch Highlanders belonging to the 42d and 77th regi-

ments under Maj. Campbell and about 150 Royal Americans and Provincial Rangers. The Royal Americans were German-Swiss enlisted in Eastern Pennsylvania, Maryland and the Valley of Virginia. Bouquet was from the Canton of Berne in Switzerland. He became a communicant member of the Reformed church March 25, 1735, when 16 years old.

After gaining distinction in the army of Sardinia, fighting against the combined armies of France and Spain, he was appointed to a prominent position by the Prince of Orange in the army of the Dutch republic. Because of his knowledge of German and French as well as English he was appointed colonel of the Royal American regiment by the British government in 1755. Rev. Michael Schlatter was the chaplain of his battalion of 1000 men. Rev. John Conrad Bucher was an officer in the same for several years up to his ordination at Carlisle in 1764, and he preached at Forts Bedford, Ligonier, Pitt, Redstone (Brownsville), etc., in 1764 and 1768.

The address of Dr. Cort was very heartily applauded by the assemblage that heard it Sept. 25 and highly commended by the other speakers. It will be published with some illustrations by the Historical Society. Chancellor S. B. McCormick, of the Pittsburg University; Hon. Childers, British Consul at Pittsburg, and Col. Church, who has written considerably on historical and other matters, also made good addresses, in addition to remarks made by Mr. Stevenson, the presiding officer and secretary, Burd. S. Patterson. Luncheon was served by special caterers on the excursion train before its return to Pittsburg. Everybody seemed delighted with the trip. The day was balmy and the view from the place of meeting, not only over the historic battlefield, but over a large part of the best farming land of old Westmoreland county, was pronounced one of the grandest to be found anywhere in the land.

With his little army Col Bouquet not only defended his convoy of beef cattle and 340 pack horses, loaded with flour for the relief of the famishing garrison at Fort Pitt, but by a brilliant strategic movement entrapped and bayoneted forty of the fiercest savages, with Kukyriskung, the ring-leader of the eastern end of the conspiracy, at their head. Thus he snatched victory from the very jaws of defeat and disaster and rescued hundreds of pioneer settlers as well as frontier garrisons from destruction by bloodthirsty savages. By his ability and fidelity to duty under most difficult and trying circumstances the poor Swiss boy from the shadow of the Alps became the peer of the noblest spirits in the foremost nations on the face of the earth.

—Reformed Church Record.

The Pennsylvania-German

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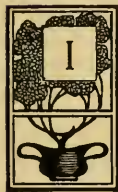
DECEMBER, 1909

No. 12

German Character—An Appreciation

Annual Address by Col. Thomas C. Zimmerman, L.H.D., President of The
Pennsylvania-German Society

DELIVERED AT BETHLEHEM, PA., ON FRIDAY MORNING, OCTOBER 29, 1909



IN THE selection of material for this address, there will be found a slight departure from the essentially historical features of a subject which has already been so ably and fully presented in that way at these meetings. Preferably for the occasion, it seemed to me, would be an appreciation of the German character, representing in its various phases the purity of the domestic life and sterling worth of the Germans; their love of home and country; their hatred of tyranny, and their unwavering sympathy with the patriotic trend of American thought.

Then, too, I would call attention to the charm of the mythical literature and the fascinating legendary lore of Germany, whence come the fairy stories, the special delight of the juvenile world, as well as the reflected pleasure of those who are older and wiser, but who, for the nonce, have become children themselves. And, finally, a word about the noble motherhood of the race—the women of the

early Germans—from whose loins sprang well nigh countless generations of some of the worthiest and sturdiest sons and daughters of earth.

But to my subject:

THE STORY OF MIGRATION

The story of migration, which goes back to the days of Abraham and Jacob, when shepherds formed themselves into nomadic tribes, is the story of a steadily-advancing civilization. It is the very antithesis of physical inaction, and a good test of the enduring vitality of the race.

Among the greatest of the migratory races have been the Germans, who have shown far greater staying powers than any other people. According to Hegel, the receptivity of the German races—that is, the easy adoption and ready assimilation by them of new institutions, and the capacity to adjust themselves to new environments—makes them the best immigrants in the world. In other words, they became Gauls in Gaul, Britons in Britain, and they learned

how to become Americans in the United States.

Francis Daniel Pastorius, and his fellow colonists, who with his little band of thirteen families, laid the foundation of the first German settlement in this country 226 years ago this very month, must have been of a kind described by Goethe in his *Dichtung und Wahrheit*, as men who were filled by nature with a rich prevision of force, activity and toughness.

THE EARLY EMIGRANTS

The emigrant of those days had qualities which gave to the race a robust energy and an inflexible sturdiness—qualities that were potential in moulding the character of the population of Pennsylvania and other future states of the Union. He was plain, brave and straightforward, liberty-loving and law-abiding. He was orderly and thrifty. To all these qualities he added a love of civil and religious liberty that was deeply engrained in his heart. But for his advent this country would not have made its great advance in agriculture, for he was pre-eminently a man of the soil, and knew better than any one else how to secure the largest returns from the storehouse of nature's riches, for was it not Schiller himself who in picturing the happy homes of Germany, its unity of domestic life, its patriotism, its music, its philosophy, its history and its poetry, making glad the hearts of all her children, said it was in that country where

"Man and the soil serene
Dwell neighbor-like together—and the still
Meadow sleeps peaceful 'round the rural
door."

BRAVE PIONEERS

Brave men were these pioneers; not weaklings. Hearts of oak had they; not mere palpitating machines that fluttered at the thought of danger. In their struggle for bread, willing hands and vigorous constitutions were supplemented by healthful impulses and nerves of steel. They came not hither to settle down in the lap of affluence,

nor to bask in the favor of kings. On the contrary, they came to wrestle with untried difficulties—to grapple with fate—in a new world; to cut down and clear up unbroken forests, in which they were confronted at almost every step by hostile savages and wild beasts. Many and fierce were their struggles, recalling the conflicts of covenanters and clansmen in the highlands of Scotland, the bloody deeds of banditti in the defiles of Greece, the battles of Saracens and Crusaders on the plains of Asia Minor.

In his description of the Teutonic heart, Tacitus was right in naming the three great characteristics as "love of country, love of freedom and love of domestic life." It was because of the hatred of tyranny by these early settlers, and their love of home and country, that they sought an asylum here. It was because of this that the blood of these early immigrants came to be among the first that flowed into the veins of the new Christian Commonwealth—"the holy experiment" which William Penn invited them to join in.

FIRST GERMAN IMMIGRANTS

One can almost see that land of brothers, with great free heart, in solemn talk and prayer, giving thanks to God on that blissful eventide when those first German immigrants arrived on the banks of the Delaware. It must have been to them like standing on the shores of a golden age of hope. And as they stood there in prayer, throwing themselves for the hundredth time

"Upon the great world's altar stairs
That slope through darkness up to God,"

the eye of fancy can almost see the glimmer of the rising moon upon the whitened sails of the good ship *Concord*, after its months of tempestuous sailing, bearing upon their ruffled bosom a light that seemed prophetic of the happiness and prosperity which would some time illumine their homes

in the El Dorado which they had just found in the new world.

True it is, that the stability of the German character is well defined in the expression that the Palatines were the "one race in the United States which most fully got into the soil," and in fact, that they have held their ancestral seats with less change of ownership than any other.

GERMANY ALWAYS WITH US

In our Revolutionary War, Germany was in sympathy with this country. In the Civil War she was in sympathy with the Union. Frederick the Great furnished from his own military staff Baron Steuben at the time of the Revolution, to train the colonial soldiers in the use of arms. He was at Monmouth and commanded the left wing of the army, and was side by side with Washington at the surrender of Yorktown. He became a citizen of the United States, and to this day his remains lie buried in the Empire state of New York.

The whole history of the German people has been one of sympathy with us in our oppression of 1776, and in our efforts to make this "the land of the free and the home of the brave" in the sixties. Their whole treatment of us has been one of friendship and affection.

A PEACEABLE, PATRIOTIC PEOPLE

While we of the cities are most accustomed to associate the German with busy metropolitan life; while he is, indeed, an active, intelligent spirit in commerce and manufactures in the mechanic arts and all learned professions, nowhere do his vigorous natural traits appear to better advantage than when he is seen as an agriculturist. His native shrewdness was shown in his acquisition of the choicest lands in the Pennsylvania and Virginia valleys. These he caused to bloom under a cultivation which represented the joint product of scientific knowledge and patient toil. Where, however, fortune cast him upon a rocky hillside, he showed his unconquerable

disposition and gave proof of ability to obtain from nature the best results from the scantiest means, and it ever has been that the German farm is a model home. Comfort, cleanliness, and thrift abide there, and a feature seldom omitted is the vine and arbor, which is the summer home for the family.

Pennsylvania and Virginia were the two states first to receive that great impact of immigration, which going out from them has reached every section of the Union and stamped itself upon all the occupations of our life—making part of us a peaceable, patriotic people, who "have learned to love their new home, while not forgetful of the old."

THE TYPICAL GERMAN

In this age of sham, where there is so much that is spurious, it is refreshing to have the lines of social and commercial intercourse strengthened by contact with the typical German, who is honest, who speaks the truth, despises hypocrisy, loves his fellow-men, loves home with all its cognate pleasures, who pays his debts, does his work thoroughly and is satisfied with what he has earned. No wonder peace and prosperity follow in his wake wherever his lot is cast.

The more the passionless exploits of this people are considered, the more evident it becomes that the German—the patriot, the burden bearer, and hero, the patient, painstaking, economic citizen, the frugal tradesman—deserves an honored place in the eyes of an appreciative world.

On occasions of this kind the descendants of the German colonists may be pardoned for a measure of self-laudation. It is no mean inheritance to have been descended from the plain, sturdy, God-fearing men who colonized the banks of the Schuylkill and tamed the wilderness into fertile gardens and doing it all for the glory of God and for liberty of conscience. The men who settled this region were as brave and pious as the Puritans

and vastly more tolerant, and they left behind them records that are unstained.

DESCENDANTS OF EARLY SETTLERS

The descendants of these early German settlers are today the central influence and impelling power of a large proportion of the more important activities, viz., in commerce, industry, education, agriculture, as well as in the professions—men who not only made this portion of the state so rich in historic reminiscence and its people so tolerant of religion, but who lived deep the foundations of a stable and an enduring prosperity.

Look wheresoever you may, you will find well nigh countless evidences of German genius and German skill, while along every artery of trade are felt the quickening currents of German life.

Here in the Bethlehems, as in Allentown, Catasauqua and Reading, and indeed, throughout the whole of Eastern Pennsylvania, there are industrial quarters, especially in the manufacturing districts, where the Germans introduced various handicrafts in a modest way, that are grown to be among the largest in the country.

The story of German enterprise, thrift and prosperity in the eastern part of Pennsylvania is that of many other countries in this state. In the church, at the bar, in the medical fraternity, in school and university, in journalism, in agriculture, in the mechanic arts, in the business life, in manufacturing industries, in war and in peace, the offspring of Teutonic stock have held their own with the best.

The early German settlers were great factors in saving the provinces for the British during the French and Indian Wars, and later in achieving the independence of the colonists. Indeed, in all that goes to make the life of the American people happy and prosperous, and honorable and successful, the Pennsylvania Germans

have been an important factor. Particularly is this true in the upbuilding of our Commonwealth and in the

DEVELOPMENT OF EASTERN PENNSYLVANIA

In the magnificent development of her vast natural resources—in her teeming manufactories of every variety—in her cultivated farms—in her railroads, canals and public roads—in her busy and progressive cities, towns and villages—in her institutions of learning, her public school system, and her newspapers, Pennsylvania stands today the peer of any state in the Union. She is an empire within herself, and there is upon earth no other which could bear complete isolation from all outside intercourse with so little disadvantage. And these are the people whom it has become the fashion in certain quarters to deride; of whom it is said they have no culture and no literature; whose language is held up to ridicule, and whose thrift is made the subject of disparaging comment.

DETRACTORS OF THE PENNSYLVANIA GERMANS

Among these detractors is Dr. Falkner, of Connecticut, whose recent derisive characterization of what he designates as the "illiteracy" of the Pennsylvania Germans, has met with well merited rebuke at the hands of college professors and the press of the state. Rev. Dr. Schaeffer, Superintendent of the Schools of Pennsylvania, head of the National Teachers' Association and regarded as one of the world's greatest educators, says:

"I have lived among Penna.-Germans all the days of my life, and I have never known one who could not read or write, and if illiteracy means the inability to read and write, the Connecticut Yankee is certainly off his base."

Dr. Stille, himself a distinguished historian and scholar, has put upon record that "of all the races which settled on the soil of Pennsylvania, the German forms a very important part of the bed-rock of the civilization

of the state. "What," he said, "can a man know of that civilization who is ignorant of the special history of the Pennsylvania-Germans. Much that is falsely called history has been written without such knowledge."

Detractors of the Pennsylvania-Germans, like Falkner, must not overlook the fact that they whom they deride, led all the other colonists of America in the establishment of Sunday Schools, in the Abolition movement; in the printing of Bibles; in the fact that every Pennsylvania-German town had its printing press, and that the product of the early presses of each of the German towns of Reading, Lancaster, Ephrata, Skippack, Summeytown and Frederick, Md., was as great, perhaps as the number of books printed in Boston and in the Colonial period, while technically the advantage was in favor of the Pennsylvania-German printers.

As showing the steady advance in the accomplishment of the "big things," I would state that six years ago, the late Dr. Joseph A. Seiss, then president of this Society, said among other things, in his annual address at Lebanon:

"It is not assumed or pretended by members of this Society that we shall be able to make report on regions so unknown and difficult of access as the North Pole," and yet the fact is now before us that it was Dr. Cook, of so-called "illiterate" Pennsylvania-German stock—family name Koch—who first discovered what the scientific world's most distinguished explorers after hundreds of years failed to bring to light. Another victory, truly, for the Pennsylvania-German! But why multiply these and kindred facts. The pages of history are filled with them. And they will live, and long survive all the detractions that all the Falkners may invent in the disparagement of their equals if not their betters.

COMPETENT TESTIMONY

But what are the facts in the case, Let us call up competent testimony.

"Of the persons emigrating from Germany to the United States." says Consul General Mueller, in a report to the State Department, "nine hundred out of every thousand are fitted to enter the various walks of active American life." He adds, "As a rule, they are strong, well trained and intelligent." And this from an English source: "Germany yields more intellectual produce than it can use and pay for," says the gifted George Eliot. What a splendid tribute to the intelligence of this people! And yet well educated as are the large proportion of those who come to this country they are not of a kind,

"Whose pride of intellect exalts its horn
In proud contumely above the wise and meek."

True, one does not hear nor see around the habitations of these people the silvery splash of iridescent fountains; one does not behold pillared corridors encompassing garden and bower, nor trains of liveried servants with flowing garments dancing attendance upon pampered guests; nor, indeed, come into contact with but little, if indeed, any of the glitter and tinsel of luxurious civilization; but what is far better, in what was once an unbroken wilderness one may see in fancy's eye the kindling dawn bathing in roseate beauty the humble abodes of a happy people; homes that once were the lairs and abiding places of wild beasts and savages—I say, one may behold instead a flood of golden beauty like that which coming from some angel of light, might have transformed the streams and fountains of the lost Eden into visions of crystalline loveliness.

OUR NATURAL ADVANTAGES

The natural advantages of Pennsylvania are the endowment of beneficent Nature, but their unparalleled development and her steady progress are in a great measure attributable to the sterling character of the Pennsylvania Germans. That race character, which has been developed out of a

thousand years of history on another continent is unaltered by the influences which usually work out radical changes in these matters. This may seem to some like a generous overstatement of historic fact, but hear what an eloquent reference to the people of this state, as well as to the beauty of their environments, was made over 90 years ago by Duponceau, when in pointing to these things as they existed during the first century, he said:

"Should Pennsylvania hereafter degenerate, they will not need, like the Greeks, a fabulous Arcadia to relieve the mind from the prospect of their crimes and follies, and to redeem their own vices by the fancied virtues of their forefathers. It is certain, that no country on earth ever exhibited such a scene of happiness and peace."

As with the German immigrant of today, so with the Germans who settled in Pennsylvania in the early days of this country. They did not look upon the United States as an El Dorado, but as the best country under heaven for a man or woman willing to work, and Germans are workers. They had heard of this new country with its promise of fertility and loveliness and enduring treasures. It was to them a sort of Elysium which had long been pre-figured in the chambers of a delighted expectancy.

THE NATIONAL HONOR

In every war, from the Revolution to the hostilities with Spain, Pennsylvania Germans sustained the national honor and integrity of the Union. Among the governors of Pennsylvania, they contributed Simon Snyder, Joseph Heister, John Andrews Shulze, George Wolf, Joseph Ritner, William Bigler, James A. Beaver, Francis R. Shunk, John F. Hartranft and Samuel W. Pennypacker.

Christopher Sauer was a pioneer in type-printing. His Bibles have become famous. The Ephrata monks had their own type and press and paper mill. William Rittenhouse, of a kindred race, had preceded them with the first paper mill in America, on the

Wissahickon. Among Pennsylvania scholars and authors were Pastorius, of Germantown; Dock, of Skippack; Henry Melchior Muhlenberg, of Trappe. Pennsylvania's splendid system of free public schools had an ardent advocate in Governor Shulze; Governor Wolf in 1834 secured the passage of a bill creating the system, and Governor Ritner gave permanency to it. It is a remarkable commentary on German tendency to educational progress, that free schools were practically conceived and created under German governors, it is unnecessary to point out how much the same element have had to do with the administration of the system in later years, down to the present time.

ACTIVITY OF THE PRINTING PRESS

Note, if you please, the extent and the activity of the German press in Colonial America. Printing was carried on at 31 different places in Pennsylvania; three in Maryland; four in Ohio; five in Virginia; one in Massachusetts; one in New York, and one in New Jersey and one in Nova Scotia. A list of the printers and publishers of German books from 1728 to 1830 is as follows: At Allentown there were six, at Easton 3, at Ephrata nine, at Germantown 9, at Hanover 6, at Harrisburg 11, at Lancaster 26, at Reading 17, at York 8, at Lebanon 8, at Philadelphia 47, besides others elsewhere.

HIGH PRAISE FOR THE PENNSYLVANIA GERMAN

At the great Alaska-Yukon Pacific Exposition recently opened, "Pennsylvania Day" although not formally represented by any building or commission on the grounds, the Pennsylvania Association in Washington, numbering a membership of several thousand and representing near 20,000 natives of the Keystone state resident in Washington—brought to a successful consummation the movement organized by them for a State Day. On that occasion high tribute was paid to the Pennsylvania German by one of

the orators, Hon. Wm. Uhler Hensel, ex-Attorney General, and a vice president of the society, who said in substance, that the historians of this people have been thoroughly working their fields of labor, adding these truthful and prophetic words:

"In the fullness of time, the romantic or ideal side of the pastoral life of Eastern Pennsylvania will tempt the pen of the imaginative writer, and when this shall be touched, no phase of the state's history will more abound in richness of historic material. Neither Bret Harte on the Pacific nor Cable in Louisiana, nor Hawthorn and Mary Wilkins in New England, Irving in New York, James Lane Allen in Kentucky, nor our own Bayard Taylor in the Quaker settlements of Chester county, had finer fields for the exercise of romantic genius than has that future master of historic fiction who shall idealize the character of the Pennsylvania German peasant farmer—"the man with the hoe," whose face has ever been lifted to the stars.

'The Mennonites, Amish and Dunkards have for two centuries ploughed, seeded and harvested the fields of Lancaster county, and in all this time, this Pennsylvania county has held primacy of all these United States in wealth of agricultural production—the while its surplus population has moved in steady procession and with even tread across the Ohio, the Wabash and the Mississippi, beyond the 'Great Divide,' and now to grasp the rich possibilities of Puget Sound.

"From the beginning in wealth and commerce, as in the race elements, Pennsylvania displayed a variety of versatility unknown to any other province; and today, with two billions of capital invested in manufacturing enterprises, her steam railroads have assets aggregating five billion dollars—one-third the entire wealth of all the railroads in the United States. The unparalleled wealth and variety of her natural resources have given her government a redundant revenue, and to her schools and charities she 'scatters plenty o'er a smiling land.'

"In science, the lustre that Rittenhouse, Rush and Barram gave to her chief city has been reflected by a century of schools and institutions of historic splendor, rich equipment and world-wide fame."

THE LAND OF LEGENDS

We who are here today have reason to be proud of the many virtues of those German pioneers. They

came from a land of romance and legend—from a country whose hill-sides are dusky with luxuriant foliage, and where little burghes nestled at the feet of towering mountains, are decked with clustering vines, where the very air, painting with its invisible fingers the flowers of the field and the leaves of the forest, sweeps over rivers and turret, and over the mountain crags, until every nook and crevice seems to echo with the whisper of a thousand legends. And speaking of legends suggests this fact: While England and Germany have exchanged literary commodities, America has been the heir of all these commodities and many more. While this is true in a larger sense, it is specifically so in regard to much of our mythical literature, as for example the fairy story in the possession of which Germany is exceptionally rich. And how naturally we begin our way up in literature by reading the German *Maerchen*. It is the literature of the children and the fireside of the family, if you please. While the Germans gave wide currency to this fascinating reading, they do not pretend to believe in these fairy beings themselves. *Sieh, das ist eine wahre Geschichte*, is the half-wistful phrase which occurs so often in Hans Andersen. The expression of a would-be credulity—who would not believe the fairy story if he could? That, for instance, which it is stated Herman Lang so beautifully tells in his charming painting, *Das Maerchen*.

Who shall steal the golden key of that citadel of the world's childhood, the German fairy tale? Who shall surrender it into the hands of the infidel, that wretched Turk who is always at our gates—the *Encyclopedia*? Those drifting sea mists of northern gray seas, those twilight hazes of great forests, the shadow, and the myriad of spirit images, which have led us onward, up to Undine and to the great poetry of Faust, the charm of Tieck, and Goethe and Schiller. The richest literature in the world, after Shakes-

peare and Milton, lies behind the German language.

WOMEN OF THE EARLY GERMANS

And now, a word or two about the women among the early Germans—their personal appearance, their customs, their high stage of physical development, their gigantic stature, their education, and so forth. "The German women were a wonderful race," says Louise Cooper Bates, from whom we quote,

"Their possibilities for development seemed unsurpassed. In personal appearance they resembled their husbands, seeming, as Tacitus remarks, to belong all to the same family. They were nearly seven feet tall, with fair skins, ruddy cheeks, bright blue or keen gray eyes, and long fair hair upon which they bestowed the greatest care. So tall were the Germans that Sidonius Appollinaris, a Latin poet, plaintively relates that "being in Gaul, and finding the people so tall, it was impossible for him to address verses of six feet to patrons who were seven feet high."

"In maidenhood, the hair of a maiden was allowed to flow freely over her shoulders; not until her wedding day could it be bound up. Girls 'in their hair' meant the same as 'girls in their teens' with us. Married women could braid and pin up their hair and adorn it with garlands. Long hair was a mark of the free woman. Any one who should cut it off was punished with death. Heavy fines were imposed upon one who should disarrange a woman's coiffure or 'obbo' so that it came down, or upon one who should touch a maiden's braids. Women sometimes took oaths by placing their hands upon their braids of hair. German law prohibited familiarities of any sort, between men and women. The dress of a woman left her neck and arms bare. A heavy fine was imposed upon anyone who should touch her hand, or her arm below the elbow, still heavier if he touched the upper arm."

THE MODERN TYPE

"Where shall we find the truest modern type of the early German woman?" asks the writer, who makes answer thus:

"Among these early people was a nation of Saxons. These Saxons crossed the channel to subdue Britain. Loving freedom above all things they later pushed west across the Atlantic and as Puritans sought a place where they could worship God in freedom of soul. From these people have descended the women who today standing

side by side with their husbands in the struggles and successes of life; their comrades, homemakers, friends and counselors, no longer their chattels, but each the possessor of the love and respect of the other, these American women of today are the truest modern representatives of the early German women."

Their pure lives, passed in healthful open air pursuits, insure to them long and beautiful careers. In whole communities there is often no taint of disease. They transmit to their descendants vigorous constitutions and healthful impulses, so that these start in the race of life so much better equipped for success than the children of others."

THE WEISER MEMORIALS

Chief among those who shed lustre upon the early history of our Commonwealth was Conrad Weiser, sometimes called "the Father of the Pennsylvania Germans"—the pioneer, hero, patriot, soldier and trusted interpreter—concerning whom the prophetic words of General Washington have peculiar significance at this time, now that a memorial tablet has been erected to his memory through the patriotic efforts of the school children of Berks county and under the auspices of the Historical Society of Berks county. The tablet which is of bronze was embedded in the western wall of "The Old White Store," near the northeast corner of Fifth and Penn streets, Reading, wherein he met the Indians in conference and smoked the pipe of peace. The dedicatory address was delivered in the Academy of Music, before the Berks County Teachers' Institute, on the afternoon of Wednesday, October 30, 1907, by Thos. C. Zimmerman, representing the Historical Society of Berks County.

As a matter of historical interest, the following inscription appears on the tablet:

"Posterity Will Not Forget His Services."—Washington.

In Memory of

Col. Conrad Weiser,

Pioneer, Soldier, Diplomat, Judge, As Interpreter and Indian Agent, he negotiated every treaty from 1732 until near the close of the French and Indian War.

* * * * *

The Weiser Building, where he often met the Indians in conference, was erected by him on this site in 1751.

* * * * *

Born in Germany, in 1696, arrived in Berks in 1729, died in 1760, near Womelsdorf, where his remains are buried.

* * * * *

His unswerving honesty, set a shining example to future generations—Under the auspices of the Historical Society of Berks County this tablet was erected in 1907 by the school children of the county.

* * * * *

Another movement to perpetuate the memory of Conrad Weiser was consummated Saturday, Sept. 25th, last, under the auspices of the Patriotic Order of Junior Sons of America of Berks, who erected a handsome monument in the Square at Womelsdorf, about one mile west of his home, where his remains lie buried.

Thus, after more than 150 years, has tardy justice been done to the memory of the eventful life of this patriot, soldier and peace-maker, who bore himself so bravely and grandly through all the hardships and perils of the awful struggle of our earlier conflicts. It may be said of him, "His was the completeness of integrity—the very chivalry of justice."

GERMANY AND AMERICA

Eloquent with golden traditions and radiant with the flutter of flame-like banners, one may trace on the broad canvas of the centuries, as one may see in the blended colors of the two nations—Germany and America—that sweep across its face like the deep rose of the dawn, the development of a race that, perhaps, less than any other, endeavors to maintain its individuality, its prejudices, and its old home habits when once it has forged the indissoluble links that bind it to the Great Republic. Your Scotchman and your Englishman amalgamate slowly. The Irish are clannish in a less degree, but they do not readily cease to be Irish-Americans and become Americans only. In this there is nothing discreditable or

unbecoming. It has its origin in racial peculiarities not under discussion here. German blood and German brain and brawn have made a deep impression on this country. In the arts and sciences, in philosophy and romance, in music, painting, sculpture and architecture, in manufacture and agriculture, aye, turn your eye in almost any direction, and you will find that a thread of German culture is woven in the warp and woof of the highest civilization of America.

CAUSE FOR REJOICING

Let us, therefore, rejoice today, that there flows in our veins the blood of so good an ancestry. Let us renew, in song and speech, our undying affection for the memory of those gallant spirits whose virtue, loyalty and courage contributed so much to the upbuilding of the American Republic.

Let England, with rapturous emotion, point to the little island that well nigh dominates the world. Let her boast, as well she may, of the illustrious line of her great literary worthies who by their genius have placed upon her language the royal stamp of an imperishable perpetuity.

Let the Newer England—the home of the thrifty, alert and God-fearing Puritan, and the seat of an enlightened intelligence—let her sing her praises in honor of the illustrious sons of those Eastern Commonwealths that have given to this nation some of the brightest minds in the galaxy of the wise and great.

Let Ireland "that exquisitely beautiful island which seems to have been lifted laughing, yet glistening with tears from the iridescent depth of the jewel-crowned sea"—let her lisp in tender melody to enraptured ears, the story of her wonderful traditions. Let her dilate with loving pride upon her enchanted isles, her empurpled bowers, and the green-crowned billows of verdure that rise and fall, like the heavings of her own great heart, over one of the fairest portions of God's footstool.

Let the societies of Holland, amid oceans of oratory, depict the glory and heroism, and the great civic and domestic virtues of the children of the Netherlands.

Let the Caledonian clubs make the welkin ring with hearty shouts for Robert Burns, the poet-laureate of humanity, and the sweetest warbler of the pent-up songs of the human heart that ever lived, and let the sons of Scotia paint with loving hand the heroic deeds of a brave and noble ancestry.

Freely and gladly will we join them all in their affectionate tributes to the memory of the loved and honored ones, who gave them home and country; but let us, descendants of the German race, be not a whit behind

them in extending a most loyal and single-hearted enthusiasm to the strong virtues of our forefathers. Let us not forget to rehearse, in tenderest cadence, the story of that "wide, cool, silent country," with its endless realms of forest and its perpetual melody of river waters," of its houses, gabled and peaked and carved till they are like so many poems of the Minnesingers. In brief, let ours not be "Short swallow-flights of song that dip their wings in tears, and skim away," but songs like Heine's, as so beautifully described by George Eliot, "full of music and feeling—like birds that not only enchant us with their delicious notes, but nestle against us with their soft breasts and make us feel the agitated beating of their breasts."

Lynn's Honor Roll

NOTE.—We published an article on Lynn Township by Dr. F. C. Seiberling in THE PENNSYLVANIA-GERMAN of April 1908. We are glad to make room for this list, an honor to the men and women named, to their native townships, their State and Nation. All honor to Lynn!



APPENDED is a list of Lynn township men who have attained prominence in various walks of life, as compiled by Dr. W. P. Kistler and Dr. Jesse G. Kistler, both of this city. It will be noticed

that there is an especially large number in the various professions. Of these, nearly all are graduates of some leading college or university. The physicians have attained prominence and enviable reputations both in the communities in which they are located and among their brothers in the profession. The attorneys are among the leading lights practicing at their respective bars. The businessmen, scattered throughout the country, are progressive and successful, and those who turned their attention to farming have introduced methods which have

not only enriched themselves but have done much to improve farming throughout the country.

Physicians—Dr. Peter O. Bleiler, Allentown; Dr. Charles H. Bleiler, Frackville, Pa.; Dr. John H. Kressley, New Tripoli; Dr. Robert D. E. Follweiler, Allentown; Dr. Seth W. Kistler, Nanticoke, Pa.; Dr. John S. Kistler, Shenandoah, Dr. Milton S. Kistler; Dr. Dauglass S. Kistler Wilkes-Barre; Dr. Willoughby K. Kistler, Lehighton; Dr. Jacob K. Kistler, deceased; Dr. James K. Kistler, Kansas City, Mo.; Dr. Emmel L. Howeter, deceased, Kempton; Dr. William Howeter, Saylorsburg; Dr. Edwin K. Howeter (D. S.) Reading; Dr. William S. Kistler, Minersville; Dr. Hiram S. Kistler, died a few months after graduation, in Kistler's Valley; Dr. Alvin J. Kistler, Lehighton; Dr. Albert N. Miller, East Texas; Dr. Francis H. Brobst, Reading; Dr. G. Grosscup, deceased, Reading; Dr. Daniel H. Brobst, Reading; Dr. George F. Seiberling, Allentown; Dr. Charles A. Bachman, (D. S.) Emaus; Dr. Edwin F. Eshelman, Parryville;

Dr. J. J. Reitz, also clergyman, Walnutport; Dr. James K. Fetherolf, Stockertown, present coroner of Northampton Co.; Dr. George K. Fetherolf, (V. S.) Reading, meat and milk inspector; Dr. Charles O. Henry, Allentown; Dr. Chester F. Kistler, Reading; Dr. James D. Graver, Royersford, Dr. D. W. W. Folweiler, Lynnport; Dr. Milton Hartman, Fleetwood; Dr. Phaon P. Harmony, Mahanoy City; Dr. H. B. Harmony, Mahanoy City; Dr. Jacob K. Klingaman, Nebraska; Dr. William J. Fetherolf, Steinsville; Dr. O. K. Hoppes, Tamaqua; Dr. Monroe J. Holben, Slatington; Dr. Malcolm Holben, Slatington; Dr. Abraham P. Fetherolf, Allentown; Dr. W. P. Kistler, Allentown; Dr. Jesse G. Kistler, Allentown; Dr. H. Palmer Kistler, Denver, Col.; Dr. Daniel Brobst, (deceased,) Nebraska; Dr. John Krause, druggist, Philadelphia; Dr. Owen Snyder, (V. S.) Lehighon; Dr. Elias Snyder, (V. S.) Orwigsburg; Dr. Edwin Wiesner, Mantzville; Dr. Nelson F. Kistler, Allentown; Dr. George W. Krause, Montana; Dr. Edwin Solliday, deceased, Tamaqua; Dr. Benjamin Solliday, New Ringgold; Dr. David O. Mosser, deceased, Trexlertown; Dr. John A. Brobst, Allentown; Dr. Charles H. Brobst, Peoria, Ill; editor of a noted medical periodical and successful practitioner; Dr. Joseph D. Seiberling, Philadelphia, demonstrator at the Medico Chi; Dr. Uriah Long, Boscobel, Wis.; Dr. Isaac J. Kistler, deceased, West Penn; Dr. Aaron S. Miller, Saegersville; Dr. Edward P. Miller, deceased, father of Messrs. David A. Miller and Samuel P. Miller, of the Morning Call; Dr. F. C. Seiberling, Allentown; Dr. Eugene M. Kistler, Allentown; Dr. Fred A. Fetherolf, Allentown; Dr. C. J. Kistler, Lehighon; Dr. Joshua Seiberling, Hynemansville; Dr. James Long, Royersford; Dr. Jas. O. Fenstermacher, (V. S.) Michigan.

Clergymen—Rev. Oliver P. Smith, D.D., Pottstown, Pa.; Rev. Albert O. Ebert, New Tripoli; Rev. William

Mosser, Bethlehem; Rev. William Reinert, missionary to China; Rev. James N. Bachman, deceased of Lynnport; Rev. Adam Bachman, Schaefferstown; Rev. J. Peter Bachman, Mulberry, Ind.; Rev. Irwin Bachman, Saylorsburg; Rev. Oliver P. Schellhammer, York, Pa.; Rev. William U. Kistler, Pennsburg; Rev. Charles E. Kistler, Reading; Rev. Reuben B. Kistler, deceased, Cherryville; Rev. George Greenawald, Boyertown; Rev. Jonas Henry, Superintendent of Orphans' Home, Topton, Pa.; Rev. Geo. Lutz, Penasburg, principal of schools; Rev. Willoughby Donat, Schuylkill Haven; Rev. Astor C. Wuchter, professor of languages at Wittenburg College, Ohio; Rev. John A. Waidelich, Sellersville; Rev. Charles E. Creitz, Reading; Rev. Preston A. Behler, Perkasio; Rev. James Oswald, Spinnerstown; Rev. Joseph Miller, Kansas; Rev. Samuel K. Brobst, deceased, Allentown, Pa.; Rev. Alfred W. Kistler, deceased, Kempton; Rev. William F. Seiberling, Mulberry, Ind.; Rev. Wilson Donat, Lebanon, Pa.; Rev. Edwin L. Kistler, Sunbury; Rev. Elmer K. Fetherolf, Shamokin.

Lawyers—John Ulrich, Tamaqua; Wilson A. Wert, Lynnville; Francis J. Gildner, Allentown; George M. Lutz, Allentown; Howard Greenawald, Reading; Edwin L. Mosser, Chicago; Samuel J. Kistler, Allentown; Lawrence H. Rupp, Allentown.

Prof. George A. Miller, probably the most prominent mathematician in the world, Prof. of Mathematics in Illinois State University, Urbana, Ill.

Hon. Mr. Long, U. S. Senator, of Kansas, a descendant of Longs and Kistlers of Lynn and a cousin of Dr. Jesse K. Kistler and Samuel J. Kistler, attorney, of Allentown.

Gustavus E. Oswald, principal of the Hokendauqua schools.

Ralph Miller with the Baldwin locomotive Works, Philadelphia; Jacob Klingaman, assistant Superintendent in the U. S. Custom Department headquarters, New York; Charles

Mosser, time keeper U. S. Navy yard, Philadelphia; Prof. William Fetherolf, teacher, St. Barnado, Cal., graduate of Muhlenberg College; James Fetherolf, graduate of Muhlenberg College and Nathan Fetherolf employed in the United States Forestry Commission; William Kistler, deceased, graduate of Muhlenberg, drowned while fording the Rio Grande; Prof. George T. Ettinger, Ph.D., dean of the faculty of Muhlenberg College, Allentown; Harvey Lutz, prominent telegraph operator, Albuquerque, New Mexico; Prof. L. H. Scheetz, Weissport.

Among old and ex-teachers are: Ferdinand Strauss, Jacob S. Kistler, deceased; Mrs. Oliver Trexler, of Kutztown; Samuel D. Kistler, Cal.; Edwin D. Kistler, Stony Run; Levi Oswald, deceased; Annie B. Kistler, Allentown; Thomas G. Fister, Kempton, who has taught continuously for thirty years in Lehigh county; Phaon Oswald, also notary public of New Tripoli; Walter Steiger, deceased; Jennie Foster, Wanamaker's; Jacob Leiby, Jacksonville; George A. Bachman, Pleasant Corner; Elmer Fisher, Switzer; Henry Fusselman, Trexler-town; Henry A. Kistler, Lynnville.

Among the prominent men who followed agricultural pursuits: Joseph Baush, Harrison S. and Amandus Harmony, deserve the honor of having introduced the extensive cultivation of potatoes which has since proved to be the stepping stone to wealth to many of Lynn's farmers. Reuben Bachman, of Lynnville and Henry F. Kistler, of Wanamaker's, usually raise from 5000 to 7000 bushels. Other great producers are Henry A. Kistler, Lynnville; A. J. Kistler, Mossersville; Nathan F. Snyder, of New Tripoli; Stephen O. Kistler, Lynnville; George W. Kistler, Amson Kistler, Alvin Fetherolf, Albert B. Smith, William Hartman, Charles Hollenbach, Lewis Fenstermaker, Jonas Gildner, James W. German, Harrison A. Henry, David Fetherolf, John Hunsicker. All these usually have yearly a number of thousand bushels for sale. Reuben

Hunsicker and Daniel B. Kistler, both deceased, were the wealthiest farmers in the township. Their fortune compared with that of many of the wealthy people in the manufacturing enterprises.

A large number of prominent business men from Lynn are also found in all parts of the United States. Nathan D. Kistler, of Blackwell, Oklahoma, who is a wealthy banker and merchant; Richard S. Kistler, merchant of Allentown; Abraham D. Kistler, merchant and contractor, Allentown; John Kistler, one of the leading clerks of Hess Bros., Allentown; Julius A. Moyer, tobacconist, Bethlehem; Amandus Oswald, merchant, Freeland; William Hoffman, dealer in grain and potatoes, New Tripoli; William Moyer, real estate broker, Allentown, Pa.; Edwin Camp, wholesale hardware, Allentown; Solomon S. Bachman, general merchandise, Lynnville; Williab F. Fetherolf, cashier for the L. V. R. R., Allentown; Charles M. Hunsicker, photographer, Allentown.

Ex-county officials—Hon. Ex-Judge Haas, ex-associate judge, Lynnville; Hon. Samuel J. Kistler, Sr.; ex-associate judge, Legislature, and J. P. Saegersville; Hon. Daniel H. Creitz, legislature, Jacksonville; Hon. Charles H. Foster, Legislature, Wanamaker; Jacob Leiby, ex-county commissioner; John Peter, ex-county commissioner; Alvin F. Creitz, J. P. for 25 years, Lynnport; James A. Miller, J. P. and merchant, New Tripoli; Elmer C. Kistler, J. P. and teacher, Lynnville; L. Sylvester Lenhart, ex-clerk of Orphans' Court, Fogelsville; William F. Krause, deceased, J. P. merchant and slate operator, New Tripoli; Jacob Waidelich, ex-sheriff and proprietor of American Medicine Co., Allentown; Silas Camp, recorder of deeds, Allentown; William G. Grosscup, J. P., and merchant, Germansville; Perry J. Kistler, ex-burgess and merchant, Lehighton.

Prominent women—Sarah Mosser, wife of Dr. Aaron S. Miller, Saegersville; Ellen M. Miller, wife of Prof.

Alvin Rupp, county superintendent of Lehigh county, Allentown; Ida M. Smith, wife of Francis J. Gildner, at torney, Allentown; Mary Mosser, wife of Rev. Dr. George W. Richards, Lancaster; Mary Mosser, wife of Dr. Edwin J. Lingacre, Shenandoah; Lydia Kistler, wife of Rev. Phaon O. Snyder, Ohio; Matilda Kistler, wife of Dr. Wommer, Barnsville; Mary M. Kistler, wife of Dr. Alvin Bayer, Stony Run; Mary M. Fister, wife of Dr. William A. Fetherolf, Stemsville; Amelia B. Kistler, wife of Lawyer Rothermel, Reading; Ellen B. Kistler, wife of Dr. Frank Seidel, Reading; Sallie R. Kistler, wife of Rev. John Schaffer, Nescopeck; Emma Bachman, wife of Dr. Joshua Seiberling, Hynemanville; Lila Bachman, wife of Dr. Seth W. Kistler, Nanticoke; Mary I. Bachman, wife of Rev. Rupp, Northampton; Annie Fegley, wife of Rev. Alfred O. Ebert, New Triopli; Clara Hartman, wife of Dr. Krause, Philadelphia; Mary Snyder, wife of Rev. William A. Reinert, missionary; Mamie Hartman, wife of ex-district attorney H. W. Schantz; Alice Holben, wife of Rev. A. C. Wuchter,

Gilbertsville; Ida Mosser, wife of Dr. Alvin J. Kistler, Lehighton; Amanda Kistler, wife of Dr. Straub, Minersville; Bella Kistler, wife of Dr. I. F. Huff, Sellersville; Rose W. Mosser, wife of Owen A. Miller, Philadelphia; Lucy K. Mosser, wife of Jos. Clauss, Allentown; Mary Hartman, deceased, wife of D. W. W. Follweiler, Lynnport; Sarah L. Fetherolf, wife of Dennis Hoppes; Sarah Lutz, wife of Lewis P. Harmony, Jacksonville; Sarah Bachman, wife of Mahlon C. Dietrich, merchant, Kempton; Edna Hoppes, wife of Rev. C. Hanson Arpe, evangelist, Allentown; Helen F. Krause, wife of William A. Gotthart, N. P., real estate broker, Allentown; Emma Kistler, wife of Dr. Peter O. Bleiler, Allentown; Alice Kistler, deceased, wife of Dr. C. Alfred Bleiler, Frackville; Ida J. Kistler, wife of Daniel H. Brobst, Reading; Rosa Mosser, wife of Edwin Camp, Boston, Mass.; Emma Klingaman, wife of Dr. Uriah Long; Sarah Fetherolf, wife of Mr. Hoppes, prominent miller, Mohanoy City.

—Morning Call, Nov. 4, 1909.

Grace Leinberger, or the White Rose

A TALE OF FRONTIER LIFE

By J. Fred Bachman, Danielsville, Pa.

(CONCLUDED FROM MAY ISSUE)

PART III.



IT was a bright spring morning. The sun shone in its splendor on the people as they gathered for the holiday services in the quaint old church so dear to them. All was joy and happiness as they greeted each other in their solemn Christlike manner.

The pastor had prepared an unusually interesting and instructive sermon for the particular occasion,

and the young people and their aged parents sat with bowed heads as he uttered each instructive phrase and sentence of his sermon.

The sermon was soon over and the young and light-hearted eagerly prepared to leave for the open air.

But there was a stir in the congregation. The organ began to peal forth the happy notes of a wedding march and John Hibsich and Grace Leinberger dressed in their best attire

walked to the altar to be made man and wife.

The ceremony over, the minister pronounced the benediction over them, while the congregation stood with bowed heads. The organ again pealed forth its sweetest strains and the happy couple left the church amid the congratulations of their many friends.

John Hibsich and wife were not a little surprised on emerging from the church to see two large canvas-covered wagons, laden with furniture, provisions, clothing and farming implements, each drawn by two high spirited horses standing before the door awaiting them. Their many friends had amply provided for their wants on their tedious journey and in their new home which awaited them.

The missionary and his bride were now at their wits' end. They were unused to the managing of horses, "What would they do now?"

They were not kept in suspense long. Two stalwart young men, fond of adventure, boldly stepped forward and offered their services and before many hours the missionary and his wife were snugly tucked in one of their canvas covered wagons among the furniture, bedding, and clothing and went on their way rejoicing.

They made their long and perilous journey over the then western route stopping here and there with friends, at last reaching the beautiful Susquehanna river which they crossed in a flat-boat. The boat was in poor condition and it took all the energy of the men to keep it from sinking. A violent thunder storm overtook them as the party reached the middle of the stream and they were swept down a considerable distance below the landing. With some difficulty they got up to the landing where they found a well-built log house in which they changed their attire.

Grace was surprised. The comfortable house where Grace and her husband were so hospitably received was occupied by Pat Magrah and his

family. Pat was a well-to-do farmer for those days. He had a large farm and surrounded by a large, respectable family. He was fond of relating stories of his adventures to his family during the long winter evenings or during rainy summer days. He never tired of relating his adventures with the two Indians and his protecting Grace Leinberger. He always kept shy of relating the story of his offering to sell her.

After the family had made Grace and her husband comfortable and learned whence they came they became inquisitive as to their destination. But this did not satisfy Pat's curiosity and the conversation drifted on. He must know who the young couple were, how long they were married, and the lady's name prior to her marriage.

The old man sat musing, "Grace Leinberger," he said, "That name sounds familiar." His wife came to his aid. "Papa, you are thinking of the fight you had with the Indians and the care you took of a child whose parents were killed by the Indians," she said. "Oh, that is it," said the old gentleman, "I see now. I was thinking of that little girl. The names are so familiar."

This aroused Grace's curiosity, and she told the entire story as it was related to her—how her parents had been brought to the fort, and how Fredericka Mishka had adopted and cared for her. The jolly old man was convinced that she was the child he had at one time offered for sale in the fort.

The kind Pat Magrah and his family would not allow Grace and her husband to leave that day—they could not bear to think of it.

During the evening Pat's sons gave the young missionary and the two attendants a lesson in eel bobbing while Pat and his wife and daughters were with Grace, talking about days gone by when he was a bold young hunter

and Indian fighter along the Blue Mountains and the Lehigh River.

PART IV.

The next morning the missionary and his wife were up at an early hour, despatched a hearty meal of fresh Susquehanna eels—a novelty to them—the horses were hitched to the wagons and all were ready for an early start.

But a new surprise faced them, for before them stood Pat Magrah's fine young horse saddled and bridled ready to receive the missionary, "Take him," said the jolly old man, "My days are numbered and I can do without him. You will need a horse to make your long journeys in that wild country. Be very easy with him. He is a fine animal."

The missionary was dumbfounded. He patted the horse gently, but could not find words enough to express himself.

Pat could not understand the missionary.

"Take him, you need not fear, my family will not forget your wife," said Pat jovially.

At the conclusion of Pat's speech, his wife handed a small parcel containing some silver and gold to the missionary's wife while one of her daughters placed a large bundle of clothing in the wagon.

"Here take this money, I have no use for it. Pat gave it to me. I guess it is the money he got for you when he sold you," said Mrs. Magrah to Grace with a merry twinkle in her eye. Pat winced under the remarks. "I did not sell ye," he said.

The missionary mounted his horse, Grace was tucked in a cozy place in the wagon and the journey was resumed.

On their way they stopped here and there with friends as they passed from village to village toward Chambersburg. The news of their coming having preceded them, the people were ready to receive them.

No sooner did they arrive than they were met by a delegation of brothers and sisters of the church who welcomed them in a true Christlike manner to their homes. Several days were spent when the journey was again resumed. Travelling now became more difficult and hazardous. The mountains were steep and the roads poor. No bridges spanned the streams as heretofore and the travellers crossed them by driving and wading where the water was shallow.

A mishap befell the missionary at one of the creeks which they crossed. The water was deep and the opposite bank steep and slippery. The missionary's horse made an effort to reach the bank. The saddle girth broke, and missionary, saddle and all fell into the water. The missionary was not hurt but uncomfortable and a little annoyed. There was a house nearby where he changed his attire when the party continued their journey in good spirits. To make matters more pleasant they fell in company with several other families traveling in the same direction.

There were now few houses along the road and the party were compelled to encamp in the woods and sleep on their wagons. The cooking was done in the woods or by the roadside under sheltering trees. A few stones properly arranged served as a fireplace on which to do the cooking. Their table which was generally some large flat stone was always abundantly supplied with fish and wild game, Grace proving to be a good cook and the life of the party.

Every evening the party would arrange to stop at some spring or small creek. The wagons were arranged to form a hollow square in which the animals were kept for fear of their straying. Before retiring the missionary would hold services with his little flock, Grace assisting him by her singing.

Travelling over the rough roads was very hard on the horses, and by the

time the party reached Pittsburg they were almost worn out, and required rest. Some time was again spent with friends and making occasional trips to small villages, where the missionary preached to small congregations and Grace would instruct the little children in the Word of God.

Resuming their journey they passed through Stubensville, a village of several small log houses and in a few days reached the place of their destination near Gnadenhütten where the missionary was to take charge of a small congregation of converted Indians.

These poor, simple, untutored people knew no bounds to their joy on the arrival of Grace and her husband. They took them to a small clearing at the village near a fine spring of water and with their own hands helped to erect a log cabin. A wigwam was donated to them which was used until the cabin was completed.

It was here while Grace assisted the Indians to make a bouquet of roses that she received the name, White Rose.

Grace was a kind and loving wife. She always sympathized with her husband in all the trials and troubles of his missionary work. They enjoyed the confidence of the Indians and lead a happy life in their wild west home.

The Indians always befriended them in their rude simple way. They supplied their table with food and always insisted that they should attend their feasts and great councils.

These children of the forest never tired of praying to the Great Spirit to protect their white brother and sister from all harm. The old Indian chief, "Father Isaac," frequently remarked to his people that the missionary knew how to pray to the Great Spirit, but that he did not know how to take care of a family. He made a hammock and covered it with his choicest skins of wild animals to make a soft bed for the little white girl—the missionary's daughter.

The old chief was fond of the missionary and his family and spent many happy days with them in their rude house. He frequently took the little child to his home where he entertained her with many of his wild and amusing pranks.

The old chief was one day shocked to hear the story of the Wild Rose. Other white people who began to flock to the vicinity related her story. His visits became less frequent and he seemed to shun Grace. He could not refrain from weeping when he looked on her child. The missionary and his wife noticed the change that came over the chief, and on several occasions asked the cause of his bereavement, but he made no reply.

One day as he was dancing the little crooning girl on his knee, he glanced at its mother and in a solemn tone of voice said: "Does the white man's God forgive the Indian's sins also?"

The missionary and his wife looked up in surprise. They could not imagine what he meant.

"The Great Spirit will forgive all your sins if you ask him to do so," they replied in unison.

The old chief did not speak for some time. He glanced at Grace, then at her husband, and then at the little child. Tears were in his eyes.

"Father Isaac," said Grace, as she looked him full in the face, "why do you ask such a question? Have you bad news for us?"

The old chief's hands trembled as he fumbled in the flaxen curls of the little child.

"Can the White Rose forgive a great wrong?" he said solemnly.

"Father Isaac, what a question!" exclaimed Grace in astonishment. "It is my duty to forgive everything."

"Can you forgive Father Isaac?" he said.

The missionary and his wife could not imagine what the old chief meant. They began to fear that some bodily harm would be done them by the In-

dians and that Father Isaac was compelled to sanction the deed.

"Father Isaac, I must forgive all wrongs done to me," she said. "But you never did me a wrong. I have no cause to forgive you anything."

The chief arose from his chair and paced the floor. Tears flowed down his brown cheeks. He could not utter a word.

"What is it, Father Isaac? Must the great chief kill the White Rose and her husband and dear little child?" she cried as she flung herself before him on her knees and begged for mercy.

But the chief took her gently by her hands and bade her arise.

"Isaac no kill White Rose," he said, "White Rose good to Isaac. Isaac kill many white people. Father Isaac no want to kill now."

"Father Isaac is a good man now," said Grace. "The Great Spirit will forgive him all the bad things he did. Isaac did not know any better when he was young." Isaac gazed long on her before replying. He was much troubled in his spirit. He bent directly over the child by her side and again Grace began to fear him.

"Isaac did much wrong to White Rose. White Rose no forgive," said the Indian and passed out of the house.

Grace followed him to the door and spoke to him, but he made no reply to her questions. She was moved with compassion towards the old chief who she believed was compelled to kill them against his will.

"They will come during the night and murder us all," she thought.

She could not sleep during the night. Even the moan of the wind in the trees brought to her mind the glare of the torch and the war whoop.

The next morning she arose at an early hour. She opened the door of her house and to her astonishment beheld the chief's wife standing before her and weeping. Grace asked the cause. The only reply was: "Isaac

sick. No live long. Go to Great Spirit. No see sun set."

Grace and her husband took their child and walked to the chief's cabin. The old chief was praying when they entered. He gazed upon them without uttering a word. He beckoned for the little child. "Little girl good. Some time go to Great Spirit. Indian no good. Kill too much. Go to bad place," he said.

He lay down on his couch exhausted. His lips moved in prayer. Then turning he spoke to Grace! "can White Rose forgive Father Isaac?"

"Grace immediately went to his side and laid her hand on his forehead.

"Father Isaac, White Rose must forgive everything no matter what," she replied with emotion.

The dying chief sat up in bed with a great effort. Then and there he related the incidents of the murder of her parents, how he and a number of Indians had attacked the house; how Grace's father had shot Isaac's brother; and how after the death of Grace's father the mother was killed in revenge.

"Father Isaac," said Grace as tears rolled down her cheeks, "die in peace and go to the Great Spirit, sister forgives you all. Isaac knew no better at the time he committed the deed. Isaac will meet my mother and father and they will greet each other as brothers and sisters greet each other. The White Rose will some time meet Father Isaac. Die in peace, God will have mercy on your soul."

The chief closed his eyes. He spoke no more. His spirit took its flight to its maker.

That evening before the sun set they buried his remains a short distance from his hut under a large spreading oak tree. Grace made a wreath of white roses and placed it on his body. After the burial the chief's brethren followed the missionary and his wife to their home where they spent the evening in singing, praying, and reading the Bible.

Grace and her husband lived and labored amongst these simple people many years. When their labors were ended they were buried in the little graveyard near the little log church which he had erected in the midst of the Red people according to their wish. A small round sand stone still stands at the grave of each and can be seen by the belated travelers as he passes by.

No one cares for the last resting place of Father Isaac and his beloved wife. No stone marks his last resting place. The white man's plow turns over the sod where once they were laid. His descendants all went to the far west. They love to sit in their rude huts and relate the story of the old chief, the White Rose's friend as they call him.

Christmas in the Hessian Camp



VAN CAMPEN, whilst at McClure's Fort, which was on the Susquehanna River, above Sunbury, upon the service of conducting scouts around the line of settlements, was ordered with his company to Lancaster, late in the fall of 1781. He descended the river in boats as far as Middletown (a place ten miles below Harris's Ferry), where the order was countermanded by another, directing him to march to Reading, Berks county, where he was joined by a part of the 3rd and 5th Pennsylvania Regiments, and a company of the Congress Regiment. Their principal duty, while here, was to take care of a large body of Hessians that had been taken prisoners with General Burgoyne. These had been under the guard of a company of militiamen, whose time had not yet expired. The march which Van Campen's soldiers had performed, was on account of lateness of the season and bad roads extremely fatiguing, and, as the time for which the militia were engaged continued them in service a little longer, he allowed them the space which intervened as a season of rest. This proved grateful to the soldiers, and it no doubt served to invigorate their spirits, for in the approaching Christmas holidays, they were found to be sufficiently recruited to engage in the exercises of sport. Some of those belonging to Van Cam-

pen's Company determined to have a frolic with the militiamen before they should be discharged from their posts. They were stationed at a little distance out of the village, near the direct road from Reading to Philadelphia, on the site of a hill, around which the way turned and which hid the view to the road before reaching the place.

When Christmas came, twelve or fifteen young soldiers set out, with music in their heads, for the militia-men's camp. Just before they came to where the road turned around the hill, and while they were yet out of sight, they arrayed themselves in Indian dress and crept up the ascending ground until they came in sight of the militia-men's camp. There they fired their guns, which contained an unusual charge of powder, and followed the discharge of these by loud and continued yells. They presented themselves to the view of the soldiers, and began to jump from tree to tree so as to produce an enlarged idea of their numbers. Their unexpected appearance produced the intended effect. The soldiers were startled by the sudden roar of the rifles, which echoed through the deep forest like the terrible thundering of cannon. The loud yells, too, from the supposed Indians, were enough to have startled them in a time of peace, much more when the savage was looked for at any moment to commit his deeds of violence. The

soldiers conceived an instantaneous alarm; fear was scattered throughout their ranks, and, with a sudden bound, they started from their encampment. The sentinels fled without firing a single gun and the whole company deserted their posts, leaving the poor Hessians (whom they had been placed to guard) without a man to prevent their being retaken. But these, too, apprehensive that they might be mistaken for rebels, were infected with the universal panic and showed their heels to the enemy.

The camp was entirely deserted in a few moments after the first alarm had been given. No sooner had the militiamen deserted their camp than they began to spread the alarm, "that all Niagara was let loose; that a party of several hundred Indians had attacked their camp, and that they had just escaped with their lives. The intelligence was soon brought to the troops at Reading, who were immediately placed in the order of defence, and who began forthwith to march, with Van Campen at their head, towards the enemy. They had not gone far, however, before they were met by some of their own soldiers, who assured them that they had started out upon a false alarm, at the same time giving them a history of the secret of the attack and of the brave defence which had been made by the militiamen. They returned to their quarters, very much amused and with the laugh upon the poor soldiers who had made such a display of their bravery.

But this little event (which had been conceived only in sport like many others of the same origin) was the occasion of serious difficulty. To one party it afforded the highest amusement, but, to those who had committed their valor to their heels, it was a subject of constant annoyance. They could not endure the chagrin that was brought upon them by having been put to flight by a few boys who had been disguised as Indians, and who

had so successfully played off their wits upon them of a Christmas holiday. The militia officers, whose bravery was somewhat implicated in the affair, declared, that they would be satisfied with no reconciliation short of the punishment of those who had been concerned in creating the alarm.

A court-martial was held in which Lieutenant Van Campen sat with the militia officers, to decide the point at issue. These affirmed it to be right that those who had occasioned the mischief should be whipped, while Van Campen, whose soldiers were implicated, unwilling that his men (who belonged to some of the most respectable families of that part of Pennsylvania) should suffer such disgrace, would allow of this only upon condition that the sentinels, who had fled be punished as the martial-law requires—from their posts without firing should quired—with death. These terms were not agreeable to the minds of the officers, and Van Campen, who declared that he would sooner see his men shot than whipped, continued to sit in court-martial for the space of three weeks. A compromise was finally made between the two, it being proposed that the sergeant, who had been one of the leaders in the affair, should be broken of his rank. This was allowed, and harmony was again restored between the two parties. The sergeant was broken of his rank at night and restored the next morning; so that his punishment, after all, was more nominal than real. Immediately after, Van Campen and his men entered upon the care of the Hessian soldiers and remained in this service until next spring, when they were relieved by the militia who took them again under charge.

NOTE: The foregoing extract from the "Life and Adventures of Moses Van Campen," published in 1841 is quoted from Montgomery's "History of Berks County, Pennsylvania in the Revolution." p. 159.

Christmas in Olden Days



HERE is much more wisdom in the Christmas customs of today, says the Johnstown Democrat, than there was in the days when those of our citizens who were born before the war wore red-toed boots and went to school in coats, vests and pantaloons which mother cut down and made from father's castoff apparel. It's a rare boy these days indeed who wears clothes "worked over." Fifty years ago people had their hair cut with a crock over their heads. It meant a saving of money. It meant a barber in every home. The son shaved his father and the father in turn shaved the son, if the son were a grown up chap and was "courting" a girl. The mother usually was the hair cutter, probably for the reason that she was the keeper of the crocks and the scissors, which were regarded as her personal property anyway. And those were the days of the trundle bed. Not many men of today who were born before the war slept in big beds when they were children. Paradoxical as it may seem, they were "brought up" under a big bed. Their devoted mothers tucked them in the trundles and these were shoved under the parental beds, which were twice as high as the ordinary beds of today. Besides a straw tick at least a foot thick there was on top of that a tick of feathers a foot and a half and two feet thick. Getting into it the night before Christmas—or any winter night for that matter—was like plunging garmentless into a vat of ice water with the thermometer below zero. But then the shock of cold lasted but a brief moment. Buried in the bed of feathers one very soon found warmth all the night long. Yet then the going to bed was never with cheer. There was always the dread of the

plunge into the deep feather tick, to be followed in the morning by the greater dread of leaving its satisfying warmth to huddle about the old fireplace or the "sitting room" or kitchen stove until the fire should make it a glowing red. And in those days the window panes were thick with coats of frost and ice and the wind—you must not doubt it—came with chilling blasts into the modest, if not frugal, apartments. Those were times when furnaces and hot water heating systems were unknown. Even the heating stove was regarded as a luxury. Why, the old cannon stove, bless you, was the ideal "parlor" stove. One could get it blazing hot in five minutes. And then there was the long wood stove into which the head of the family poked cord wood by the dozen pieces and how it would roar when the tinder caught. We can remember that those were times when the old man had a good job on his hands to induce his boys to keep enough wood sawed and piled up to meet the family demands, for the sawing of wood on a sawbuck was not by any means playful work. Many a thoughtful boy regarded a licking as far more comfortable than the assignment to saw the day's supply of fuel. And he generally got a licking, for the old man hated the job and if he had to look after it he rarely retired for the night without having the satisfaction of "tanning the hide" of the neglectful son. We got ours.

And yet people were happy in those times of long ago. Christmas was an eventful occasion. But Christmas then was not as our Christmas is now. Then \$1 would buy presents sufficient to make a whole family happy. Twenty-five cents' worth of stick candy, 25 cents' worth of oranges, a dime's worth of "shooting" crackers, a 10-cent story book, a 5-cent tin horn or two and a 10-cent "jack" knife suf-

ficed to please all the children. It was an abundance of joy to receive that much. And all of it was put in the stockings! The night before Christmas the stockings were suspended empty from the mantle piece, on the burean, or the cupboard. And in the still watches of the night daddy crawled out of the warm feathers and half froze while putting the candy, the nuts, the oranges and the other simple things in the home-knit stockings. But however much he may have suffered from the cold, he was well repaid the next morning when he beheld the gladness of his children, over what Santa Claus had brought them. Blessed children! Their presents were abundant. Their cup of joy was full. All was happiness.

It is somewhat different today. Christmas is a greater event than it was then. Fifty years ago all the Christmas shopping was done on the 23d or 24th. Christmas shopping now lasts six weeks or more. It rages with fury for a month. The last week before Christmas day it becomes a veritable crush. The purchases run into hundreds of dollars. Sometimes it runs into thousands. It is true they include candies and toys as in the old days, but in addition to these there are purchases of thousands of articles

of more substantial merit, such as pianos and musical instruments of all kinds, high class furniture, clothing, boots and shoes, stockings and a great variety of wearing apparel, fancy toilet sets, fancy leather goods, rich cut glass and decorative works, costly jewelry, including diamonds and pearls—in fact, everything made under the sun. The gifts are generally useful—the greater number of them needed and therefore the more worthily bestowed. The aim is getting to be more and more, get "him" something he needs; get "her" something she ought to have. It is a sort of Christmas giving that in the end means economy. For the moment the cost may worry father, but in the end he is not much, if anything, out of pocket, for the things he has bought his family are the things sooner or later he would have to buy anyway. We are speaking of course of the average family. It is only the few who can indulge in gifts of luxury. And it is doubtful if the latter enjoy the glad Christmas time as much as the former. There is more of the real Christmas cheer in the average family. And so to the average family we say, God bless you all, and may you see many more merry Christmas days.

The Dubbs Family of Lower Milford, Lehigh Co., Pa.

By Rev. J. H. Dubbs, D.D., Lancaster, Pa.



IN THE oldest extant list of members of the Great Swamp Church, in Lower Milford township, Lehigh County, Pennsylvania, appears the name of Jacob Dubs. He was in his day a man of considerable local influence, and the numerous enterprises in which he was engaged, indicate that he was possessed of unusual energy. Now that his descendants are scattered far and

wide, it may be well to place on record a few facts concerning his personal history and that of the family of which he was a member. Some of these facts were published by the present writer in October 1894, in the "Pennsylvania Magazine of History".

Jacob Dubs was born August 31, 1710, in the hamlet of Aesch, parish of Birmensdorf, canton of Zurich, Switzerland. His parents, Jacob Dubs and Anna Glaettli, of Bachstellen, were married in the parish church of

Birmensdorf, March 24, 1705. Two older sons, both named Hans Ulrich, had died in infancy, and Jacob remained the only surviving child. (Extract from the Records of the Reformed Church at Birmensdorf.)

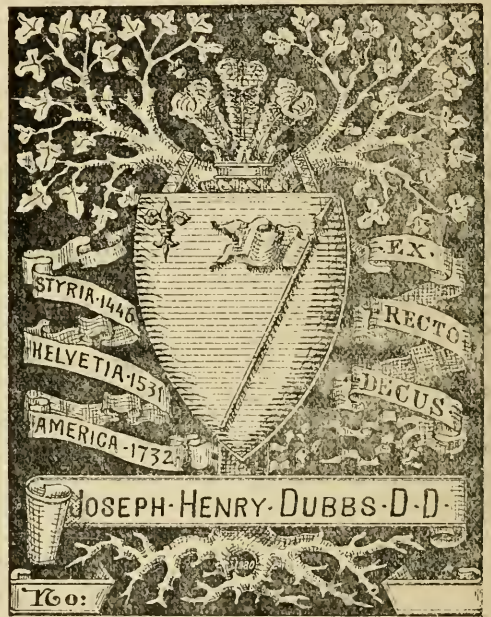
The Dubs family had for many generations been settled at Birmensdorf and in the neighboring town of Affoltern. Many of them had been gunsmiths, but in the earliest records they are called armorers.

Though so long resident in Switzerland, it was known that the family was remotely of Bohemian origin. The name certainly comes from the Bohemian (Czech) word *dub*, which signifies an oak tree. More directly it is held to be derived from the name of a town near Prague, called Duba ("The Oaks") or, in German, Eichen or Aycha. In Bohemia the name is still well known, though in the language of the country it is generally written Dubsky. In Merian's "Topographia Bohemiae" it is stated that the families Von Eichen and Berka were originally named Dubs, the name first mentioned being a translation, and the second derived from an estate which the family had purchased. Several members of the Dubsky family have held prominent positions under the Austrian government.

In the fifteenth century a branch of the family became followers of the Reformer, John Huss, and during the terrible Hussite wars removed to the Austrian province of Styria, where we find them settled in 1446. The head of the family entered the military service and distinguished himself in an expedition against the Swiss. He was knighted by the Emperor Maximilian I, then regent of the empire, and received the privilege of occupying a clearing in the imperial forest. The coat-of-arms granted on the occasion was carefully preserved by the family. It represents a silver lance, with pennon, on a blue shield, surmounted as a crest by three ostrich feathers (the Bohemian plumes), two silver and centre blue. It was recognized

and approved by Frederick I, King of Prussia, in 1701, and appears in Helmer's "Europäische Wappensammlung", Nuremberg, 1705, and other heraldic publications. The ancient motto, "Ex recto decus", may be translated: "From right doing comes honor".

The writer has in his possession an ancient seal with these bearings, presented to him by the late Dr. Jacob Dubs, President of the Swiss Confederation, to whom he was indebted for much of this information. The plate which is here reproduced was en-



THE DUBBS COAT OF ARMS

graved to serve as a book-label in the library of the writer. Of course, only the central part properly belongs to the coat-of-arms, dates, etc., having been added to prevent certain interesting facts from being forgotten.

About the beginning of the Protestant Reformation, early in the sixteenth century, a son or grandson of the Styrian knight removed to Switzerland. We do not accurately know the cause of his removal, but it may be supposed that he was in-

fluenced by Hussite traditions to cast his lot with the Reformation. At any rate he and his family became earnest Protestants, while the family in Styria has remained Catholic to the present day. In Switzerland the immigrant became an armorer; but was subsequently well known as a general manufacturer of weapons. When Zurich was invaded by the Catholic cantons, in 1531, the armorer (der Waffenschmied) Dubs, of Birmensdorf, lost his life in the battle of Cappel, when the Reformer Zwingli was slain. This fact is recorded in the ancient chronicle of the church at Affoltern, and may also be found in Bullinger's "History of the Reformation". The surviving children continued in their father's employment, and for many generations the descendants were mostly workers in iron, though some of them were farmers.

Jacob Dubs—the principal subject of this sketch—became like his father a gun-smith. He seems to have been fairly well educated and wrote an excellent hand. Specimens of his writing are preserved in the collection of the Historical Society of Pennsylvania. Family tradition relates that his mother died in his boyhood. His father married a second time and had another son; then he too passed away. By this time Jacob was of age, and he determined to emigrate to America. Leaving the old place to his step-mother and her son, he gathered up his little patrimony and started on his way. He sailed in the ship "Dragon", Charles Hargrave, master, and arrived at Philadelphia on the 30th of September, 1732. Several other persons of the same name emigrated from Switzerland early in the eighteenth century. Of these Henry settled in Lebanon county, Pa., Oswald in York, and John Jost in the Valley of Virginia.

When the ship arrived Jacob Dubs was ill and could not personally appear to be qualified, so that the clerks had every opportunity to play havoc with his name. In one list it is written

"Tups" and in another "Dubbs". The latter has been most generally adopted by his descendants; but the pioneer himself was always careful to preserve the original form.

Not long after his arrival the immigrant fixed his home in Milford township. It was then in Bucks county, but is now situated at the lower end of Lehigh within a short distance of the line of Bucks. The tract on which he settled had hitherto been unoccupied, except that Jacob Wetzel had recently taken up a piece along its southern line. The earliest survey was made for Jacob Dubs on the 28th of September, 1734, by Nicolas Scull. According to this survey the "home farm" originally included one hundred and fifty acres "with the usual allowance of six per cent", but it was increased by subsequent purchases. A branch of the Perkiomen ran through the land and furnished excellent water-power. One of the first acts of the pioneer was to utilize this stream by the erection of a small forge, where he engaged in the manufacture of arms and implements. He made guns and other weapons which found a ready sale among the early settlers, but did not limit herself to this kind of work. It was said of him that he made everything "from a plough to a darning-needle". He kept agricultural implements in store; and strangers came a great distance to purchase them. Men called him "Ein Tausendkünstler", which was a rather polite way of saying that he was a "jack of all trades". In later days he amused himself by making a musical instrument called "ein Flügel"—a harpsichord, an instrument now superseded by the piano,—which was long in possession of his descendants. In brief, he laid the foundations of a number of industrial enterprises, which were developed by his son and grandsons and became of considerable local importance.

In 1734, Jacob Dubs was "duly qualified and invested with all the rights of a natural-born subject of

Pennsylvania". Soon afterwards he was married to Veronica Welker, the eldest daughter of John George Welker, of Goshenhoppen. She is said to have been a woman of some culture, and when the neighborhood began to be settled she gathered the children of the neighbors into her kitchen and taught them to read.

The following list of the children of Jacob and Veronica Dubs is copied from the records of the Great Swamp church:

1. **Felix**, born February 28, 1738; baptized by the Rev. J. H. Goetschius. Sponsors, Felix Brunner and his wife Barbara.

2. **Barbara**, born April 5, 1744; baptized by the Rev. George Michael Weiss. Sponsors, Jacob Wetzel and Barbara Wetzel.

3. **Margaretha**, born 1746; baptized by the Rev. G. M. Weiss. Sponsor, Anna Maria Wetzel.

4. **Daniel**, born October 5, 1748; baptized by the Rev. G. M. Weiss. Sponsors, Daniel Christman and his wife Margaret.

5. **Elizabeth**, born October 16, 1750; baptized by the Rev. G. M. Weiss. Sponsor, Elizabeth Huber.

In early days the family must frequently have been exposed to privation and danger. This is illustrated by a tradition related by a descendant many years ago. There were wolves in the woods near the house, and when Daniel was a little boy he sometimes amused himself by imitating their barking. Once while he was doing this a wolf rushed out of the woods to attack him; but he escaped by running to the open window of the kitchen, and his mother drew him in. She must have been a strong woman.

When the Indians made incursions into the Lehigh Valley—probably about 1756—Jacob Dubs joined a military company and followed the enemy beyond the Blue Mountains. They tracked the enemy for many miles, but there was no conflict.

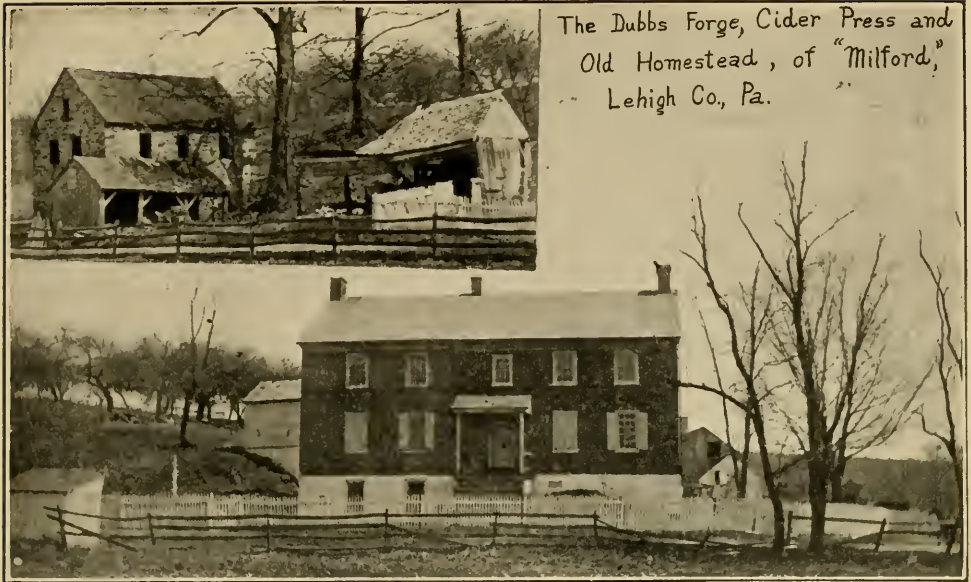
The family was profoundly interested in the welfare of the church; and it is related as an unusual fact that the office of ruling Elder was held at different times and places by Jacob Dubs, his son Daniel, and five grandsons. The sixth grandson became a minister.

About 1759 the family suffered a severe affliction. The eldest son, Felix, had grown to be a bright young man, and was still unmarried. Having started for Philadelphia with a load of farm produce, he spent a night at North Wales, at the house of Martin Schwenk, whose daughter Elizabeth was afterwards married to his brother Daniel. Rising early in the morning, while it was dark, Felix fell into the well, which it seems was not properly covered, and was drowned.

The daughters were all happily married. Barbara became the wife of Jacob Boyer, a man who was highly esteemed in the community. During the Revolution he sold his farm and was paid in depreciated Continental money. Becoming financially involved, he removed to the West—and finally settled in Tennessee, where he is said to have many descendants. After some years he revisited his old home in Pennsylvania and paid all his old debts with interest.

Margaretha became the second wife of Jacob Dillinger and had three children. Her descendants are numerous.

Elizabeth was married to Jacob Haak, of Berks county, and from them many of the Haaks, Sells, Gabels, and other Berks county families derive descent. "Uncle Haak" must have been a rather peculiar person. He became wealthy, and in later years lived in a style which his plain neighbors regarded as luxurious. He was an enthusiastic Freemason, and took great pleasure in entertaining the lodge of which he was a master. When he left home he was generally attended by a faithful negro slave named Sam, who understood his peculiarities and did his best to humor him. When slavery was abolished in



The Dubbs Forge, Cider Press and
Old Homestead, of "Milford,"
Lehigh Co., Pa.

Pennsylvania, his master said: "Sam, you are a free man; you may go where you please." The old man solemnly replied, "O, no, master, you can't get rid of me dat way. You ate de meat, you must pick de bone." So Sam remained with his master to the end of his life.

When the daughters were married Daniel, the only surviving son, remained at home, and his father's business naturally passed into his control. Under his direction these industries were greatly enlarged. In 1772 the father sold his real estate to his son for three hundred and fifty pounds.

The exact date of the death of Jacob Dubs, the writer has been unable to determine. For several years the church records are incomplete, and the tombstone has crumbled so that the inscription has become illegible. It is, however, pretty certain that he died in 1775. His wife survived him for several years.

After his marriage to Elizabeth Schwenk Daniel Dubs built himself a large brick house which is still standing. It is believed to have been the first brick house erected within the present limits of Lehigh county. The

brick was manufactured on the ground under the direction of the builder. As already intimated the industrial enterprises were considerably enlarged. There was what would now be called a machine shop—in those days it was termed "die Schleifmuehle." Sickles were produced in large numbers, and screw-augers manufactured soon after their invention. A grist-mill was built, and became well known for peculiarly fine buckwheat flour, which was a staple article in the Philadelphia markets. There were also a tannery, a saw-mill, an oil-mill, and in fact a whole cluster of enterprises, such as in those days were sometimes conducted by a single man.

In December, 1824, Daniel Dubs disposed of his real estate by selling it to three of his sons, John took the forge, Daniel Jr., the mill, and Jacob the tannery. There had, in fact, been a division by written agreement as early as 1815, but it seems to have been discovered that a more formal act of transfer was a legal necessity.

Elizabeth, the mother of the family, died on the 20th of February, 1818. Her husband lived until Sept 22, 1828. Their seven surviving children all

left descendants; but it is not our purpose to trace their history. We shall merely enumerate those children adding a few notes to enable scattered members of the family to determine the lines to which they may severally belong.

1. ANNA MARIA, born June 27, 1777. She was married to Henry Eberhard, and the late Michael D. Eberhard, of Allentown, was her son.

2. JACOB, born June 21, 1779; died May 17 1852. He occupied a part of the home farm, and built a stone house which we believe is still standing. One of his grandsons, the Rev. Jacob G. Dubbs, is a minister in Lehigh county.

3. HENRY became a potter. About 1825 he removed to Butler county, Ohio. The wife of Rev. F. W. Berleman, D.D., pastor of Salem church on Fairmount Avenue, near Fourth street Philadelphia, is a granddaughter. Her daughter is married to Rev. W. J. Hinke, D.D., who is well known as a scholar and historian.

4. DANIEL, born April 7, 1786. In 1836, he removed to Montgomery county, Ohio. One of his sons, Daniel L., graduated at Heidelberg College, Ohio, and was for some time a student in the Theological Seminary at Mercersburg. He became an officer during the Civil war, and was fatally wounded at the battle of Fredericksburg.

5. JOHN, born Sept. 5, 1788; died November 25, 1869. He lived all his life at the old homestead, which at his death passed to his only son, Aaron, K., whose surviving children are Dr. John H. Dubbs, of Philadelphia, and Mrs. Sarah E. Hillpot, of Allentown.

6. SOLOMON, born Oct. 10, 1794; died May 24, 1880. He resided near Allentown, Pennsylvania. His two

sons, Robert and Harrison, have left descendants.

7. JOSEPH S., born Oct. 16, 1796; died April 14, 1877. He studied for the ministry, and was well known in his profession. For more than thirty years he was pastor of Zion's church, Allentown—and several neighboring churches. He was twice married. By the first marriage he had a son and two daughters. The son, Alfred J. G. was for many years a minister, and founder and first pastor of Salem church, Allentown. The only surviving son of the second marriage, Joseph Henry Dubbs, is a member of the Faculty of Franklin and Marshall College, at Lancaster.

Concerning the commercial interests in which the family was once so actively engaged, it may be enough to say that there came a time when industrial methods were changed and all such rustic manufactories were doomed to pass away. During the Revolution and the War of 1812 the family was actively engaged in manufacturing muskets for the government service. Aaron K. Dubbs, who died June 22, 1874, was the last of the family to occupy the old homestead, but a part of the original tract remained in the possession of a relative somewhat longer; so that it may be said that the old place belonged to descendants of the pioneer for about one hundred and fifty years.

Little is left to remind the present visitor of the labors of early days. The mill was destroyed by fire some time ago; the old forge has recently been taken down; and the labors of former generations are almost forgotten. It may, however, be well for remote descendants to recall the fact that their forefathers believed in honest toil, and were earnest and God-fearing men.

Seeing Lancaster County from a Trolley Window

(CONTINUED FROM NOVEMBER ISSUE)

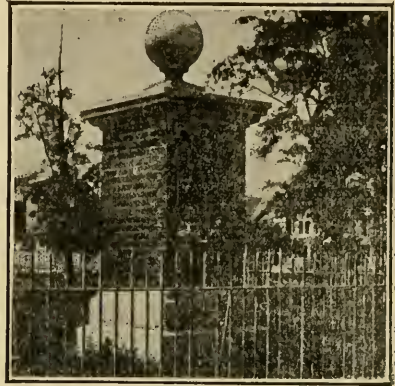
TO MANHEIM



STARTING north from Centre Square we turn a number of corners until we strike Duke street along which we travel northward. We presently cross James street, leading to the Franklin and Marshall College Buildings on College Avenue. A few squares beyond we reach Ross street and the Lititz pike. About two squares to the east of us stands a monument erected in recent years, marking the site of the home of George Ross, a signer of the Declaration of Independence.

Liberty, the next street we cross, marks the city line where we enter Manheim township. We now approach the bridge across the Cutoff Railroad, close by which to our right are the Union stockyards. We shall probably

in crossing over the bridge see heavy freight, mail or passenger trains speed by without passing through the heart



GEORGE ROSS MONUMENT

of the city. The railroad as originally laid out ran outside the city. Some "bitterly opposed the construction of



UNION STOCK YARDS

the railroad through the city. The masses however demanded it and had their way." The agitation began in 1831 to procure the alterations of the route of the railroad "so that the same may pass through the city." The building of the road was completed in 1834 at a total outlay of about \$60,000, the estimated cost. According to Hensel. "The entire cost of the railway through Lancaster city was not as great as a single bridge on the new low-grade road across the Pequea; and all the land damages paid between

on the original historic road passing through Landis Valley, Oregon, Ephrata and Adamstown to Reading, Easton and beyond.

Oregon, about six miles from Lancaster on this road was settled in 1717 by Jacob Baer who built the first mill and whose son started the first tavern in the neighborhood. The place was formerly known as Catfish on account of the good fishing. The place was named Oregon at the time the Oregon question was before Congress. The graveyard adjoining the Union church



CEMETERY AT OREGON

Big and Conestoga bridge and Diller-ville on a line crossing a dozen streets was scarcely a tenth the amount assessed for cutting a single farm between Christiana and Quarryville a few years ago."

After passing the stockyards we notice to our left half a dozen squares or so, the largest linoleum plant in the United States and beyond the Franklin and Marshall College buildings piercing the skyline.

A scant half mile beyond the stock yards we notice a road branching off to the right. This is the Oregon pike

is one of the oldest in the county outside of Lancaster.

Our route lies along the Lancaster and Lititz pike past lovely homes in a rich farming section to the rotary station where we turn to the west on the Manheim branch to resume the trip to Lititz at this point later.

We now make our way, partly through fields, partly along highways through a rich, undulating farming section of East Hempfield to East Petersburg, on the Manheim turnpike about 4 miles from Lancaster. This homelike place has passed the century



ROTARY STATION NEAR NEFFSVILLE

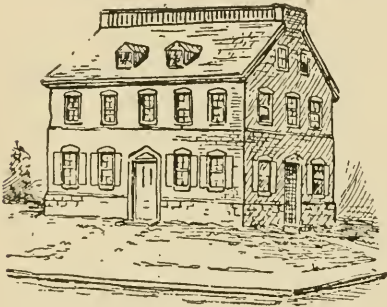
mark in age, a store and hotel having been erected here prior to the year 1800. We zigzag through the clean and charming place, fearful at times that the tracks might lead us over somebody's front yard or back porch so closely do we skirt the sidewalks at places.

Beyond East Petersburg, we pass through an ideal farming section, for a time paralleling the Reading and Columbia Railroad. We speed along the turnpike over rising ground to the crest where we pass the Kauffman Menmonite meeting house to soon find a characteristic Lancaster land-



scape spread before us to the north, Manheim forming the center and foreground, the South Mountain the background to the picture. Descending the gentle northern slope we soon pass through Manheim's pleasure resort, Kauffman Park, of ten acres presented to the town in 1876 by Abraham Kauffman. A few minutes more bring us to the trolley terminus at the southern end of Manheim close by the railroad.

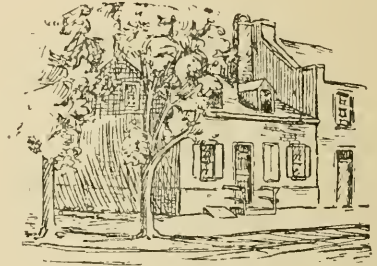
Manheim is a mile long, more than half as wide with characteristic eighteenth century narrow streets and a public square, far famed for its early Stiegel history, recalled of late years by the red rose presentation ceremony at one of the churches. It was carved



THE STIEGEL MANSION

was brought to this country at the age of fifteen among German mercenaries. His mother left home and her two children aged 15 and 8 years respectively to join the Rappites at Harmony, Pa., where she died at an advanced age. Seybert in his life exemplified the saying familiar in German communities, where he took off his hat he was at home. He died in Ohio.

Another of Manheim's sons who made his home elsewhere was General S. P. Heintzelman, the hero of Manassas, Fair Oaks, Richmond and Malvern Hill. He was born in 1805, graduated from West Point 1826 and then served in the regular army, making his home in Washington, D. C.



THE STIEGEL OFFICE

out of Rapho township, itself cut out of the historic Donegal in 1741. The place was laid out in 1762 by Henry William Stiegel, a native of Manheim, Germany, hence the name of the place. To the two houses then standing others were soon added, including Longenecker's flouring mill and Stiegel's large glass factory upon the corner of South Charlotte and Stiegel streets. The place was sold by the sheriff in 1775, the glass factory in 1779 and its founder died a poor and disheartened man in 1783. In 1809 the factory was torn down and the brick used to build a hotel at Neffsville. Manheim was the birthplace of John Seybert (1791-1860) first bishop and home missionary of the Evangelical church. His father (1761-1806)

where he died in 1860. He was direct descendant of Conrad Weiser and Rev. Tobias Wagner.

We would love to linger longer in this historic spot but we have the promise of two articles on the town and the celebrated Danner Museum and shall therefore defer for the present further discussion of the place.

Retracing our way to the rotary station we start for historic Lititz and soon reach Neffsville a thriving well-located village laid out about a century ago by John Neff. It was known in its early days as Fiddler's Green on account of the green trees on the hotel sign of the original tavern erected by Leonard Fiddler.

TO LITITZ

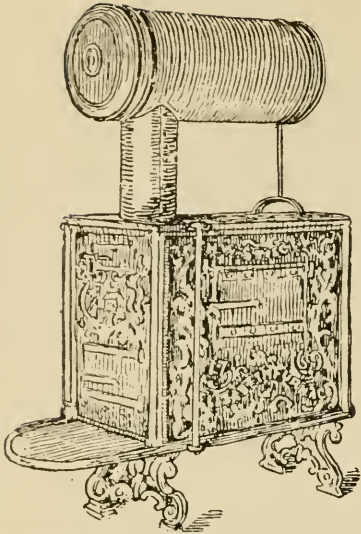
About three miles to the right of Neffsville there still stands the "cradle" or first place of worship of the United Brethren church, the historic Isaac Long barn, recently the Jacob Landis property. It was here that a minister of the Reformed Church, Philip William Otterbein, well instructed in Latin, Greek, Hebrew, philosophy and divinity, tall of stature and dressed in regulation clerical style, for the first time met the Mennonite minister, Martin Boehm, a farmer, short of stature and dressed in plain style of the people of his faith.

The occasion was a meeting (called a 'grosse versammlung'), assembled for religious services, attended by a large promiscuous crowd, full of curiosity. Martin Boehm preached the opening sermon with such force that at the close, before he had time to resume his seat, Otterbein arose and folding Boehm in his arms, exclaimed with a loud voice, "We are brethren". Thus a fast friendship was formed between the two which death alone severed and the United Brethren Church sprang into existence.

About a mile beyond Neffsville we notice on the right hand side, build-



THE BRICKERVILLE LUTHERAN CHURCH



A TEN PLATE STOVE

ing operations going on, the erection of a home for old people by the Brethren Church to take the place of the "home" at Manheim. The site is in many respects an ideal one. Near the next village, Kissel Hill, we leave the highway to cut a figure S across the

ing across the turnpike at right angles near the middle of the place and returning to the turnpike north of the village.

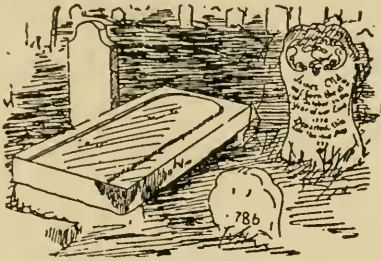
At this point we get a good view of Elizabeth township lying to the north, Brickerville, on the ridge with its unique, historic Reformed and Lutheran church buildings and beyond these Cannon Hill. The story goes that the latter point was so named because from its top it was customary to fire signal guns giving notice that Baron Stiegel whose mansion and business were located at the foot of the hill was expecting to visit Mannheim or Womelsdorf as the case might be. At the foot of the hill are the ruins, and reminders, the stately mansion of the Elizabeth Furnace made famous by Huber and his son-in-law Stiegel. In the terraced grounds surrounding the house, stately forest trees have taken possession of the flower beds of yore. The place with a number of additional farms in the vicinity belong to the Cornwalls and is being kept in good repair. The house has its Washington room where the



THE HISTORIC STIEGEL HOMESTEAD (NOW COLEMAN)

Father of our Country is said to have slept one night. The historic spot merits and will richly repay a visit.

The Lutheran and Reformed churches at Brickerville are both old congregations, the former dating from 1730, the latter, from 1740. The Lutheran church building has a gallery



TOMBSTONE OF FIRST WIFE OF BARON STIEGEL

on three sides and a candle-stick pulpit with sounding board. In the cemetery adjoining sleep many of the fathers and mothers of the community. The following tombstone inscription may interest our readers, marking the resting place of the first wife of Henry William Stiegel.

IHER x RUHT
 ELISABETH
 (A) x DEN
 WÜRMENT x ÜBERG
 EBEN x SO x LANG x BIS
 IEHOVA x SIE x RUFET
 ZU x EINEM x ANDERN
 LEBEN x GOTT
 IST x DI E x SEEL x IN
 IESU x GLUTH x UN
 D x WUNDEN x BER
 EITS x x DUCH x KLUHT
 T x HÖHL x DER x SÜ
 NDEN x WERCK x EN
 TBUNDEN x UND
 DIESES x IST x DER x R
 UHM x x (B) x DIE
 NACHWELT x GIBT
 DEFUNCTA x A x PATRE x EL
 ISAB x IAC x HUBERS x F
 ILIA x NATA x 1734 x D x 27
 MARTZ x NUPTA x H
 ENRI x GUILHELM
 O x STIEGEL x 1757 x D
 7 x NOV x DENATA x A
 1757 x D x 13 x FEBR

Note (A) is probably Stiegel. (B) is either IR or IHR.

While we are studying the distant view the car takes us along to Lititz but a mile from Kissel Hill and brings us to the end of our journey close by the P. and R. depot and at the entrance to the Lititz Springs Grounds.



A LITITZ SPRINGS VIEW

Michael Keinadt and Some of His Descendants

By "Alma Klam"



MICHAEL KEINADT was born Jan. 29, 1720, at Winterlingen, Wurtemberg, Germany.

He engaged in trade and made several voyages across the Atlantic, about 1740. After many

vicissitudes and discouragements and the loss of nearly all his goods he settled in Lancaster county, Pa. The following record of his marriage is found in the church register in New Holland, "The marriage of Michael Keinert or Keined, son of Conrad Keinet, of Wurtemberg, to Margaret Diller, daughter of Casper Diller, Feb. 21, 1749."

Casper Diller was probably a refugee from France fleeing from the persecutions of 1685 to England where he married, and finally, after many trials, settled in Lancaster county, Pa., where he purchased property in 1738.

Michael and Margaret Keinert had ten sons and three daughters. The sixth son, Casper, was born at Millers-town; from there the family moved to Yellow Breeches Creek where Michael bought land. Here they resided till about 1789.

George Adam, Conrad, and George Michael, the older son of Michael, served in the war of the Revolution under Washington.

About 1785 Casper, the sixth son, went to Augusta county, Va., reported favorably and settled there. The farm he bought is at present in the hands of his grandson, Philip M. Coiner,—122 years since the purchase. About the fall of 1789 Michael Keinet and his large family, except his son Conrad, moved to Augusta county, Va., and bought property, the most of which is still in the hands of his descendants. The home he built and lived in is at present in the hands of

his great-grandson Casper Benton Coiner.

George Adam, the first son of Michael, settled in Augusta county, Va., where most of his descendants may be found. The Rev. J. M. Schreckhise, the Rev. J. R. Keiser, and the Rev. J. D. Shivey, Lutheran pastors, are among his children.

II. Conrad, the second son of Michael, remained in Pennsylvania where his descendants spell the name Kyner. Three sons and one daughter of Conrad Keinet moved to Ohio. These descendants spell the name Kiner.

John Kyner, a grandson of Conrad, served through the Civil War in the Union army and marched with Sherman to the sea.

Hon. James Kyner, also a grandson of Conrad, served in the Civil War as a Union soldier and lost a leg at Pittsburg Landing. After the war he moved to Nebraska and was elected to the legislature of that state.

III. George Michael, the third son of Michael Keinet, settled in Augusta Co., Va.

George Koiner, the oldest son of Geo. Michael, served in the war of 1812.

Capt. Geo. H. Killian, a grandson of Geo. Michael, served in the Confederate army during the Civil War, was a captain in the famous "Stonewall Brigade"; fought in many battles, and was captured at "Bloody Angle" in the battle of Spottsylvania. "He was one of the ship-load of Confederate officers placed, by the Federals, under the Confederate fire, at Hilton Head, S. C., to favor the operations of the northern troops." He was afterward imprisoned at Ft. Pulaski, then transferred to Ft. Delaware from where he was released after the close of war.

Cyrus Killian, a brother of Capt. Geo. Killian, was also a member of the "Stonewall Brigade", and shared his brother's imprisonment at Ft. Delaware.

Dr. J. P. Killian, a brother of the two soldiers above, is a prominent physician, at Salem, Va.

Rev. Melvin Killian, son of Capt. Killian, is at present pastor at Blacksburg, Va.

Hon. Geo. W. Koiner, a grandson of Geo. Michael, served in the state legislature of Virginia, and has been Commissioner of Agriculture of Virginia for many years.

Dr. Arthur Z. Koiner, a brother of Hon. Geo. W. Koiner, was a prominent physician, at Salem, Va.

IV. Elizabeth, the fourth child of Michael Keinert, married Christian Balsley and settled in Lancaster Co., Pa.

Christian Balsley, son of Elizabeth, was a soldier in the war of 1812.

Two of Elizabeth's daughters and one son, moved to Illinois, where she has many descendants.

V. Mary, the fifth child of Michael Keinert, married Geo. Hedabaugh, of Pennsylvania. She had a large family, moved to the western states and was lost sight of.

IV. Casper, the sixth child of Michael Keinert, was the first of the family to settle in Augusta Co., Va. He married Margaret Barger and was the father of nine sons and three daughters.

Jacob Coyner, a son of Casper, served in the war of 1812, and upon his return visited his relatives in Pennsylvania, making the trip on horseback.

Jonathan Koiner, grandson of Casper, graduated from Washington and Lee University and practised law in West Virginia. Later he served in the Confederate army.

Rev. J. S. Koiner, son of Jonathan, graduated from the Lutheran Theological Seminary, at Philadelphia, Pa., acted as professor in Gustavus Adol-

phus College, at St. Peters, Minn., and later had charge of different pastorates in the South.

Casper Koiner, Jr., grandson of Casper, served in the Confederate army and was made prisoner at Ft. Steadman.

Hon. Absalom Koiner, grandson of Casper, served in the state legislature of Virginia for twelve years. He was advanced to Major in the Confederate army in acknowledgement of distinguished services at the battle of Kernstown.

Michael Coiner, son of Casper, was a soldier under Capt. Link, in 1812.

Irenaus Coiner, grandson of Casper, was a soldier in the Confederate army. He was shot in the chest and lungs near Petersburg, and still lives.

George K. Coiner, grandson of Casper, served in the Confederate army in the "Stonewall Brigade". While prisoner at Ft. Delaware, he nearly lost his life and was exchanged with the surgeon's "go home and die". In four months he was again in the ranks. Later his haversack was shot from his side.

Jacob Coiner, a grandson of Casper, was also a member of the "Stonewall Brigade". His pocket-knife arrested a ball which would probably have taken his life, in the first battle of Manassas, when his brigade won its distinguished title.

Daniel Coiner, a grandson of Casper, was also a member of the "Stonewall Brigade". He emigrated to California with his wife and six children by the Isthmus route before the transcontinental railroads were built.

Dr. C. C. Henkel, a grandson of Casper, was a member of the Virginia Medical Examining Board of "Stonewall" Jackson's Corps during the Civil war, and later a useful physician at New Market, Va.

Dr. Abram Henkel, brother of Dr. C. C. Henkel, graduated at the New York University and practised at Staunton, Va.

Dr. Haller Henkel, also a brother of Dr. C. C. Henkel, is a prominent physician at Staunton, Va.

Dr. Casper Miller, a nephew of the three Henkel brothers, is a successful doctor of Baltimore, Md.

Elijah Coiner, a grandson of Casper, was an officer of cavalry in Co. E., 1st Va. Reg., of the Confederate army.

Rev. E. T. Coiner, son of Elijah, is pastor of a Lutheran congregation, at Ashville, N. C.

John N. Coiner, a grandson of Casper, joined Col. Mosby's command of Scouts in the Confederate army, was captured and imprisoned in Ft. Delaware for 16 months.

Marion Coiner, a grandson of Casper, was a soldier of the South in the Civil war. He was wounded in the right arm at the battle of McDowell and would most probably have lost his life but for his diary and Bible which he carried in his coat pocket. The ball passed through the diary and lodged in the middle of the Bible.

Casper M. Coiner, a grandson of Casper, was a member of 1st Va. Cav. Confederate States' army and was killed at Kenton's Landing.

Martin D. Coiner, a grandson of Casper, died at Ft. Delaware "prison pen", while a Confederate soldier.

VII. Catharine, the seventh child of Michael, married George Slagle and later moved to Augusta Co., Va., where her husband died leaving her with eight sons and three daughters. Sometime between 1830 and 1840 she removed to Ross Co., O., where many of her descendants are now living.

Dr. Columbus Slagle, who at one time filled the chair of Diseases of Children in the Minneapolis College of Physicians and Surgeons, is one of Catharine Coiner's grandsons.

VIII. John, the eighth child of Michael Keinet, settled in Augusta Co., Va. He married Miss Rhea, niece of Gov. Rhea, of North Carolina.

John M. Coyner, a grandson of Martin, was graduated at Hennesa

College, Ind., and spent thirty-eight years instructing mostly in academies and colleges. In Salt Lake City, Utah, he established the Salt Lake Collegiate Institute, now a college of the Presbyterians. He finally settled in California.

Robert C. Coyner, brother of John M. Coyner, was a soldier in the Union army during the Civil war.

Sarah B., daughter of Martin, married James Bell. She sent her seven sons into the Confederate army; three were killed, three were wounded, and the youngest returned unhurt.

Martin L. Coyner, a son of Martin, was a constructor and contractor of railroads, and crossed the plains from Virginia to California three times by wagon.

Rev. David H. Coyner, son of Martin, graduated from William and Mary College, and was a Presbyterian minister for nearly fifty years. He was Post Chaplain near Columbus, Ohio, in the Union army during the Civil War. He also sent four sons into this army.

Capt. Samuel B. Coyner, grandson of Martin, was a member of the "West Augusta Guards" which was ordered to Harper's Ferry during the John Brown affair. He served in the Confederate army as Captain in Gen. Ashby's army, followed Jackson in his famous "Valley Campaign of '62", and after many acts of bravery, received his death-wound near Culpepper Court House.

Major James W. Coyner, grandson of Martin, was a civil engineer. He joined Gen. Thomas Jordan, in 1870, in the Cuban affair, and lost his life in the battle with the Spaniards, near Havana, in 1871.

C. Luther Coyner, a grandson of Martin, settled in Texas, where he took an important part in politics.

X. Jacob, the tenth child of Michael Keinet, settled in Ohio. One of his grandsons served in the Indian wars, and one was a Union soldier in the Civil War. His descendants may

now be found in Ohio, Indiana, Illinois, Iowa, Kansas and Washington.

XI. Christian, the eleventh child of Michael Keinet, settled in West Virginia, where many of his descendants are now living. Others may be found in California, Virginia, Illinois and Ohio.

XII. Philip, the twelfth child of Michael Keinet, settled in Augusta Co., Va. He was an ensign in the war of 1812.

Capt. Benton Coiner, a grandson of Philip, was a student at the Virginia Military Institute, when the Civil War broke out. He entered the army and was soon promoted to Captain, commanding the corps of Sharp Shooters of Pegram's Brigade.

XIII. Of Frederick, the thirteenth child of Michael Keinet, there is no record.

Old Michael Keinadt sent three sons to the Revolutionary war; the names of one son and four grandsons are written on the roster of 1812; one great-grandson fought against the Indians. In the great Civil strife his descendants fought on both sides,—in the Union army, at least, one grandson and eight-grandsons; in the Confederate army no less than twenty-three great-grandsons.

"Michael Keinet settled in Augusta county, Va., when it was practically a wilderness—everything had to be done, woods cleared for a spot to build a home, and the stump and brush cleared away to make a garden. The tools, if not brought from a distance, had to be made by hand in a blacksmithshop, so also the farming implements. Houses were built of logs; barns and stables were covered with straw; grain was reaped with a sickle; threshing was done with a flail or by treading on floors with horses; hay was mowed with scythes that had to be sharpened with a whet-stone, and gathered in with rake and wooden forks. Public roads were very few and the private ones were

rough and stumpy; wheeled vehicles for riding were rare, women traveled on horseback carrying the baby on the lap while another child clung on behind. Crops had to be hauled sometimes 150 miles to market. Flax was raised from which the women spun and wove linen, and woolen garments were home-spun and sewed by hand."

Today the descendants of Michael Keinet which are in Augusta county, Va., live in a transformed land. Woods are getting scarce, so that land-owners often set out forest trees to replace the ones cut down. Well cultivated and productive fields have replaced the forest and brush, so that the eye sweeps over a park-like region. Blacksmith shops are not so plentiful and the smith is mostly employed shoeing horses or now and then mending a wagon. The old shop has been replaced by the ware-house, the hardware store, the stove factory, the buggy factory, etc., while the trains unload tools and implements of all kinds at the farmer's very door. The log hut has been replaced by the convenient frame mansion with "all modern conveniences"—a few, very few, of the old log houses remain, but have been improved. The thatched barn is nowhere to be seen, but the county is adorned with large, roomy barns, many of them fresh from the hands of the contractors. The poor sickle has been stowed away among the "relics" and the McCormick binder gathers in the grain; the flail rests beside the sickle and listens to the threshing machine as it easily and gracefully does the work it could never have accomplished; scythe, rake and pitch-fork have not gone to rest, but are used "along" the fences—not in the "fence corners," for rail fences are an extravagant adornment that have given place to woven wire—while the mower, hay rake, hay turner, and hay fork do the principal work. The roads that were once stumpy and rocky are now smooth or

changed into pike, crossed off and on by the steel rail of the railroad. Women ride horseback only for pleasure; the fine carriage, the automobile, and the palace car are the order of the day, while folks run to the window to see an ox-team. How rare the woman who spins or weaves! No house-keeper is without her sewing machine.

The name of Michael Keinadt and his descendants has undergone many changes, and has been and is now written Kainath, Keinath, Konat, Keynot, Keinot, Keinet, Keinadt, Keinort, Koinadt, Kyner, Coyner, Coiner, Keiner, Kiner, and Koiner.

At the present time the many descendants of this old German immigrant are scattered over our broad land in Virginia, Pennsylvania, Ohio, Illinois, Minnesota, Iowa, Missouri,

North Carolina, South Carolina, Kansas, Washington, West Virginia, Maryland, Indiana, California, Florida, New York, Nebraska and Connecticut.

A monument, placed over the graves of Michael and Margaret Keinadt, was unveiled in October, 1892, in the cemetery of Trinity Church (once called Coiner's Church) near Crimora, Va. To commemorate the event a reunion of the descendants was held in the adjoining grove. It was estimated that 2000 of old Michael's children were present.

[These notes were taken from a small volume entitled "Koiner History and Genealogy," published by Stoneburner and Prufer, Staunton, Va.]

The Value of Family and Social Reunions

By Dr. I. H. Betz, York, Pa.

NOTE.—This is an address delivered at the Glatfelter Reunion September 11, 1909, near Glatfelter Station, Pa.



MY FRIENDS:

It affords me rare pleasure on this auspicious occasion to meet with you by invitation to do honor in remembrance of one who as a pioneer set his face to-

wards the New and untried Western World—there to become the patriarch and forebear of a long and numerous line of descendants—of whom so many are assembled here today and on whose roster so many additional names have lately been entered swelling the sum total to nearly 1500 in number. Assuredly those who have the high privilege to be numbered in this goodly company if absent in form are with you in spirit on this memorable occasion. It was probably this major fact that led the

committee to assign to me the topic—to offer a few thoughts on the value of family and social reunions such as this gathering today so fittingly exemplifies.

Casper Glatfelter in whose honor you are assembled made his advent into this community in 1743 a year that was memorable for at least two other landmarks although as an individual he antedated them both. 1743 was the year in which Thomas Jefferson saw the light of day. It was in 1776 that Jefferson wrote that immortal Declaration of Independence whose establishment by the bloody arbitrament of arms made a new Magna Charter of Freedom. It was not till 1863 that the great advancing host of humanity saw the fruition and outcome of Jefferson's labors which enunciated in theory what now became realized in fact.

It was in the establishment and maintenance of these immortal truths

that the Glatfelter descendants with legions of other names rendered loyal support. It is such facts as these that stimulate patriotism and make a strong and united country. The descendants of Caspar Gladfelter have permeated all the activities of life and in common with others of our eastern early settlers made their way into other regions far distant from the early home of their ancestor.

Secondly it may be noted that 1743 was the year which witnessed the publication of the first American Bible in any European tongue on the American continent. This was the Bible published by Christopher Sauer the elder at Germantown to be followed by two other editions of the same in 1763 and 1776. The Bible of 1743 antedates by 39 years any other issued in this country. It would be interesting to know what books Caspar Gladfelter brought from beyond the sea but it is safe to say that in common with others of our sturdy and God fearing ancestors these were at least a "Halle-Bible," a "Gesang Buch" and "Arndt's Wahres Christenthum" or "Arndt's True Christianity." To these in other cases may have been added Johann Stark's "Handbuch" and others. These volumes were among the daily used books by our ancestors, — whose contents became ingrained in their moral and mental constitutions. Notwithstanding there was a paucity of books and literature, this was supplemented by personal admonition and counsel which yielded good fruits which we today with all our boasted advantages, have hardly improved upon. The keynote of the Reformation was an open Bible and justification by faith which was echoed by Chillingworth—"The Bible—the Bible is the Religion of Protestants." Turning to the settlement of our country we observe that New England was settled by the English Pilgrim and Puritan. New York by the Holland Knickerbocker and Huguenots, Virginia and the South by

the Cavaliers while Pennsylvania was chiefly settled by the Germans of the Reformation and the Scotch Irish who accepted the teachings of Calvin and the Westminster Confession of Faith. Out of this Consensus of opinion have issued organizations of fraternal union and for the preservation of the history of opinions.

It is but a step from these larger and wider organizations to descend to closer fraternal bonds of union. The Puritans, the Huguenots and Cavaliers have long since maintained the lead in the formation of aforesaid organizations and it has remained for the Pennsylvania Germans of our own State at last to take up the work in earnest in this direction. The Pennsylvania German Society of our State which was organized about 20 years ago has done a notable work in gathering, preserving and publishing the materials of history, social customs and usages, pertaining to our people in earlier days. The formation of historical societies in the State and counties has been a notable event in gathering and displaying the emblems and tools pertaining to our industries usages and customs. All these departures have stimulated interest and investigation in every direction, among allied families and among individuals. The genealogists of Europe have long since led the way in the tabulation of family and individual records. Nothing produced so much interest and revived the memories of the past as our centennial year in 1876.

To this the favorite struggle from 1861-5 contributed very much, which was a Titanic contest for the preservation and perpetuation of this Union one and indissoluble. It has often been remarked that the settlers of our communities are intensely democratic in spirit, broad in their sympathies, and earnest in their convictions. The pioneers who are the vanguard or skirmish line of civilization are optimists in a very high degree. If they are beaten back they "pick their flint

and try it again." If they meet with disaster they console themselves with the fact that they are thankful that it was no worse. They are the salt of the earth whose sufferings and heroic sacrifices have made the present possible. It is to their self denial, industry and rigid economy that we are indebted today one and all. Individually we are one and all indebted to our ancestors who have borne the heat and burden of the day to whom we are thankful for the favored advancement we may have made as to the more congenial lot that may have fallen to us. We must never forget that to these honored ancestors, to these good parents tributes of respect and thanks are due for these privileges.

"Children Obey Your Parents" was carved on imperishable stone in burning words that will never be effaced while humanity endures. This is the one inspiring thought that shall animate us now and always. Out of this thought we are moulded as though encased in bands of steel, in cementing the bonds of amity and friendship. It is this fact which leads us to come far and wide each year to revive pleasing and tender memories at the ancestral shrine. It has the effect of making us better men and women. Men erect tangible monuments to perpetuate noble deeds of heroism and patriotism from the present to the future. How much more meet is it that memory should pay this tribute to the simple and homely virtues of those who have played their part well in all the relations of life. Monuments are concrete embodiments or the symbols of action while the more abstract memory is a higher perpetuation of virtuous deeds.

In another sense these gatherings have their value. The virtuous and useful life of an ancestor has a perpetual value as a guidepost for descendants to emulate or grow up to the standard of the forebear and if possible to go beyond it.

We are the heirs of the past and while the world has advanced and is advancing ours may be the privilege to advance with it. We may fail through unforeseen contingencies: On the other hand failure without opportunity is inevitable. Ancestral reunions by descendants are now held in our State annually, especially in our eastern and older counties. The earliest settlements were made in those localities and the various families many of them had an early start in the settlement of the State. We have lately noted names of many families who have assembled in such reunions. The most of these reunions have been held east of the Susquehanna river. West of that dividing line not so many have been held for many and evident reasons. This area was early included in the eastern counties—moreover the settlements for many reasons did not have a basis as formidable as that which pertained to the original counties. Moreover the spirit of emigration became more rife and as the Southern Valleys and especially the great Mississippi Valley opened its domains whole neighborhoods in the east were almost depopulated and were replaced by people of other nationalities.

But here is an instance where the reverse has obtained. While many of the Glatfelter name have taken up their abode at far distant points enough remain here to show their strength and numbers in devotion to the surroundings and scenes which their ancestor revered and loved so well. It has been maintained that the man who could elucidate and explain the derivation and meaning of every geographical term in our county would know more about biography than any other man living. This will also apply to biographical surnames. The history of these is very interesting which however may not be considered excepting to say that there are no things in which especially

elderly persons are so conservative—as in the maintenance of religious faith and in the orthography of surnames however difficult or cumbersome. We observe in a vast number of names how gradually they have been transformed so as to be hardly recognizable when compared with the original. This has been the case with the original name which we are informed by one who in an authority—was originally spelled Glattfelder, but which our Postal Guide and general orthography now spells, Glatfelter. Between these forms many others have been in use some at first sight, altogether in disguise. Nearly fifty years ago we became acquainted with a member of the State Normal School at Millersville who came from Somerset county, Pa., who already made the change from Glatfelty to Glatfelty as he at the time informed me. For the amended spelling we have recently referred to the catalogue of 1862 for confirmation. Americans are a strenuous and swift people and will put up with no retardation or intimidation. They will abbreviate or eliminate on the spot and if the individual protests they will anglicize, *volens volens*. Happily the fitness of things in the end prevails and the inevitable is submitted to with that condescending grace that is such a marked characteristic of the American people.

Social converse is meet and attractive and while these reunions are made in certain cases bi-ennial or triennial doubtless there are reasons why they should be annual.

Time is passing away all too rapidly and the years are chasing each other in panoramic array. We too are passing away in the evening of life and it is meet that these enjoyable occasions should not have their intervals too long and far between. While the social meetings may be evanescent and fleeting it is meet that full permanent records should be made to be handed down to future posterity. We may

seem oblivious to the present, but expectant of the future but the past is gone and can never return. How earnest and solicitous we become to restore and resurrect its past records. Every name and date, every headstone and grave becomes invested with new interest. Could we but lengthen out each individual genealogy to ten generations what a fund of inestimable value would be in our possession! Such a family tree would unlock many of the mysteries of heredity. Individually what child on its 21st birthday would not delight to receive a photograph of every month of its life at least from birth to twenty-one years of age, to be perhaps supplemented by a diary extending over the same period, day by day in which the growing development and capacity of the subject would be delineated and tabulated each day covering bodily or physical, intellectual and moral development. Happily you have an able exponent amongst you in Dr. Noah M. Glatfelter who has given time and toil in gathering the memorials of the numerous generations in tabulated form which he has set forth in a volume that will gain added interest as the years speed by.

Those only who have labored in similar undertakings can appreciate what such work means in the expenditure of labor, toil and means. Such work will be more fully valued and appreciated in the future. The family historian should be encouraged to extend the work and enter into still fuller details. Now is the time to accomplish such work while the custodians of such priceless knowledge are still in our midst. Their work is a labor of love and unfortunately does not redound to their material resource but the reverse. We should hold up their hands and assist them in labors which in the end will redound to our own benefit.

We must remember that we are a part of humanity and cannot disse

ciate ourselves from the mass. Pope has well said:

“Honor and fame from no condition
rise
Act well your part there all the honor
lies.”

In Lincoln's homely phrase “The world will little heed what we say but what we do.” Still another well used term whose origin was probably cradled in obscurity but crystallized and based on human experience is that “actions speak louder than words.” It is character that wins in the battle of life. No one can go through this world without attaining a mass of experience. The experience acquired by attrition far exceeds that reflected experience that is solely gained from books. The experience of the aged virtuous man or woman far exceeds in value that prompted by those younger in years who may have acquired it from the traditions of the schools. Books and schools are of course helps and very valuable ones

but they can never supplant the materials from which such knowledge is formed. Therefore age and its accompaniments should be honored and deferred to.

These are some of the thoughts that occurred to me in thinking over what I should say to this gathering composed of the aged, those in middle life, those in the spring time of youth or to those upon whom life is opening its possibilities.

I am pleased to have been with you and rejoice in your devotion to the founder of a family who in a period of 200 years in this year 1909 from his birth I learn has—as was previously intimated no less than 1500 descendants bearing his surname and probably from 10,000 to 20,000 who claim kinship from diverging lines. Truly Caspar Glatfelter has placed his name among the immortals and will be canonized in the affections of those who have descended from his illustrious line.

In Memoriam

Names and Age of Ministers of the Gospel of the Different Denominations Buried
in the Protestant Public Cemeteries at Allentown, Pa., Collected in
1909 and Alphabetically Arranged by E. K.

NAME	BIRTH	DEATH AND AGE
Bliem, J. C.	1830, April 5	1903, October 18
Brobst, S. K.	1822, November 16	1876, December 23
Deisher, Reuben		1902, October 21 79 yrs., 10 mo., 3 days.
Diefenderfer, M. H.	1845, Aug. 16	1901, Feb. 27
Dubbs, Joseph S., D.D.	1796, Oct. 16	1877, Apr. 11
Dubbs, A. J. G., D.D.	1826, June 8	1897, Nov. 7 71 yrs., 4 mo., 29 days.
Edwards, Ebenezer	1825	1901
Fritzinger, J.	1822, June 29	1900, Sept. 25
Gardner, Geo. F.	1827, Apr. 14	1908, Aug. 3
German, T. P.	1867, May 23	1894, Oct. 8

Heimberger, C. D.	1818	1897
Hofford, W. R., D.D.	1833, May 8	1901, Jan. 3
Horne, A. R., D.D.	1834, Mar. 24	1902, Dec. 23
		68 yrs., 9 mo.
Kepler, Tobias	1841	1901
Kepler, J. S., D.D.	1799, Aug. 19	1864, Dec. 22
Kepler, Christ. D.D.	1823, Feb. 20	1855, Mar. 4
Kepler, Jno. M.	1855, Dec. 19	Jan. 19, 1899
Kline, Alfred S.		1896, May 2
		36 yrs., 4 mo., 13 days.
Kunkle, J. W.	1827, Oct. 19	1880, July 2
Koehl, Jno.	1821, April 1	1892, Jan. 6
Lehr, Conrad	1853, Feb. 14	1909, May 8
Lentz, David	1834, Aug. 20	1898, May 9
Minnig, Wm. G.	1811, Feb. 16	1887, July 15
Rath, Wm.	1826, Sept. 23	1889, July 2
Reily, Wm. M.	1837, Aug. 8	1893, Nov. 21
Repass, S. A., D. D.	1838, Nov. 25	1896, June
Schantz, F. J. F., D.D.		1907, Jan. 19
		Age: 71 yrs., 11 days.
Schindel, Jeremiah	1807, May 17	1870, July 2
Schindel, J. D.	1841, Jan. 11	1908, June 27
Schöner, Wm. E.	1859	1901
Seyfrit, J. K.	1838, June 18	1908, Feb. 9
Schelly, Wm. N.	1814, Oct. 8	1893, Aug. 4
Schmucker, Baal, M.D.D.	1827, Aug. 26	1888, Oct. 15
Seip, Theo. L.	1843, June 25	1903, Nov. 28
Seip, Frank M.	1868, Sept. 20	1898, July 2
Seaman, Chas.		1898, Sept. 6
		Age: 35 yrs.
Stetzel, Henry	1810, June 1	1889, Jan. 27
Steinhauser, J.	1850, July 5	1904, Sept. 25
Sykes, Jno. H.	1834, Nov. 5	1880, Nov. 10
Wagner, Dr. S. G.	1831, Oct. 4	1908, Oct. 30
		77 yrs., 26 days
Walker, Richard	1812, May 1	1882, May 10
Young, Andrew S.		1848, Feb.
		37 yrs.
Yundt, Th. M.	1858, Feb. 10	1907, April 19
Zeller, Daniel	1792, May 27	1868, Sept. 12

Pronunciation of English

We occasionally find weak-kneed Anglo-maniacs of German ancestry who are ashamed of their fathers and of their mother tongue. Such should ponder the following clipped from "The Youth's Companion":

English as it is pronounced is quite different from English as it is spelled—in England. The London Academy thus renders the words sung by children of a school where music is carefully taught:

Flahrs, luvly flahrs, in a garden yeh my-
see,

The rowses there with their reuby lip,
Penks the 'unny by loves teh sip.

Teulips, teulips, gy as a butterfly's wing,
Merrygolds rich as the crahn of a king.

Rich as the crahn of a king.

But none seh fair teh me,

None seh fair teh me,

As these wild wood flahrs,

Sweet wild flahrs.

LITERARY DEPARTMENT

Karl Christopher Nadler

THE POET OF THE PALATINATE



FROM the high bell-tower of the ruins of Heidelberg castle, once the glorious seat of a proud and mighty race, one sees to the immediate North the Heiligenberg on whose summit the primitive German, the invading Roman, and the Christian of the ninth century have in turn made sacrifices to their Gods; beyond the Heiligenberg are the dark, rolling mountains of the Odenwald; to the South rises the Königstuhl, cloud-capped sentinel of the fair city spread at its feet; out of the East comes the Neckar, winding by imperial Wimpfen with its towers and turrets, and by many a vine-clad ruin where fair ladies once lingered and listened to the low-voiced minnesinger; in the West the Neckar flows through the great plain of the Rhine, the garden of Germany, motley with fields of grain, the broad-leaved tobacco plant, and high poles festooned with the vine of the hop. This fair garden is interrupted in the remote west by the Haardt Mountains whose gentle forehills are covered with noble vineyards which have for centuries gladdened the hearts of emperor and peasant alike. Such in a few words is the Palatinate, the home of a large number of our Pennsylvania-German ancestors.

The heritage of the Palatinate to our forefathers was wine, poetry and song—a heritage which was lost beyond apparent recovery in the wilds of a new world. The banks of the Susquehanna, Lehigh, Conestoga and Swatara offered no special advantages for wine growing. Poetry and song

also could not thrive among a people, who, though full of the "Gemüthlichkeit" and love of mirth so characteristic of the German of the Rhine, were, on the one hand, expending all their energies in establishing new homes, clearing forests, and fighting Indians; who, on the other hand, had fallen under the asceticism and relentless religious severity of the Quakers, Men-



KARL CHRISTOPHER NADLER

nonites, and disciples of Kelpius who had preceded them to America and from whom they learned to see the earthly enjoyments of life as of Satan.

And so our forefathers builded for their descendants the sturdiness of character, the thrift and frugality, and the simplicity which we recognize and respect today as typical of the Pennsylvania-German. What our

forefathers have lost for us, however, is the world of fine fabling, poetry, and song in which they had lived. They have not even left us artistic sense to appreciate ourselves, and no Longfellow, Irving, or Bret Harte has ever risen among us. "Harbaugh's Harfe," it is true, once resounded with its plaintive notes but nearly half a century has passed since it was quickened last by the master hand. He who is to portray the Pennsylvania-German truthfully, with full lights and shades, for us—his joys, sorrows, and aspirations alike—is alas! still unborn.

We turn then with particular interest to a poet who has preserved for us not only the language, but also, with the art of one of Germany's most beloved dialect poets, the naïveté, the pathos, and the delicate humor which characterized our Palatinate forefathers,—namely, Karl Gottfried Nadler, poet of the Palatinate.

The one hundredth anniversary of the poet's birth celebrated with appropriate ceremonies in Heidelberg on August the nineteenth of the past summer has revived interest in the poet in the old world, and it is only fitting that we who are of his kin should pay tribute to his memory in America. Material for a biography of the poet is indeed scant. From a letter written by the only son of the poet many years after the death of the latter, we learn that the Nadlers were descended from a patrician family of Nuremberg. How they came later to wander into the Palatinate is not known. Suffice it that the poet was born August 19, 1809 in Heidelberg as the son of Karl Phillip Nadler, director of the city schools and organist in the church of Providence. The poet lost his parents at an early age, but seems to have received a careful education. After leaving the Gymnasium in Heidelberg, he pursued his studies in the Universities of Heidelberg and Berlin, and later settled in his native city as advocate. He seems

to have remained in Heidelberg, was twice married, and died, still a young man, on August 26, 1849. Beside being active as an efficient advocate he had familiarized himself with the English, French, and German literatures and the "Volkslied." His musical education also had not been neglected as his activities at the musical evenings in the house of Professor Thibaut, the friend of Goethe, would testify. While still a student in Heidelberg, he had already tried his hand both at prose and verse, the results of which afforded much pleasant entertainment for his circle of friends; the author, however, was his own best critic, and never permitted their publication. During his student year in Berlin he wrote a satirical novel in which he portrayed the heroes of the day and lashed their weaknesses—their apotheosis of the philosopher Hegel and the singer Sontag, etc.—with the scourge of the true satirist. After his return from the great German capital to his own little Palatinate home, Nadler became an ardent admirer of the most sincere and most genuine of literary species, the Folksong. His enthusiastic endeavors to collect these songs soon made him acquainted with the wealth of poetry that lay among the folk of his own district. As advocate, he had also learned to know the peasant of the Palatinate and the citizen of its towns more thoroughly than before.

His diligence in the study of the "Volkslied" his sense for their beauty, and his intimate knowledge of the life and dialect of the people about him occasioned him to express himself through the same medium. In the spring of 1846, Nadler began to write in the Palatinate dialect, and soon won the applause and encouragement of his friends. His endeavors resulted in a rich and varied collection of poems which were published in Frankfurt in 1847 under the characteristic title of "Fröhlich Pal., Gott erhalts!"

Nadler was by birth, by culture, and in his political tendencies, an aristocrat, and yet his aristocratic nature in no wise hindered him from penetrating to the hearts of the people. As advocate he stood in their midst, he spoke their language, and labored among them; as a poet he knew how to value the naive and humorous characters of the Palatinate and with the genius of the true artist catch them up, transfigure them and set them forth again in plastic form. Nadler's slender little volume "Fröhlich Palz, Gott erhalts" is the poet's only claim to immortality. Among its contents are many poems which can no longer appeal to the general reader who is not minutely acquainted with the political history of the Palatinate. We have said Nadler was aristocratic which in those days meant that he was conservative in his political views. When the burger uprisings which finally resulted in the Revolution of 1848 began in Baden, the radical party had a very dangerous opponent in the poet Nadler who had ceased to sing the gentle folksong and now employed a sharp and lashing pen. In a short time Nadler had written a number of poems in the Palatinate dialect which pictured very graphically the follies of the new endeavors for liberty. How effectively he ridiculed the uprisings and its heroes is illustrated in the poems under the title "Herr Christoph Hackstrumpf. Eine politische Idylle in dreizehn Bildern." That his contemporaries of the opposing party recognized his dangerous power of ridicule is shown in the attempt made upon the poet's life by two soldiers, who had been prompted to, it appears, only a short time before the poet's natural death in 1849.

To consider these political poems and the poet's own attitude toward the political uprisings in the Duchy of Baden would take us beyond the scope of this paper. We have to do with Nadler here only as the poet of the

people. The times have changed since 1848. The vehement speeches of the agitators Hecker and Struve have long been silenced and those who had been incited to rise in rebellion now rest in quiet among the vine-hills of the Rhenish Palatinate. The "Pfälzer" of today has long forgiven Nadler these satirical poems which ridiculed a movement that was once vital to his fathers and sees in him only the gentle poet of the "Fröhliches Palz."

Nadler is perhaps seen at his best in those short poems in which he has so well expressed the gentleness, mirth, and trueheartedness of the genuine "Pfälzer," his life, manner, and legends. We need only to turn to "Einladung" the first of the poems collected under the title of "Pfälzer Bauern" to be impressed not only by the charm of the poet himself, but with the naive material which the poet knows so well to employ:—

Kummt, ich führ üch runner in mein Keller,
Dhut die Ehr mer an, versucht mein Wein!
Kuschtert noch der Raih aus alle Fässer,
Aaner werd geringer, aaner besser,
Ungsund awver, denk i, soll üch kaaner
seyn.

's sin halt Landwein, wie se bei uns wachse,
Aaner leicht, der anner rasch un derb;
Könn't 'r singe druf un fröhlich lache,
Dhut 'r mer kaan saure Gsichder mache,
Waasz i aa, sie sin nit all ganz schlecht un
herb.

's musz was Bsunnens in de Rewe laihe,
Dasz mar vun dem Bau nit losse kann.
Wär mein Keller leer, un i ging hinner,
Wär mers glaaw i, als häd ich kann
Kinner,
I dhät maane, i wär gar kaan rechter
Mann.

Hot mar 'n Wingart, dhut mar Rewe baue.
Isch der Wein im Keller aam sein Kind;
Dorum probt jetzt ihr emol mein Fässer,
Fremme Aaage sehe alsfort besser,
Dann die Vadderlieb, sell waasz mar, **isch**
oft blind!

The dialect will present few difficulties to one who is acquainted with his own Pennsylvania-German dialect beyond the orthography which is based

consistently on the German sound system. It is to be lamented that those few who have written in our own dialect have usually allowed their orthography to be affected by the English sound system and hence no end of inconsistencies are at hand.

Whenever the subject of a Pennsylvania-German literature is mooted, the conclusion is reached that the people and their lives offer no literary material and that their language itself is ill adapted. Should we not rather ascribe the lack of literature to the lack of men who have possessed the artistic sense and poetic ability to depict the Pennsylvania-German? Our dialect is erroneously thought to be fitted only for the depiction of humorous incidents. To what advantage dialect may be used in the expression of pathetic lyric thought may be seen in such poems as Nadler's "E Wittfra" and "Leb wohl, mein Haamethland."

We quote the latter:

Noch blinne Rewe drowwe aus'm Wingart
Nemm ich mer mit for üwwers Meer,
Un's Vadders Flint, un unser aldi Biwel;
Sunscht hewwi jo aa gar nix vunnem
mehr!

Die Name sehntehne drin vun uns Kinner,
Un Jahr un Dag wie alt mer sin,
Und do sein Leiblied vun de "gfangne
Reider,"—

Un aa der Modd'r ihr Dodesdag isch drin.

Schier maan i jetzt, mar hätt nix mehr zu
klage,

Un alles isch mer wie e Traam;
O! wann i drin bin, noch so weid im Land
drin,
Sin mein Gedanke widder all darhaam!

I maan, i müsz die Haameth frisch drin
baue,

En scharke Bau, un schön un neu,
Wo alles recht dran wär, un nix zu flicke.
For alli Ewigkeit e schtolz Gebäu!

Ach, 'sisch e Traam! doch mag mar geern
so traame,

Do isch die Welt aam niemols leer.
Frischzu darbei die Händ gerhürt, nig
gschlofe!

Des Wort soll unser Basz seyn üwwers
Meer.

Wann Schtorm wind do die dunkel
Nacht dorch sause,
Un Wolke fliege in der Höh,
Do denkt an uns, wie mir die Nächt dorch
fahre
Weit draus uf dere diefe dunkle See.

Un seid'r winterowends do beisamme,
So denkt an uns, im Land so weit,
Wie mir aa drüwwe an üch ewig denke
In Glück un Not, in Fraad un Traurigkeit.

En frische Trunk gebbt noch her zum
Abschied,—
Ihr Brüder! All ihr Freund! Eur 'Hand!
Lebt wohl,—un Gott im Himmel soll üch
bschütze!
Leb wohl uf ewig, du, mein Vadderland!

More characteristic, perhaps, are the wine-songs, full of genuine "Pfälzer" atmosphere and the poet's own dialect humor. We quote the little poem which has for its theme the celebrated Heidelberg wine—E Kindliches Gebet:—

Warum is 's Heidelberger Fasz
Dann wol so lodderleer?
"Ei weil der Wein getrunke is,—
Wo käm des annerscht her?"

Ja, awwer warum hot mar dann
De Wein getrunke all?
Weil'er de Herren gut hot gschmeckt,
"Deswege war 's der Fall."

Warum hot er de Herren dann
So bsunders fein gemundt?
Ei, weil er süsz un feurig war;
"So will marn uf die Schtund."

Ei, wer hot dann die Süszigkeit
Un 's Feuer neingebrocht?
"Der liewe Herrgott hodden halt
Mit Sunnehitz gekocht."

So bischt du, lieber Herrgott, schuld,
Dasz 's grosze Fasz is leer:
Drum mach den Schade widder gut,—
Schaff 's voll uns widder her!

Un waun 's villeicht de Wein nit hält
Un rinnt un is verlecht,
So gewwen 'uns in Flasche her;—
Doch wie Du 's mächscht, is 's recht!

The above few poems give the reader only a very cursory acquaintance with the poet. Many of Nadler's verses treat phases of life that no longer prevail among the Palatinates who have lived in Pennsylvania for

more than a century and a half, yet those of their offspring who read the poet carefully must still feel akin.

Nadler is a dialect poet. He chose to sing only of the Palatinate people whom he knew and loved so well. He chose further to sing of them through the medium of the speech they knew best—the "Pfälzer" dialect. Divest his poetry of this quaint dialect and you rob it at once of both garb and soul. The Low Germans have had their Fritz Reuter, the peasants of the Black Forest their Johann Peter Hebel, and the people of the Palatinate their own Karl Gottfried Nadler. The dialect poet needs no justification. He can by the nature of his medium of expression, appeal only to a circumscribed number of people. His name will never be inscribed on the walls of the great Walhalla. All of us, however, who have wandered through the beautiful valleys of the Tyrol, who have lived among the peasants of the Schwarzwald, or traversed the low

stretches of the Lüneburger Heide, must certainly have felt the poetry of these districts and that of their peoples, and longed that it might be preserved for us in undying form. Herein lies the mission of the dialect poet: to paint us those small genre-pictures which are found along the ways untrodden by the high and mighty in art who lived alone on the mountain summit.

Nadler has preserved to us the simple poetry of the mountains of the Haardt, the vines on its slopes purpling in the summer sun, and the towns spreading over the fertile plain of the Rhine. In this poet the "Pfälzer Bauer" lives again long after his interesting and varied life shall have been swept away by the encroaching sameness of our ordinary modern life. For all this we thank our Poet of the Palatinate and in his own words exclaim:—"Hoch fröhlich Palz un pälzer Spdoch, un pälzer Lewe—Gott erhalt's!"

—Preston Albert Barba.

REVIEWS AND NOTES

HISTORICAL GERMAN GRAMMAR—IN the Students' Series of Historical and Comparative Grammars; Edited by Joseph Wright. Volume I Phonology, Word-Formation, and Accidence. By Joseph Wright, Ph.D., D.C.L., LL.D., Litt.D. Fellow of the British Academy, and Professor of Comparative Philology in the University of Oxford. Cloth, 314 pp. Henry Frowde, Oxford University Press. London, New York and Toronto.

This is Volume I in the series; Volume II which is being written by Dr. Fiedler will deal with Historical German Syntax.

Language, like many other things, is being studied more and more from the scientific view-point. There has been a steady increase in the number of people who devote themselves to a scientific study of the Language. It is the outcome of that desire that would find a law or reason for everything.

Hitherto this scientific study of Language has been hampered by the lack of suitable text-books, or hand-books, in English. The most scholarly and most scientific treatises on Language have before this been pub-

lished in German. The book in hand is one of the first as well as one of the best written in English; it ought to do much to facilitate the study of Language.

It is not necessary to say that anything that comes from the pen of Dr. Wright is scholarly. This book is written for the average student; it is not to be taken as an exhaustive treatise in any sense. It contains a list of valuable books on the writing of Grammar.

THE SELF-RECONSTRUCTION OF MARYLAND—1864-1867. Johns Hopkins Studies in Historical and Political Science. Series Nos. 1 and 2. By William Starr Myers, Ph.D., Preceptor in History, Princeton University. Paper; 131 pp. The Johns Hopkins Press, Baltimore. 1909.

Inasmuch as the War of the Rebellion was waged mainly on Southern soil, the North felt very little of the ravages of war. Industries of all kinds were not crippled in the North as they were in the South. Consequently the term "Reconstruction" has never meant to the North what it has meant,

and still means, to the South.

Although it is well nigh three hundred years since the Thirty Years' War broke out in Germany, the country has not yet recovered from its effects. This country won the admiration of the world for the rapidity with which it recovered from the effects of the great struggle of four years. This showed the real strength and solidarity of our country. And yet in spite of all this the South is still "reconstructing".

Though Maryland was not one of the seceded states, it was nevertheless the scene of the first bloodshed in the War. Its inhabitants were equally divided as sympathizers of the North and of the South. After the war came the period of "reconstruction" a period of rebuilding the South, both politically and industrially. One of the first states to take up the work was Maryland. One may well speak of the "self-reconstruction" of Maryland. The State took its own destiny in its hands, and without the aid of interference of Congress built up its status.

The book in question was a dissertation submitted by the writer to the Faculty of Johns Hopkins University for the degree of Ph.D. It is written mainly from documentary and from "unwritten" history. It covers an important and hitherto unrecorded phase of the history of Maryland. The future historian of the state cannot ignore this treatise.

ROMANTIC GERMANY—By Robert Haven Schaufler, author of "Where Speech Ends". Cloth; royal 8vo. 400 pp. Gilt top, and rough edges. Sixty-four page illustrations by famous German artists. Price \$3.50 net. Postage 19c. The Century Company, New York, 1909.

Here is something new, original, and rare, and as delightful as it is rare. It is a book not written from other books, but from personal observation and feeling. The writer has said many nice things, but the aptest remark that he made is found in the first few words of the preface. "In the surfeit of books on Germany one subject has been strangely neglected, and that is—the land itself."

Nothing of the kind has been written since the appearance of Bayard Taylor's "Views Afoot" in 1846. The author has written with the critical eye of a poet, of a musician, and even of an artist. There is a richness of style and a poetic vocabulary that are not found everywhere. Listen to this from "Berlin, the City of Hohenzollerns": "When I stood on the Cornelius Bridge, watching in the unrippled surface the inverted pyramids of rosy and pale-blue sky framed by the dusky softness of the leaves, I praised God for letting His great out-of-doors loveli-

ness into the heart of that self-contained, repellent city." In addition to being the story of the principal city of Germany, it also gives a happy acquaintance with the smaller, more alluring towns.

The book is superbly illustrated by sixty-four full page illustrations by famous artists: Hans Herrmann, Alfred Scherres, Karl O'Lynch Von Town, Gertrude Wurmb, Charles Vetter, and Otto F. Probst.

The outside appearance is in perfect keeping with the inside. It has an artistic cover design and is stamped in gold. It is a fine specimen of book-work and reflects great credit upon the publishing firm for producing one of the most charming and artistic books of years. The book should appeal to every German-American, in fact, to every lover of the picturesque.

WHEN SARAH SAVED THE DAY—By Elsie Singmaster. Cloth; 135- pp., illustrated. Price \$1. Houghton Mifflin Company, Boston, 1909.

The story in this book appeared first as a serial story in "Youth's Companion" under the title "When William Came Home". This is Miss Singmaster's first appearance in book form. She has written a number of stories for high class magazines. It is also the first time that the Pennsylvania-German people have been presented in a decent way and in a manner that does them justice. The writer has the aptness of playing upon their foibles without giving offense. She idealizes them without departing from the actual facts. Hitherto some writers have claimed that these people are too sordid to be idealized. We hope that this little story will disprove this assertion.

It is the story of a young Pennsylvania-German orphan girl who makes a desperate effort to save the old homestead from a covetous uncle. She has the care of her younger brothers and sisters while her grown-up brother is in far-off Ala-ka. The problems and difficulties of life assail her quite early. If any particular criticisms were to be made against the story, it might be said that the girl is much too young for undertaking the task she does. We believe that if the girl's age were eighteen instead of fifteen, the story would be more effective. It would make the reality so much the stronger; as it is, it almost borders on the absurd to see a child undertaking such work.

For some reason or other nearly everyone that writes anything of a story about the Pennsylvania-German people is apt to bring in a school teacher; but the strange thing about it is, that this teacher is nearly always an outsider as though Pennsylvania-German school teachers were a nonentity;

and yet many of the country's most noted teachers and educators have been Pennsylvania-Germans.

The book is written in Miss Singmaster's characteristic and unassuming style. It is simple in all respects, without complicated plot or complicated characters. It is light reading.

Three Hundred Years Ago

This year of important centenaries is also the beginning of a series of tercentenaries of most unusual interest.

In the year 1609 culminated that movement of the Pilgrim Fathers which took them to Holland, and later brought them to America. Gov. William Bradford has told the story:

"By a joynte consente they resolved to goe into ye Low-Countries, wher they heard was freedome of Religion for all men...and lived at Amsterdam."

These words, cast in bronze, have been erected this summer in the English Reformed church in Amsterdam, where many of the exiles worshipped. The tablet is the gift of people in Chicago, who match in this manner a similar gift on the part of the people of Boston to the city of Leyden. Thousands of Americans will read these tablets, which will have their abiding influence as tokens of international goodwill. Each of the tablets bears at the top the words, "One in Christ."

From now until 1920, every year will bring to the attention of the public the history of those brave men and women and their deeds. There will be frequent occasion for the rereading of Bradford's quaint and valuable narrative, and of reminding ourselves of the contribution made to American history, and the history of the world, by the men and women who left their homes in England for a sojourn in Holland, and who, after twelve years in that country, left Holland for America. A paragraph from Bradford's story with its antique spelling, will remind us of the happenings of the year 1608-9:

"Belng thus constrained to leave their native soyle and countrie, their lands &

This is primarily a book for girls. It depicts, as few stories have done a devotion and grit that is characteristically Pennsylvania-German. It is hoped that it will be widely read by all young people and that it will inspire them to nobler ideas, actions and ideals in this somewhat frivolous and indifferent generation of young people.

livings, and all their friends & familiar acquaintance, it was much and thought marvellous by many. But to goe into a countrie they knew not (but by hearsay) wher they must learne a new language, and get their livings they knew not how, it being a deare place, & subjecte to ye miseries of warr, it was thought by many an adventure almost despefate, a case intolerable, & a miserie worse than death. Espetially seeing they were not acquainted with trads nor traffique (by which ye countrie doth subsiste) but had **only been used** to a plaine countrie life, & ye innocente trade of husbandry. But these things did not dismay them (though they did sometimes trouble them) for their desires were sett on ye ways of God, & to injoye his ordinances; but they rested on his providence, & knew whom they had beleevd."

Later he records that "They heard a strange & uncouth language, and beheld ye differente maners & customs of ye people, all so farre differing from yt of their plaine countrie villages (wherein they were bred & and had so longe-lived), as it seemed they were come into a new world."

It was well for the world they were not permanently content to live in Holland. Their fear lest their children forget their mother tongue, and also their distinctive habits of life and worship, drove them overseas to America. But while we are preparing to commemorate with expositions and celebrations in church and state their arrival in America in 1620, we may well be glad that the world has not forgotten the tercentenary of their arrival on the hospitable shores of Holland, where "was freedom of religion for all men."

—The Youth's Companion.

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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Address, THE EXPRESS PRINTING CO., LITITZ, PA

With this issue the tenth volume of THE PENNSYLVANIA-GERMAN is brought to a close.

The past year has had for us its lights and shadows, its hopes and fears, its pleasures and disappointments. The home of the editor, the place of publication have been transferred to historic Lititz where the printing was done by a firm that had not done it before. This involved many changes and details that must be passed by. We have during the year fallen short of our aims in the getting out of the magazine; we believe that our subscribers will at least give us credit for trying faithfully and honestly to serve them as we best knew how under existing limiting conditions.

Death has taken from our ranks a number of warm friends of our work whose departure we mourn, whose places can not be filled. Peace to their ashes.

The year has brought also many warm expressions of friendliness and cheer to our sanctum. We wish in this public manner to thank all who have in the past year served with us in the upbuilding of the magazine and these have been many. Without their cooperation the magazine could of

course not have been carried forward. With them a successful year has been ours.

We can not in this connection forbear referring to the first issue of the magazine in January 1900 by the founder Rev. Dr. P. C. Croll. He introduced the magazine as a "new-born babe" of which he said:

"It feels that it has a distinct life of its own to live. It therefore comes to join the large journalistic family labeled with a special tag. It wears this upon its very face (cover) and does not feel like dying before its recognized mission has been well set forth. It has a story to tell that has never yet been fully or correctly told. It has a treasure to unearth that has been hidden even to many of its own heirs. It has a mine of poetic gems to explore that must not be allowed to lie in oblivion with the passing of the dialect in which they are couched. It has a wealth of biography to write, which must place comparatively unknown names today into the galaxy of the great and renowned. It has broken bits of anecdote and sentiment and reminiscence to gather, as beads upon a string, which the proud descendants of a plain but sturdy race may wear

as a golden necklace in the presence of the lords and princes of other race-classes; its very name must declare its mission, to which it professes to hold itself loyal."

The founder here set a high ideal for the magazine. While in some particulars we have branched out we feel that we have not yet reached the aim set; its mission has not been fulfilled; it does not feel like dying.

It may be in place also to note that the year has opened quite a line of new and in part unworked sources of material, fields which we should like to enter and reap for our readers. This makes us take a look ahead. We should like to announce our program for 1910 but are afraid to do so. We have learned that some material must be made use of that comes unsolicited and unexpected. We are always glad for such articles. Some topics must be taken up on account of conditions relating to them, that can not be foreseen a year ahead. Some of the material is of a transient nature and must be taken up at once. It is also easier at times to get the promise of articles than the manuscripts thereof. Some of our contributors have found it very difficult to gather satisfactory data on topics; a few have even dropped the preparation of promised articles because of the dearth of material. For these and other reasons we deem it inadvisable to make any definite announcement respecting the program we have mapped out for ourselves.

We may say however that we are in better position than ever before to give our readers more interesting, more valuable, more varied magazine in 1910 than in any previous year.

While we are writing these lines letters are being received in reply to the circular letter sent out a few days ago. The suggestions for the improvement of the magazine, thus far but very few, we shall take into consideration and adopt wherever practicable. Our readers will of course bear in mind that we are limited in resources and kept from doing certain things thereby.

It may not be amiss here to refer to a letter just received reporting that a young man walked twelve miles on a Saturday trying to get subscribers for *The Pennsylvania-German* and could do nothing. The people told him the magazine was too high priced, that they could get journals for 1-5 the price—a "40 to 60 page journal monthly" being in the market for 50 cents for 5 years. We rejoice at the success of such publications but unfortunately (or fortunately?) are not in their class. We are giving as much reading matter in our line as other historical magazines in their line at a less cost. We can not—do not pretend to—compete with the affluent dailys, weeklys, and monthlies, nor are we selling paper. But in our special field we aim to furnish the best, the cheapest, the largest periodical at the price asked for.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M.A., LL.M.

[EDITORIAL NOTE.] Mr. Fuld has kindly consented to give a brief account of the history and meaning of the surname of any subscriber sending twenty-five cents to the editor for that purpose.

24. BECHTEL

The surname is derived from the Gothic BAIRTHS, Old High German PERAHT, BERAHT and Middle High German PERHT, BERHT. It corresponds to the Modern German GLAENZEND and refers to a bright, able, brave man. It was corrupted into BECHT and consequently changed by the addition of the suffix of endearment into BECHTLEIN and BECHTEL "a dear, little, brave man."

25. SAND.

The surname is the High German form of the Old Saxon SODH and the Danish SAND, meaning true. The meaning of the name is "a true, honest man."



INFORMATION WANTED

Imhoff Family

Mr. Edwin S. Arnold, 24 2nd St., N. E., Washington, D. C., is a descendant of Carl Imhoff, b. June 17, 1770 who migrated from Lancaster county, Pa. to Perry county, Pa. soon after his marriage. Having made a study of the descendants of this family he would be grateful for information bearing on the family and will in return cheerfully observe the ethics of reciprocity.



King and Wright Families

Philip and Mary (Wright) King migrated with their children from Lancaster county, Pa. to Fairfield county, Ohio, between 1810 and 1815 probably. The undersigned desires to trace the connection between the descendants of this family and persons of the same name and ancestry in Lancaster county, Pa. All information received will be greatly appreciated.

(Mrs.) FLORIDE KISTLER SPRAGUE,
Chauncey, Ohio.



Kramer Family

Parentage desired of Hester Kramer, b. Sept. 2, 1776, m. Henry Kistler, of Kutztown, and Reading, Pa. She had a sister, Susan Kramer who m. Daniel Matts. They all came to Fairfield county, Ohio about 1812.

FLORIDE KISTLER SPRAGUE,



The Gibboney Family

Chauncey, Ohio.

1. John Gibboney, married to Elizabeth Ferree, lived in Lampeter township, in 1790. Where is he buried, and what are the names of his children?

2. Jacob Hoop, of Chester county, married Sarah Ann Gibboney, (born in Lancaster county, November 6, 1790,) and lived

in Bedford county, at Hanover Farm. Where is the farm located, and who were his parents?

A. Y. C.



The Youth's Companion

If you are not a subscriber to the Youth's Companion you ought to be. The subscriber hit the nail on the head who said, "I renew my subscription to "The Companion" because of my love for it as a youth, my appreciation for it as a man and my need of it as a father." It is clean, wholesome, elevating and cheap—one of the best weeklies at the price charged for it, \$1.75 a year.



Change of Names

The Rev. George U. Wenner of New York City, President of the Synod preached a sermon on "The Return from Captivity," October 12th, 1909, before the Synod of New York of the Evangelical Lutheran church, in recognition of the two hundredth anniversary of the Palatinate immigration from the reprint of which we quote the following:

"Even the names of the old families were so changed that if our ancestors were to come back to us, it would be a wise father that would recognize children in the amended spelling of their surnames. Landmann became Countryman, Lauer became Lawyer, Guellich became Gillis, Weiderwachs became Weatherwax, Staring became Starin. Governor Bouck's ancestors were the Bauchs, and the Rightmeyers and the Cryslaers used to be known as Richtmeyers and Kreislers.

"The same thing happened to the names of places, Weisersdorf, named after Conrad Weiser, of Schoharie, one of the great men of our history, the father-in-law of Melchior Muehlenberg, the grandfather of two men whose statues the respective states of Virginia and Pennsylvania have placed in the hall of fame in the National Capitol, Weiserdorf was changed to Middleburg, Lunenberg into Athens, Beverwyck into Albany, Brunnerdorf into Schoharie, New Durlach into Sharon and Seward, Heinzville into Hyndsville, New Rhinebeck into Carlisle and Lower Oppenheim into St. Johnsville.

"It may be said, "What's in a name?" That is but a superficial matter. Names are things. Nomen, omen. And another Latin proverb says "Nomen a potiori fit." (The name is imposed by the stronger

man.) These outward signs are indications of an internal condition, of a surrendered individuality, of a subordinate personality. They were the labels upon which were advertised our social subjugation. It was the period of our Babylonian captivity."



German Loyalty to the Colonial Cause

In the same connection the learned preacher said, speaking of the Germans in New York during the Revolutionary War:

"Almost to a man they proclaimed their loyalty to the colonial cause. This they did, although they knew that by doing so they would provoke the horrors of Indian massacre, a taste of which they had already had in the French and Indian wars. Although they could not write history, they helped to make history, and to lay the foundations of the American Republic.

"The German farmers stood as a strong wall against the hostile forces that were pressing down from the north. A determined attempt was made by St. Leger with a combined force of whites and Indians to break down this opposition. Under the leadership of General Nicholas Herkheimer the embattled farmers awaited the attack. In the bloody battle of Oriskany the Germans withstood for two days in a hand-to-hand conflict the onslaught of the enemy. The British and the Indians were finally repulsed.

"In itself considered it was one of the small battles of the war. But its consequences were far-reaching. It broke the power of the Indians, made it impossible for the English to secure such an important thoroughfare as the Mohawk Valley, and prepared the way for the capture of Burgoyne and the final victory of the American cause. Washington declared: "It was the hero of the Mohawk Valley who brought about the first fortunate change in the hitherto miserable conduct of the northern campaign." And I would fain believe that it was a proof that the Germans were beginning to find themselves, and a harbinger of the time when they would win still greater victories in the realm of thought and of religion."



Judge Grosscup on the "Dialect"

In a speech delivered at Bowers, Pa., Nov. 7 of this year Judge Grosscup said: "My mother lived across the river from Harrisburg. My father came from Franklin Co. They talked your language by the fire-side and I learned to love it with my child-

ish heart. It has conveyed many a message of love out in Ohio, where we heard it spoken among the neighbors, for Pennsylvania stretched across Ohio into Indiana and into Illinois, carrying the vocabulary and speech of her people I believe that instead of perishing, as English takes its place, it will be preserved even as the Canadian French. I love the Pennsylvania German because of what I heard in my childhood and would like to see some one give it in story for there is sufficient fibre in it to vitalize a good story."

Who is getting ready to write the immortal Pennsylvania-German classic? Do not all speak at once. What shall be the nature of the story? Judge Grosscup puts to shame some of us living in the very heart of Pennsylv-Germany. Let us not disown our fathers and mothers.



Pennsylvania Germans

Mr. Thomas C. Zimmerman, of Reading, who is the president of the Pennsylvania German Society, yesterday delivered before the Society at its meeting at Bethlehem one of his most eloquent addresses on the Pennsylvania Germans. There is no man in Pennsylvania better fitted to speak on that subject; for Mr. Zimmerman is of German descent, a ripe scholar, an eloquent speaker, a close student of history and especially of the history of the Pennsylvania Germans, and everything he says in his masterly addresses is the last word on that subject:

It is supererogatory here to make any extended reference to the German history, life and influence in Pennsylvania, for Mr. Zimmerman leaves nothing to be said on the subject, and his address in full will be found elsewhere in this issue of the Star-Independent. It may be permissible, however, in this brief reference to the address, to point out that German immigrants are welcomed wherever they appear on the face of the globe, because they are hard workers, home builders and home makers and home stayers, and they add greatly to the material prosperity of any country in which they settle.

They developed Eastern Pennsylvania, and made it blossom as the rose; they made Lancaster the richest agricultural county in the world, and maintained its supremacy two hundred years; they have been foremost in learning and literature and they owned and operated the first printing presses. They were among the foremost defenders of the country, when the colonists were loyal subjects of England and when the colonies were fighting

for independence. And what the Germans have done for Pennsylvania they are doing for Argentina especially, and for one or two of the other South American States. Their industry and thrift and enterprise and intelligence and their race-old custom of taking root in the soil make them inval-

uable to any country in which they elect to settle.

Mr. Zimmerman does full justice to a subject which we have but feebly touched. He is a worthy tribute to a great people by one of its worthiest representatives.

(Star Independent, Harrisburg, Oct. 30.)

Historical Societies

Dauphin County Historical Society

The Historical Society of Dauphin county having obtained possession of the Kelker Mansion by a decree of the Supreme Court in accordance with the will of William Anthony Kelker, will soon occupy it, for the meetings and museum of the organization—steam heat has been introduced and other conveniences, costing one thousand dollars, will be improvements to the mansion, before it will be permanently occupied. Friends and visitors to the Capitol City will find an interesting place to visit at No. 9 South Front street, after the middle of December.



Lehigh County Historical Society

The leading features on the program of the quarterly meeting of the Lehigh County Historical Society, held in Trout Hall, Allentown, on Saturday, Nov. 6th, were two interesting papers, one by Ralph Metzgar, on "The Beginning of the Lehigh Canal," and the other by Rev. C. J. Cooper, on the "History of Jerusalem Church in Eastern Salisbury." Eight new members were elected. Receipt was acknowledged of a numbers of books and papers.

The executive committee of the society met at the pleasant home of the efficient Secretary, Chas. R. Roberts, on North Sixth street, Friday evening, and started arrangements for the publication of a history of the county which is to be finished by the time of the centennial of the organizing of the county, in 1912, which is to be an important event. Previous to the business conference, the members were very handsomely entertained to a luncheon by Mr. Roberts. Wm. M. Gehman and O. P. Knauss, of Macungie, were present.



Montgomery County Historical Society

The annual fall outing of the Historical Society of Montgomery county to points of local, state and national interest located in

our county have always been among the most enjoyable as well as profitable features of the society's various meetings during the year. Under the ideal conditions of a perfect October day their outing October 20 to Valley Forge was no exception and all who had the pleasure of accompanying them, felt amply repaid for the time thus spent.

The members and friends of the society from Norristown and vicinity filling five coaches, left here at nine o'clock via Jeffersonville and Port Kennedy, viewing en route the former houses of General's Hancock and Hartranft, also the site of their last resting place, Montgomery cemetery. Arriving at the Washington Memorial Chapel, President Joseph Fornance called the society to order and the Rev. W. Herbert Burk welcomed the society to Valley Forge and the Memorial Chapel in an eloquent address full of valuable information of the past history of this sacred shrine of human liberty where during the long winter months of 1777-8 was fought by American patriots the grim foe of doubt, despair, disease, cold and hunger winning the most important victory in the cause of human liberty. Mr. Wetherill, chairman of the committee on a memorial bridge across the Schuylkill river at the site of the Sullivan's bridge, reported progress. A number of new members were elected and a vote of thanks tendered to all contributing to the enjoyment of the outing. At 12.30 adjournment was made to the Parish building where the Ladies' Guild and members of the Audubon Society served an excellent luncheon that was provided by a life member Mr. Wetherill, of Philadelphia.

After the wants of the inner man were amply satisfied all present were taken on a personally conducted tour with Rev. Burk as guide in charge, first visiting the museum of American history adjoining the chapel building where many interesting relics of Washington and Valley Forge have been collected, classified and given a permanent home. The most conspicuous relic being the personal tent used by Washington at Valley Forge which was recently purchased

for \$5,000. Coaches were then taken and a complete tour of the grounds made, frequent stops with interesting descriptions by Mr. Burk of all historic points visited being a particularly pleasant feature. The return trip was made by way of King of Prussia and Bridgeport reaching Norris-town at 5 p. m.

—Register.



The Pennsylvania-German Society

The nineteenth annual meeting of the Pennsylvania-German Society was held Friday, October 29, 1909, at Bethlehem, Pa. with headquarters at the historic Sun Inn.

The business session, attended by upwards of 125 members, was held in the forenoon in the Moravian Sunday School building. The meeting, called to order by Col. T. C. Zimmerman, President of the society, was opened by prayer by Rev. Paul de Schweinitz. The word of welcome was spoken by Councilman Harry J. Meyers and responded to by the president, who then delivered the annual address. The secretary's report showed the society prospering and enlarging in its scope with a present membership of 463. The treasurer's report showed total receipts for the year amounted to \$1594.93 with a total balance of \$3567 in the treasury.

The following officers were elected for the ensuing year: President, Gen. John E. Roller, Harrisonburg, Va.; Vice President, H. M. M. Richards, of Lebanon and Dr. John F. Mentzer, of Ephrata; Secretary, Prof. George T. Ettinger, of Allentown; Treasurer, Julius F. Sachse, Litt. D., of Philadelphia; Executive Committee, Rev. Dr. L. Kryder Evans, Pottstown, and J. E. Burnett, Chestnut Hill, Pa.

The members of the society were very delightfully entertained by the local committee in the afternoon. The entertainment included a trolley trip, a gymnastic exhibition and an organ recital.

In the evening the members and guests gathered in the lobbies and parlors of the Sun Inn "in a genuinely Pennsylvania-German fashion, the absence of formality making the assembly most democratic." At the banquet which followed Dr. Nathan C. Schaeffer, State Superintendent of Public Instruction, served as toastmaster. Prof. John L. Stewart of Lehigh University, spoke on "The Pennsylvania Germans and the Social Development of Pennsylvania; the Hon. J. Davis Brodhead, of Easton, dwelt humorously on "The Pennsylvania-Germans as I Have Seen and Known them" and the Hon. Robert E. James, of Easton, discussed "The Pennsylvania-Germans and Education."

The local committee of the society was composed of the following members: Abraham S. Schropp, chairman; Franklin H. Brunner, Secretary; Wm. J. Heller, Treasurer; Joseph W. Adams, Albert Brodhead, M. A. Borhek, Edward J. Krause, Albert G. Rau; Prof. W. N. Schwartz, H. S. Snyder, Rev. Dr. J. H. Clewell, H. A. Doster, Dr. H. S. Drinker, H. B. Eggert, Wm. J. Heller, L. J. Heller, J. S. Kranse, H. A. Krause, W. E. Martin, O. F. Reinhard, G. William Riegel, Rev. W. D. C. Keller, Winfield S. Keck, Rev. Dr. Paul de Schweinitz, A. B. Fichter, C. H. Wenhold and Jacob H. Brillhart.

(Condensed from "The Bethlehem Times.")

The following interesting and valuable data were given on the programs used at the meeting:

"Bethlehem was founded by the Moravians, the oldest of existing Protestant bodies, in 1741 organization of the local Moravian congregation being completed June 25, 1742, in which year the first house of worship, now the oldest structure in the town, was erected.

"The church-village became immediately the center of aggressive missionary, educational and evangelistic effort, extending through Pennsylvania and into neighboring colonies and was widely known as the scene of busy and varied industrial activity.

"Through the successful experiment of its mechanics, the community enjoys the credit of constructing the first water-works in Pennsylvania, 1755. It imported a fire-engine, built in London, 1698, as early as 1763.

"During the War of Independence the General Hospital of the Continental Army was located here from 1776 to 1778.

"Its spacious and beautiful Central Moravian Church was completed in 1806.

"It is the home of the following well-known educational institutions: The Moravian Parochial School, 1742; the Moravian Seminary for Young Ladies, founded 1749; the Moravian College and Theological Seminary, founded, 1807, and permanently located in Bethlehem, 1858; the Preparatory School for Lehigh University, founded 1878, and has a well organized Public School System, the Bethlehem School District having been created in 1836.

"The prosperity and fame of the community have been increased through the establishment, in South Bethlehem, of the Bethlehem Steel Company, which dates its beginning from 1860, when ground was broken for the Bethlehem Iron Company, and the founding in the same place, of Lehigh University, by Asa Packer, 1865.

"Organization as a borough was secured in 1845."

Genealogical Records

OF

PIONEER PENNSYLVANIA FAMILIES

PAPER I

INTRODUCTION

The following preliminary statement respecting Scope, Reasons, Limitations and General Regulations of the undertaking seems in place by way of introduction to the publication of GENEALOGICAL RECORDS.

Aim or Scope

The object in undertaking the publication of GENEALOGICAL RECORDS is to print genealogical data of pioneer German families in Pennsylvania and other states and their descendants, attention being given in the beginning mainly to death records. Articles under the following general heads will be published:

1. Lists of Burial Grounds, giving ownership, history, location, size, condition and other data. It is desirable that whenever possible these be prepared by townships.

2. Death Records, as found on tombstones, in church, Family, Pastors', Newspaper Records, supplemented by brief data identifying the deceased with ancestors and posterity.

3. Bibliographical Notes, giving data respecting sources of information,

Church Records in print, or transcribed, etc.

4. Papers of a General Nature bearing on the subject.

Limitations

Of the various limitations that affect the undertaking and that ought not to be overlooked the following may be noted.

1. It is obvious that a few individuals can not do the work hinted at. Increased labor, attention and publication expenses must be taken into account. Inscriptions and Death Records must be searched for and transcribed. In view of these and like limitations the publisher invites and awaits the hearty co-operation of the subscribers of the magazine both by way of furnishing material and securing new subscribers to the magazine.

The magazine having no Society, Association, Family, Corporation, or boundless wealth to fall back on must depend on its friends for life and strength. It is limited by the support given by the subscribers.

2. As a general rule the death records of persons born prior to 1800

and at least 16 years of age at death will be printed. Departure from this rule may be allowed for special reasons to be determined by contributor and editor and will be indicated at the beginning of the article.

3. GENEALOGICAL RECORDS will be treated as a separate department of the magazine with its own paging and headlines, etc. By this arrangement the general make up of the magazine proper will not be interfered with, the minimum number of pages of reading matter will not be curtailed, the material will be in convenient form for separate binding, the way is opened for issuing GENEALOGICAL RECORDS as a separate publication should such a step commend itself feasible hereafter. Our present plan is to treat the magazine and this new department as complementary to each other. The latter will therefore not be offered for sale separately. Reprints of articles may be ordered and arranged for during the month of publication, the terms of which will be supplied on application.

4. It does not seem feasible or advisable at present to attempt more than is indicated under Aim and Scope, Marriage, Birth and Baptismal Records furnish valuable genealogical data and may be taken into consideration later. Action looking toward the publication of these will in great measure depend on the reception accorded the present effort.

5. One of the practical difficulties in the publication of these records is the determination of what are important, what, unimportant data. A librarian in answer to a question expressed himself as follows on this point: "The printing of tombstone inscriptions is certainly feasible, its desirability would depend on how far you would be able to print ones of historical value rather than ones to piece together genealogical records of unimportant families."

In this as in all other respects it will be our object to serve our readers.

Suggestions will be welcomed and duly considered. At the same time generous forbearance is sought if we err in judgment. With the different tastes, church affiliations, family connections, local interests represented by our readers it will be utterly impossible to meet the wishes of all.

Reasons

Among the reasons for undertaking the publication of GENEALOGICAL RECORDS may be mentioned the following:

1. In its particular field THE PENNSYLVANIA-GERMAN aims at what the National German American Alliance has indicated in its platform as one of its objective points:—"a systematic investigation of the share the Germans have had in the development of their adopted country in war and in peace in all kinds of German—American activity from the earliest days as the basis for the foundation and continuance of a German American History.

A study of the records of the death of the pioneers with correlated data is a natural and necessary part of such investigation and will furnish valuable information for the historian and genealogist.

2. Of the value of such records many students of genealogy bear testimony, one of whom we quote in the following: "Tombstone inscriptions from the older cemeteries are of invaluable use to genealogical research and any person who places such data in type where it becomes accessible in the larger libraries does a public good and assists posterity."

3. While some work has been and is being done in this field by individuals and societies it is highly desirable that there should be concerted effort among the workers. The necessity and desirability of this is illustrated by the following incident: The Secretary of a County Historical Society in reply to a letter of inquiry sent out by the Editor concerning published

tombstone inscriptions said: "I can not call to mind any church in this county that has published any." The Editor at the same time had in his possession the printed burial record of an old union church situated within five miles of the county seat and containing over 1300 records of burials "that have stone mark."

If correctly informed we may venture to say that no united effort is being made anywhere in Pennsylvania by any society or church to do extended systematic work in this field. If we have been misinformed we hope we may be corrected. We believe that with due support the publication of these pages will arouse interest in the subject and promote a general co-operation of those interested.

4, That there is indifference on the subject is patent to all. The experience of the Secretary of a County Historical Society will illustrate this. He says:

"May I also suggest a similar subject, which would be worth considering, if you could get the County Societies to co-operate. It is to get a brief history of the inscriptions of the many private burial places in eastern Pennsylvania. Most of these are destined to be destroyed. I have done a little in the way at least of locating such in our county, but so far it has been a hard matter to get any one else to carry out the work."

The publisher hopes that the work herewith undertaken may induce County Historical Societies to take up the matter in fuller detail and help to preserve from obliteration genealogical data of prime importance much of which has already been lost.

5. Many a spot is rendered sacred by its covering the dust and ashes of the forefathers who suffered that our country might become and be what it is. Due reverence should induce posterity to hold these in highest esteem.

Calling attention thereto will be conducive to such end. We quote from Dotterer's Historical Notes:

"Along the northern limits of Franklin Square, Philadelphia, rests the dust of thousands of the early comers from the continent of Europe to Pennsylvania. In the year 1741 Thos. Penn directed the surveyor general to survey to the congregation of the German Reformed Church of Philadelphia a piece of ground 306 feet in length, north and south, and 150 feet east and west, for use as a burying ground. For nearly one hundred years the Reformed Church people who came from Germany, Switzerland and Holland,—the palatines and Huguenots—at the end of their life's work were laid to rest in this Gottes Acker. Some sixty years ago the Reformed Congregation was rudely surprised by the contention on the part of the city that the burial ground must be surrendered, to become a part of the public square. After years of litigation the city's claim was established through the courts.

Some of the remains of the dead were removed; but the great majority of the graves were not disturbed, except that the headstones were turned down and covered with a layer of earth. Now the green sod covers the ancient cemetery, broad paths have been laid through it, and lofty trees tower above it. Hurrying crowds daily pass over it unmindful and uninformed of the fact that they are treading upon ground which covers the fore parents—if not their own—of many thousands of the dwellers in the great city."

The "God's Acre" described in the following words by Daniel Miller, of Reading, in his paper on "Early Moravian Settlements in Berks County" finds its counterpart in many other cemeteries:

"A short distance north of the old church is the old Moravian God's Acre. The plot of ground is about 50 by 60 feet in size. Until recent years it was enclosed by a fence, but not so now. Here lie buried the remains of some of the early settlers and adherents of the Moravians. There are a few unhewn stones to mark graves, but not one of them contains an inscription of any kind. The place is often overgrown with weeds, and never receives any attention beyond that bestowed upon it by Mr. Moyer, the present owner of the place. One is filled with sadness as he beholds the place. Alas, these pioneers have been forgotten by their descendants."

If the desecration of these sacred spots can be prevented, the memory of the dead, the knowledge of the location of the resting places may at least in some cases be kept alive for a time by our making note of such data as are yet procurable.

General Regulations

1. As a model for papers on Tombstone inscriptions, Paper III following this article prepared by Prof. P. J. Bickel and Rev. John Baer Stoudt deserves particular mention. Those expecting to make transcripts will do well to study this paper and copy after it as closely as possible.

2. Old Newspaper Files supply interesting data in this line. Germantown, Norristown, Reading, Lancaster, Easton, Harrisburg, York, Hanover, Allentown, Lebanon, Bethlehem and other cities ought to yield rich plunder for these pages. Who will volunteer to explore the musty, dusty old volumes published in these places in bygone days?

3. Though lack of space prevents our printing all the inscriptions in particular burying grounds, it does not follow that they should not be copied. Copy all verbatim in the older cemeteries, gather up the traditions about the burying grounds and thus preserve them and give a certified copy to your County Historical Society. You will thus render valuable services to the present age and to future historians.

4. Correspondence is invited.

a. From those having unpublished material which they are willing to submit for publication.

b. From those willing to make transcripts specifying the records or sources they are prepared to examine.

c. From those desiring to see particular records in print. This will enable us to ascertain what records will be most apt to interest subscribers.

d. From those able to supplement the lists that may appear from time to time.

Abbreviations

The following abbreviations are recommended:

a. age; b., born; bp., baptized; bu., buried; ch., child or children; chrc., church record; d., died; da., days; dau., daughter or daughters; daug., daughter of; E., English; G., German; hf., husband of; lap, landed at Philadelphia; ll., left living; md., married, time and to whom; mgr., migration, time of and place from; mo., month or months; n., (nee) maiden name; s. son or sons; sf., son of; w., wife; wf. wife of; wo. widow, widow of; wk., week; & and; "—" verbatim transcripts; (—tr), notes made by transcriber; (—ed) notes made by editor; ?, questionable statement; mlf., married life.

57. Scherer, Johann Gottlieb; b. Feb. 27, 1776; d. Feb. 13, 1828.
58. Schemer, Susanna; w. of Johann; nee Lipper; b. Mar. 7, 1781; d. Oct. 11, 1840.
59. Ziegler, Andreas; b. Nov. 30, 1744; d. Feb. 25, 1800.
60. Ziegler, Henriett Sophia; w. of Andreas, nee Reidig; b. July 25, 1749; m. 1749, 11 ch.; d. Aug. 5, 1829.
61. Ziegler, Andreas; b. 18, 1773; d. May 10, 1849.
62. Ziegler; Magdalena, Anna, w. of Andreas; b. Nov. 9, 1775; d. April 6, 1845.
63. Ziegler, Magdalena, Anna, w. of Andreas; b. Nov. 1775; d. Apr. 6, 1845.

PAPER V

TOMBSTONE INSCRIPTIONS OF LOWER MILFORD TOWNSHIP,
LEHIGH COUNTY, PA.

Transcribed by Charles R. Roberts, Secretary Lehigh County Historical Society, Allentown, Pa.

The burying places of Lower Milford township are three in number, viz: The Great Swamp Reformed Church, near Spinnerstown; the Chestnut Hill Church, Reformed and Lutheran, near Limeport, and the old burying ground of the original Lutheran congregation of Upper Milford at Dillingersville.

GREAT SWAMP REFORMED CHURCH

Burials were made in the old cemetery at this church probably as early as 1736, in which year the church records were begun. In this old cemetery the writer has copied the following inscriptions (of persons born prior to 1800 and past 16 years of age at death.)

1. Bahl, Philip; b. Nov. 17, 1777; d. Aug. 13, 1844.
2. Bleiler, Anna Maria; (undecipherable).
3. Blyler, John J.; b. July 25, 1764; d. July 26, 1846. Aged 82 y. 1d.
4. Blyler, Diaua Barbara; w. of John Blyler, n. Berdo; b. Nov. 15, 1777; d. Aug. 7, 1858. Aged 80 y. 8 m. 23 d.
5. Dietz, Nicolaus; b. April 5, 1743; d. Nov. 22, 1818.
6. Dietz, Elizabeth; wf. of Nicolaus Dietz; d. July 28, 1823. Aged 70 y. 3m.
7. Ditlow, Abraham; b. 1731; d. Sept. 25, 1808.
8. Dittlo, Anna Maria; n. Eberhard; b. Dec. 29, 1766; d. Aug. 9, 1838; aged 71 y. 8 m. 20 d.
9. Ditlow, Elizabeth; dau. Philip Mum-baner; b. Jan. 15, 1783; d. Dec. 15, 1811.
10. Dubs, Daniel; b. Oct. 5, 1748; d. Sept. 22, 1828.
(Daniel Dubs was the great grand-father of Rev. Prof. Jos. S Dubs, D.D., of Lancaster.)
11. Dubs, Elizabeth; n. Schwenk; b. Oct. 15, 1753; d. Feb. 20, 1818.
12. Dubs, John Jacob; b. June 21, 1779; d. May 7, 1852.
13. Dubs, John; b. Sept. 5, 1788; d. Nov. 25, 1869.
14. Eberhard, Adam; b. Feb. 27, 1782; md. July 9, 1800; d. Sept. 16, 1858; Aged 76 y. 6 m. 16 d.
15. Eberhard, Margaret; wf. Adam Eberhard; n. Mack; b. Aug 16, 1787; d. Apr. 2, 1868. Aged 80 y. 7 m. 27 d.
16. Eberhard, Barbara; b. Sept. 2, 1766; d. Sept. 24, 1827.
17. Eberhard, Catharine; b. June 29, 1765; d. March 31, 1847. Aged 81 y. 9 m. 2 d.
18. Eberhard, Conrad; b Feb. 26, 1768; d. Sept. 23, 1843. Aged 75 y. 6 m. 27 d.
19. Eberhard, Maria; wf. Conrad Eberhard; n. Reitmauer; b. Apr. 26, 1846. Aged 80 years.
20. Eberhard, Daniel; b. Jan. 17, 1778; md. Maria Erdman; d. Dec. 9, 1857. Aged 79 y. 10 m. 23 d.
21. Eberhard, Maria; n. Erdman; b. Mar. 24, 1783; d. June 18, 1857. Aged 74 y. 2 m. 24 d.
22. Eberhard, David; b. Feb. 15, 1778; d. July 25, 1853. Aged 75 y. 5 m. 16 d.
23. Eberhard, Jacob; b. May 18, 1738; d. Dec. 14, 1796. Aged 58 y. 6 m. 27 d.
24. Eberhard, Catharine; wf. Jacob Eberhard; b. Feb. 22, 1734; d. Feb. 2, 1812. Aged 77 y. 11 m. 8 d.
25. Eberhard, John; b. Feb. 15, 1779; d. March 8, 1849. Aged 70 y. 23 d.
26. Eberhard, Eva; wf. of John Eberhard; n. Reitmauer; b. Nov. 9, 1772; d. Nov. 19, 1854. Aged 82 y. 10 d.
27. Eberhard, John; b. May 21, 1787; d. Aug. 1, 1851. Aged 64 y. 2 m. 11 d.
28. Eberhard, Joeph; b. July 21, 1735; d. Oct. 13, 1808. Aged 73 y. 2 m. 22 d.
29. Eberhard, Catharine; n. Ligel; b. Sept. 5, 1739; d. May 8, 1819. Aged 79 y. 8 m. 3 d. (wf. of Joseph).

30. Eberhard, Michael; d. 1772.
(From other sources we learn that he was born March 4, 1698, and died Nov. 3, 1772, aged 74½ years, and 9 weeks.)
31. Eberhard, Michael; b. March 31, 1732; d. Apr. 15, 1783. Aged 51 y. 2 weeks.
32. Eberhard, Philip; b. Feb. 22, 1757; d. Sept. 25, 1801. Aged 44 y. 7 m. 3 d.
33. Eberhard, Anna Margaret; wf. of Philip Eberhard; b. Feb. 26, 1768; d. Jan. 24, 1824.
34. Ehl, Daniel; b. Sept. 30, 1790; d. Feb. 12, 1831. Aged 40 y. 4 m. 13 d.
35. Hillegas, John; b. June 6, 1743; d. March 4, 1803. Aged 59 y. 8 m. 29 d.
36. Hillgas, Anna Maria; b. Oct. 25, 1746; d. March 28, 1795.
37. Horlacher, George; b. Oct. 6, 1738; d. Nov. 22, 1813.
38. Horlacher, Eva; n. Hillegas; b. July 16, 1745; d. Nov. 23, 1821. Aged 76 y. 4 m. 7 d.
39. Huber, Christian; b. Jan. 13, 1757; d. Oct. 22, 1848. Aged 91 y. 9 m. 9 d.
40. Huber, Magdalena; b. Feb. 3, 1752; d. Nov. 21, 1815. Aged 63 y. 9 m. 2 w. 4 d.
41. Huber, Maria; n. Engle; b. June 16, 1757; d. June 16, 1843. Aged 85 y. 6 m.
42. Huber, Heinrich; b. May 31, 1786; d. Oct. 18, 1853. Aged 67 y. 4 m. 18 d.
43. Huber Valentine; b. Dec. 18, 1761; d. Nov. 25, 1826. Aged 65 y. 11 m. 7 d.
44. Huber, Magdalena; wf. of Valentine Huber; n. Schneider; b. May 2, 1783; d. Feb. 28, 1848. Aged 64 y. 9 m. 26 d.
45. Jung, Michael; b. Feb. 10, 1763; md. Catharine Erhart. Had 7 s. and 5 dau. d. May 20, 1832. Aged 69 y. 3 m. 9 d.
46. Jung, Catharine; b. March 29, 1765; d. Feb. 10, 1827.
47. Klein, Georg; b. Feb. 3, 1719; d. Oct. 23, 1803.
48. Klein, Maria Catharine; n. Walbert; b. Jan. 6, 1725; d. June 6, 1796.
49. Kitweiler, Rev. John Rudolph; b. Jan. 2, 1717; d. Oct. 2, 1764. Aged 47 y. 9 m. (This is the oldest stone in the cemetery. Rev. Kitweiler was called "The Swiss Minister.")
50. Mumbauer, Magdalena; b. Dec. 8, 1724; d. April 9, 1807.
51. Mumbauer, John Philip; b. July 6, 1750; d. Dec. 22, 1834.
52. Mumbauer, Heinrich; b. Jan. 12, 1759; d. Jan. 29, 1838.
53. Mumbauer, George; b. Nov. 30, 1768; d. Oct. 13, 1833.
54. Mumbauer, Magdalena; b. Dec. 18, 1763; d. July 31, 1855.
55. Rieser, Ulrich; b. April 8, 1709; d. Sept. 9, 1784.
56. Rieser, Barbara; b. Apr. 1, 1714; d. Apr. 7, 1782.
57. Rieser, Andreas; b. Aug. 26, 1747; d. Nov. 12, 1848.
58. Rieser, Caspar; b. Sept. 30, 1749; d. May 19, 1829.
59. Rieser, Eva; n. Stahlnecker; b. Mar. 8, 1752; d. Feb. 24, 1834.
60. Rieser, Elizabeth; b. 1735; d. Sept. 22, 1815. Aged 80 years.
61. Rieser, John; b. July 13, 1737; d. Jan. 13, 1824.
62. Rieser, Catharine; b. Dec. 4, 1762; d. July 5, 1817.
63. Rieser, Sybilla; b. Nov. 5, 1758; d. June 9, 1828.
64. Ruch, John George; b. Dec. 7, 1735; d. Aug. 2, 1821. Aged 85 y. 8 m. 22 d.
65. Maria Anna; wf. John Georg Ruch; n. Rabenold; b. March 24, 1743; d. June 13, 1823. Aged 80 y. 2 m. 19 d.
66. Ruch, Lorenz; b. June 2, 1764; d. Sept. 1, 1849. Aged 85 y. 2 m. 29 d.
67. Schell, Jacob; b. Aug. 26, 1756; d. Aug. 26, 1833.
68. Catharine, wf. of Jacob Schell; b. July 31, 1776; d. Nov. 5, 1860. Aged 84 y. 3 m. 4 d.
69. Spinner, David; b. May 16, 1758; d. Nov. 16, 1811. Aged 53 y. 6 m.
70. Spinner, Catharine; wf. of David Spinner; n. Horlacher; b. Aug. 24, 1766; d. Mar. 11, 1821. Aged 54 y. 6 m. 17 d.
71. Spinner, Ulrich; b. 1717; d. 1769. Aged 52 y. 3 m.
(From another source we learn he died Sept. 6, 1769, aged 52 y. 3 m. and 3 d. This is the second oldest stone in the cemetery.)
72. Schmidt, Conrad; b. Aug. 7, 1764; d. April 7, 1849.
73. Willauer, Doctor Christian; b. May 27, 1760; d. March 20, 1817. Aged 56 y. 9 m. 23 d.
74. Wittmer, Jacob; b. 1726; d. Dec. 22, 1793.

CHESTNUT HILL CHURCH

Burials were made here probably as early as 1757. There are many stones with no inscriptions.

1. Deisz, Peter; b. March 14, 1753; d. April 7, 1786. Aged 33 y. 3 w. 3 d.

2. Engleman, Peter; b. June 7, 1754; d. Jan. 1, 1812. Aged 57 y. 6 m. 3 w. 4 d.
3. Henricks, Abraham; b. in 1773; d. Feb. 12, 1818. Aged 45 y.
4. Hendricks, Scharlote; wf. of Abraham Hendricks; b. Aug. 2, 1777; d. Jan. 27, 1863. Aged 85 y. 5 m. 25 d.
5. Hillegas, Peter; b. Nov. 14, 1783; d. July 19, 1859. Aged 75 y. 8 m. 5 d.
6. Hillegas, Elizabeth; wf. of Peter Hillegas; b. Feb. 9, 1785; d. Mar. 20, 1860. Aged 75 y 1 m. 11 d.
7. Rinker, Samuel; b. Jan. 8, 1789; d. Nov. 20, 1869. Aged 80 y. 10 m. 12 d.
8. Ruch, John; b. Aug. 28, 1777; d. Nov. 24, 1863. Aged 86 y. 2 m. 26 d.
9. Ruch, Elizabeth; wf. of John Ruch; b. Jan. 29, 1778; d. Mar. 15, 1858. Aged 80 y. 1 m. 16 d.
(Elizabeth, wf. of John Ruch was the wo. of John Albright and the grandmother of the late Judge Edwin Albright.)
10. Rothenberger, Elizabeth; b. Stahlmecker; b. Aug. 6, 1757; d. April 7, 1835. Aged 77 y. 8 m. 1 d.
11. Rothenberger, John; b. Oct. 15, 1777; d. July 1, 1843.
12. Stahlmecker, Maria Elizabeth; b. Dec. 30 1726; d. March 30, 1890. Aged 73 y. 3 m.
13. Stahlmecker, Maria Catharine; b. July 23, 1760; d. Oct. 19, 1797.

The original Lutheran congregation of Upper Milford township, (the upper and lower Milford townships in Lehigh county of today were then called upper Milford township and were a part of Bucks county) has a record beginning in 1743. Since 1791 there has been no congregation there, and the property has been used for school purposes. The small walled graveyard contains many rude stones without any inscriptions whatever. There are but three stones with inscriptions, which are given here.

1. Dillinger, Jacob; d. Dec. 5, 1803. Aged 71 years.
(John Jacob Dillinger was the grandfather of the late Judge Jacob Dillinger of Lehigh County.)
2. Dillinger, Anna Maria; second wf. of Jacob Dillinger; d. May 27, 1815. Aged 61 y. 9 m.
3. Dillinger, Catharine; dau. of John Dillinger. Departed this life August 3, 1808. Aged 1 y. 5 m.

PAPER VI

TOMBSTONE INSCRIPTIONS OF PERSONS BORN PRIOR TO 1800 AND PAST 16 YEARS AT DEATH AT ARENDTSTVILLE, ADAMS COUNTY, PA.

Transcribed by N. A. Gobrecht, Altoona, Pa.

NOTE.—I made a trip specially from Altoona to the Arendtsville Cemetery to transcribe several hundred inscriptions from which the following have been selected. This graveyard was started by the pioneer settlers in the year 1780. There are over 1200 graves, over which there are no stones or markers, many of these having been broken off or pulled out by vandal hands to be piled up, with few exceptions in the corner of the old graveyard. The names of many of the dead are still preserved in the living descendants. We are informed that no parish record antedating 1870 is extant. If we are misinformed we hope this may bring it to light. It is highly desirable to preserve for posterity the names of the dead and it is hoped my effort may call forth additional data about the pioneers. The old log church at Arendts stood till 1849 when the brick union church was built by Lutherans and Reformed. In 1875 the Reformed bought their interest of the Luth-

erans in the old church and remodelled it, the Lutherans building a new one.—tr.)

PART I

IN OLD REFORMED AND LUTHERAN GRAVEYARD

1. Beecher, Elizabeth; n. Keplinger; wf. John Beecher; d. Aug. 14, 1845. Aged 90 y.
2. Beecher, John; d. Nov. 14, 1838. Aged 90 y. 2 m. "A soldier of the Revolution."
3. Bluebaugh, Benjamin; d. Aug. 24, 1844. Aged 70 y. 6 m.
4. Blumer, Jchann Adam; b. May 4, 1759; d. Sept. 10, 1829. Aged 69 y. 11 m. 6 d.
5. Bluebaugh, Eva; d. Aug. 27, 1849. Aged 85 y.
6. Crowl, George; d. Mar. 28, 1810. Aged 50 y. 6 m. 7 d.
7. Claar, David T.; d. Aug. 10, 1830. Aged 65 y.

8. Campbell, Sarah; d. Mar. 3, 1856.
Aged 74 y.
9. Forster, Frederick; d. Nov. 23, 1848.
Aged 53 y. Murdered in his house.
10. Fox, Christian; d. Feb. 17, 1795.
Aged 81 y.
11. Fox, Magdalena; d. Dec. 9, 1802.
Aged 76 y.
12. Fox, John Jacob; d. Nov. 2, 1828.
Aged 58 y. 4 m. 2 d.
13. Good, Charles; d. Aug. 16, 1823.
Aged 76 y.
14. Graullen, Elizabeth; d. Mar. 2, 1816.
Aged 53 y. 5 m. 13 d.
15. Gilbert, Jacob; d. Feb. 9, 1831.
Aged 74 y. 7 m. 11 d.
16. Hartman, Jacob; d. Feb. 6, 1853.
Aged 70 y. 10 m. 20 d.
17. Hartman, Catherine; wf. Jacob; d.
July 20, 1849. Aged 61 y. 8 m. 11 d.
18. Hapke, Frederick Christopher; b.
Sept. 26, 1747; d. Dec. 2, 1826.
Aged 79 y. 3 m. 6 d.
19. Hinsch, Maria Magdalena; wf. Rev.
Lebrecht L.; b. July 14, 1771; d. Easter
Day, 1833. Aged 61 y. 7 m. 22 d.
20. Hapke, Catherina Dorothea Olegartha;
b. June 21, 1744; d. Nov. 25, 1819.
Aged 75 y. 5 m. 5 d.
21. Knouse, Elizabeth; d. Aug. 5, 1850.
Aged 73 y. 3 m. 7 d.
22. Knouse Margaret; d. Mar. 1, 1854.
Aged 69 y. 11 m.
23. Knouse, Daniel; d. Feb. 29, 1839.
Aged 73 y.
- 23a. Kraft, Andreus; d. Aug. 10, 1789.
Aged 64 y.
24. Krund, Nicholas Henry; d. Oct. 7, 1816.
Aged 82 y. 8 m. 4 d.
25. Keim, Sarah; wf. Peter; d. April 18,
1829. Aged 29 y. 7 m. 21 d.
26. Minter, Annie Catherine; d. May 9,
1826. Aged 85 y.
27. Minter, John Martin; d. Aug. 23, 1810.
Aged 80 y. 10 m.
28. Minter, John Baltzer; d. Aug. 23, 1858.
Aged 85 y. 5 m. 28 d.
29. Minter, Catherine; d. July 8, 1822.
Aged 50 y. 7 m. 2 d.
30. Oyler, Valentine; b. Dec. 14, 1717;
d. April 10, 1790. Aged 72 y. 3 m. 26
d.
31. Plummer, Margaret Korina; b. Jan.
20, 1763. d. Oct. 3, 1820.
32. Schneider, Philip; b. June 3, 1773;
d. Mar. 6, 1847.
33. Saltzgeber, ElizaJeth; d. Sept. 18, 1827.
Aged 35 y. 7 m. 1 d.
34. Schlosser, Philip; b. May 25, 1740;
d. Mar. 9, 1791. Aged 50 y. 9 m. 14 d.
35. Steinour, Margaret, d. April 9, 1847.
Aged 72 y. 5d.
36. Walter, Catherine; wf. Abram; d. Sept.
11, 1847. Aged 84 y. 8 m. 4 d.
37. Wonder, Barbara; d. July 18, 1836.
Aged 36 y. 5 m. 11 d.
38. Waller, Sophia; d. Sept. 22, 1807.
Aged 55 y. 3 m. 7 d.
39. Walter, Henry; d. April 11, 1844.
Aged 66 y. 1 m. 21 d.
40. Walter, Mary; wf. Henry; d. May 20,
1847. Aged 70 y.
41. Walter, Adam; d. June 20, 1830.
Aged 78 y. 2 m. 18 d.
42. Walters, Frank; d. Sept. 9, 1813.
Aged 20 y. 7 m. 3 d.

PART II

Bodies exhumed from the Old Graveyard
and reinterred in "Greenmont Cemetery,"
at Arendtsville, Adams County, Pa

1. Arendt, John. Founder of Arendts-
ville. D. Oct. 17, 1826. Aged 58 y.
2. Arendt, Catherine; d. Oct. 1, 1837.
Aged 73 y. 8 m. 8 d.
3. Arendt, Peter; d. Mar. 30, 1836.
Aged 80 y.
4. Arendt, Elizabeth; d. July 11, 1864.
Aged 73 y. 7 m. 11 d.
5. Bluebaugh, Jacob; d. Jan. 3, 1872.
Aged 72 y. 11 m. 20 d.
6. Bluebaugh, Catherine; d. Jan. 1, 1890.
Aged 89 y. 18 d.
7. Bluebaugh, Maria; d. Feb. 9, 1872.
Aged 72 y. 11 m. 20 d.
8. Beamer, Michael; d. Jan. 6, 1835.
Aged 76 y. 16 d.
9. Beamer, Anna Barbara; wf. Michael;
d. Mar. 20, 1821. Aged 63 y. 4 m. 10
d.
10. Grammer, Benjamin; d. Dec. 11, 1851.
Aged 75 y. 5 m. 12 d.
11. Grammer, Margaret; wf. Benjamin;
d. Oct. 1, 1867. Aged 81 y. 8 m. 5 d.
12. Hartman, John; d. June 22, 1817.
Aged 38 y. 1 d.
13. Oyler, Jacob; d. July 26, 1807.
Aged 51 y. 6 m.
14. Oyler, Anna Barbara; d. Nov. 29, 1839.
Aged 76 y.
15. Saltzgeber, George; d. July 2, 1841.
Aged 72 y. 5 m. 27 d.
16. Saltzgeber, Anna Catherine; d. June
23, 1852. Aged 73 y. 1 m. 25 d.

PART III

Bodies exhumed from the old graveyard
and reinterred in "Fairview Cemetery" at
Arendtsville, Pa.

1. Arendt, John; d. Oct. 17, 1874.
Aged 89 y. 2 m. 22 d.
2. Arendt, Elizabeth; wf. John; d. April
30, 1853. Aged 67 y. 3 m. 4 d.
3. Arendt, Catherine; 2nd wf. John; d.
June 18, 1896. Aged 80 y.
4. Beecher, David; d. April 13, 1880.
Aged 86 y. 7 m. 5 d.
5. Beecher, Anna Mary Gilbert; d. July
30, 1887. Aged 90 y. 3 m. 4 d.

6. Bartley, Henry; d. July 2, 1802.
Aged 49 y. 2 m. 2 d.
7. Bartley, Christina; wf. Henry; June 19, 1848. Aged 90 y. 22 d.
8. Fisher, Abraham; d. Oct. 22, 1885.
Aged 90 y. 11 m. 17 d.
9. Fisher, Sarah; wf. Abraham; d. Jan. 1, 1878. Aged 71 y.
10. Fehl, Valentine; d. April 23, 1827.
Aged 69 y. 8 m.
11. Fehl, Elizabeth; d. Sept. 14, 1831.
Aged 79 y. 10 m. 17 d.
12. Fehl, Mary, d. Oct. 16, 1855.
Aged 65 y. 11 m. 22 d.
13. Fehl, George; "Geböhren in Deutschland"; d. Nov. 6, 1848. Aged 90 y.
14. Fehl, Sarah; wf. George; d. Nov. 25, 1825. Aged 26 y. 3 m. 11 d.
15. Gobrecht, William D.; d. May 1, 1859.
Aged 59 y. 5 m. 25 d.
16. Hickenluber, Andreas; d. Oct. 16, 1804.
Aged 76 y.
17. Hickenluber, Catherine; d. Oct. 24, 1806. Aged 74 y.
18. Lower, John; d. Oct. 18, 1865.
Aged 68 y., 7 m., 3 d.
19. Lower, Catherine; wf. John; d. Jan. 25, 1858. Aged 57 y., 7 m., 5 d.
20. Steinour, Cotherine; d. May 11, 1804.
Aged 26 y.
21. Schlosser, Peter; d. June 2, 1811.
Aged 86.
22. Schlosser, Elizabeth; wf. Peter; d. Sept. 27, 1831. Aged 61 y. 3 m. 12 d.
23. Steinour, John Fred; d. Oct. 30, 1834.
Aged 60 y. 6 m. 5 d.
24. Steinour, Catherine; d. May 1, 1867.
Aged 94 y. 2 m. 22 d.
25. Stodt, Anna Margaret; d. Dec. 25, 1831. Aged 57 y. 9 m. 17 d.
26. Wagner, Catherine; d. Nov. 1, 1864.
Aged 77 y. 5 m. 11 d.
27. Widam, Jacob; d. Feb. 12, 1828.
Aged 67 y.
28. Widam, Sevilla; d. April 7, 1822.
Aged 60 y.
29. Widman, Barbara; d. Nov. 4, 1855.
Aged 75 y. 29 d.

PAPER VII

A PARTIAL BURIAL RECORD OF THE WESTERN SALISBURY LUTHERAN AND REFORMED CEMETERIES

By Tilghman Neimeyer, Emaus, Pa.

The Jerusalem church of Western Salisbury generally known as the Salisbury church, is located on the banks of the Little Lehigh about 1½ miles northeast of Emaus. This is one of the oldest congregations in the Lehigh Valley. This is especially true of the Reformed Congregation.

From the report of John P. Boehm to the Synod in Holland, dated Oct. 18, 1734, we learn that members of the Reformed faith had already organized themselves and asked for a pastor. He says "these people thirst for the hearing of God's word as dry earth for water," and further remarks, "some have come at various times to communion in my congregation at Falkner Swamp, a distance of twenty-five to thirty miles, and brought children for baptism." The first regular pastor of whom we have any knowledge is John Wilhelm Straub, at one time a schoolmaster at Cronan in the Palatinate. Under his leadership the first building was erected in 1741. The Lutherans in the vicinity assisted in its erection and were in 1743 given an equal right with the Reformed. The Lutheran congregation was organized in 1742. How long Rev. Straub served as pastor of this union congregation we do not know, but in 1747 Rev. Michael Schlatter in his diary reports the congregation vacant. The Reformed congregation sustained definite

Synodical relations and, though without a regular pastor, still Henry Roth represented the congregation at the Meeting of the First Coetus of the Reformed Church at Philadelphia, Sept. 29, 1747.

From 1748-1771 the congregation was supplied by the Rev. John P. Leydich pastor of the congregation at Falkner Swamp, 1771-1799, Rev. John B. Wittner.

1779-1781, Conrad Steiner, a neighboring pastor served as supply.

1781-1785, John Henry Helfrich.

1785-1802, The congregations were probably supplied by neighboring or independent pastor.

1802-1815, Jacob Derhaut.

1815-1857, Daniel Zeller

1857-1876, A. J. G. Dubbs.

1876-1892, T. N. Reber.

1893-1898, C. E. Schaeffer.

1898-1900, P. A. DeLong.

1901-1908, J. P. Bachman.

1908—, John Baer Stoudt.

Who the first pastor on the Lutheran side was we have been unable to learn, but in 1759 Rev. Daniel Schumacher became pastor, continuing in office until October 1763, and again from January, 1766 to December, 1768. Rev. Jacob Van Buskirk served from 1769 to 1793. He was succeeded by Rev. George Elison who served but two years, until 1795. Returning from

Montgomery county whither he had gone in 1793, Rev. Van Buskirk in 1796 again became pastor continuing until shortly before his death, August 5, 1800. The pulpit thereafter was successively filled as follows:

- 1800-1803, Paul F. Kramer,
- 1803-1804, John G. Roeller,
- 1804-May to November, John C. Dill
- 1805-1808, Conrad Jaeger,
- 1808-1817, Heinrich Heine,
- 1817-1819, Heinrich G. Stecher,
- 1820-1849, Benjamin German
- 1850-1852, William German
- 1852-1857, Jacob Vogelbach
- 1857-1889, William Rath,
- 1889-Myron O. Rath.

The present church was erected in 1819 at a cost of \$4,908.73. In 1826 an organ costing \$800.70 was put in. In 1896 this organ was replaced by the present large and fine instrument at a cost of \$1950. In 1870 and in 1884 and again this year the church was renovated and improved. In 1884 the interior was remodeled, a steeple erected, and in the spring of 1885 a 1600 pound sweet toned bell hung. The cost of these improvements was \$4,911.50. In 1899 the chapel was erected at a cost of \$2300. The cost of renovating church and chapel this year will approximate \$800.

The Reformed side is in possession of a folio Bible printed in Basle, Switzerland, 1747, which it received through their pastor Rev. John P. Lydich from the Classis of Amsterdam in the year 1752, "as a present for those seeking their salvation."

Many graves are unmarked. Out of over 1300 inscriptions the following have been selected as of persons born prior to 1800 and past 16 years at death. A draft of the cemetery has been made each grave being designated by row and number or lot. All the inscriptions carefully copied are preserved in MSS. volumes and indexed. Annual additions are duly noted. A Genealogical Record Book of some of the families also prepared by the transcriber was made use of freely in the preparation of this record. Rev. John Baer Stouidt, Reformed pastor of the Salisbury Church has added supplementary notes which are indicated by the initials J. B. S.

1. Andreas, Anna Dila (n Hohn, wf Christofel Andreas)
 - b. Apr. 10, 1744; d. Aug. 7, 1828.
 - a. 84 yrs., 3 mo., 27 da.
2. Andreas, Christofel.
 - b. Nov. 15, 1745; d. Mar., 1817.
 - a. 72 yrs., 4 mo., 20 da.
3. Andreas, Susanna; d. Dec. 4th, 1798.
 - wf. Henry Jacob Andreas.
 - a. 26 yrs., 2 mo.
4. Andreas, Margaretta.
 - b. June 10, 1783; d. Nov. 2, 1858.
 - a. 78 yrs., 5 mo., 10 da.
 - (n. Mohr, wf. I. Jacob Andreas.)
5. Andreas, Jacob.
 - b. Mar. 20, 1777; d. July 20, 1844.
 - a. 67 yrs., 4 mo.
 - "Nur die Erda; wird zur Erde Dass Dar Geist Verherrlicht werda."
6. Acker, Daniel.
 - b. Apr. 20, 1792; d. Ma. 1, 1844.
 - a. 51 yrs., 10 mo., 11 da.
7. Andreas, Christian.
 - b. Sept. 26, 1788; d. Mar. 9, 1858.
 - a. 69 yrs., 5 mo., 11 da.
8. Biery, Catherine; wf. John.
 - b. Nov. 13, 1779; d. Jan. 23, 1858.
 - a. 78 yrs., 2 mo., 10 da.
9. Biery, John.
 - b. Oct. 28, 1770; d. Jan. 16, 1828.
 - a. 57 yr., 2 mo., 19 da.
 - sf. Michael Biery, and w. Eva Smith.
 - Her mother, n. Keck, m. June 17, 1798.
 - To Catherine Troxel, dauf. Daniel. Had 6 s. 6 d.—Henry, Jonathan, John, Abraham, Nathan, Daniel, Franica, Elizabeth, Catherine, Annie, Lydia, Maria.)
 - Michael Biery, father of John, had 6 ch. John, Jacob, Henry, Mrs. Herman Rupp, Mrs. Jonathan Diefenderfer, Mrs. Conrad Bieber.
 - (The Biery's are of Swiss descent originally from the Canton of Berne. J. B. S.)
10. Bader, George.
 - b. Mar. 10, 1728; d. July 24, 1771.
 - a. 43 yrs., 4 mo., 14 da.
11. Bogerts. It appears that Martin Bogert was the first that came to the country. Had a daughter Maria, born in 1735. Peter Bogert died 1800. He had 2 ch.: Jacob Bogert, Sen., Catherine m. to Frederick Mohr. Peter Bogert came from abroad on ship 106, Nov 2, 1744. on ship Friendship. John Mason was captain, of Rotterdam.
12. Bogert, Jacob Sen.
 - b. Aug. 26, 1748; d. Aug. 7, 1802.
 - a. 59 yr., 9 da. M. to Anna Mohry.
13. Bogert, Anna.
 - b. July 15, 1753; d. Nov. 4, 1826.
 - a. 73 yr., 3 mo., 19 da. wf. Jacob.
 - They had 2 s. and 8 dau., Peter d. in youth, John Sen., Catherine, Madelena, Maria, Elizabeth, Soloma, Annie, Margarette, Bevy and Anna Maria.
14. Bogert, John Sen.
 - b. Dec. 1, 1773; d. Aug. 15, 1854.
 - a. 82 yr., 8 mo., 14 da. M. to Maria Elizabeth Kline.
15. Bogert, Elizabeth.
 - b. Oct. 28, 1767; d. Dec. 18, 1867.
 - a. 100 yr., 1 mo., 21 da. dauf. Lorence Kline Sen. and w. Eva (nee Stettler), 5 ch. Jacob, John Jr., Franica, Lydia and Elizabeth.
16. Bogert, Jacob.
 - b. Nov. 14, 1797; d. Ma. 14, 1894.
 - a. 96 yr., 3 mo., 21 da. M. 1st to Lydia Fink, 2nd. to Anna Wilt, 3d to Fry. (14 ch.)

17. Bogert, Lydia.
b. Oct. 16, 1800; d. Apr. 13, 1835.
a. 34 yr., 6 mo., 27 da.
18. Bieber, Abraham.
b. Oct. 17, 1777; d. Dec. 5, 1804
a. 27, yr., 12 da.
Jacob Bieber after 1781, came from Kutztown and settled on the banks of the Little Lehigh, near the church. He had the following ch. Abraham, George, John and Conrad. In 1732 John Geo. Beaver emigrated from Kosenenthal in Alsace and settled in Oley township, Berks Co.
In 1741 arrived Dewalt, probably a bro. to the above named John Geo. with his sons, John Geo. age 21, John Jacob 19, Dewalt Jr. 19 and settled a few miles south of Kutztown. (see Martz chrc.) In 1768 arrived from Deux Ponts, the three bros. Michael, Valentine and Jacob of the same family as the above and settled in the West Branch Valley.
Abraham m. a dau. of Abraham Griese-mer, he died young leaving 2 ch. Abra- ham and Solomon.
Abraham m. Sarah Darney dauf. Adam Darney and his w. Madlena (nee. Bog- gert) and emigrated to Ohio.
Solomon received the old homestead.
J. B. S.
19. Bieber, Geo.
b. Jan. 25, 1768; d. June 30, 1839.
a. 71 yr., 5 da. m. to Eva Kline.
20. Bieger, Eva.
b. Nov. 12, 1765; d. Nov. 13, 1845.
a. 80 yr., 1 da.
Had 6 ch., David, Solomon, Jonathan, Polly, Elizabeth, Hannah.
21. Bieber, David.
b. Jan. 28, 1800; d. July 17, 1877
a. 77 yr., 5 mo., 19 da. Single.
22. Bieber, Polly M.
b. Feb. 13, 1793; d. Aug. 19, 1884.
a. 84 yr., 6 mo., 6 da. Single.
23. Brobst, Eva Catherine wf. Daniel Brobst.
b. Feb. 25, 1773; d. Sept. 10, 1809.
a. 35 yr., 7 mo., 15 da.
24. Bernd, Anna Maria.
b. Apr. 8, 1750; d. Mar. 5, 1816.
a. 65 yr., 10 mo., 25 da.
25. Breinig, John.
b. Mar. 12, 1836.
a. 42 yr., 9 mo., 23 da.
26. Bastian, Michael.
b. Aug. 27, 1778; d. Mar. 14, 1844.
a. 65 yr., 6 mo., 18 da.
27. Bortz, Catherine.
b. Mar. 27, 1780; d. Oct. 18, 1863.
a. 83 yr., 6 mo., 22 da., wf. Christopher Bortz, b. Ueberoth.
28. Bortz, Christopher.
b. Mar. 6, 1781; d. Feb. 28, 1865.
a. 83 yr., 11 mo., 22 da.
29. Butz, Peter.
b. Nov. 3, 1766; d. Apr. 22, 1857.
a. 90 yr., 5 mo., 19 da.
Peter Butz was a sf. Peter Butz 1718—1780, who came to Penna. from the Fatherland in 1752 and settled in Longswamp township in the vicinity of the Longswamp church. In 1761 he bought a farm in Macungie township. He had the following sons: John, Samuel and Peter. John and Samuel settled in Longswamp township while Peter moved to Cedar Creek. He had 8 ch. John, Abraham, Peter, Jonathan, Bevy, Elizabeth, Catherine and Hetty. J. B. S.
30. Brader, Adam.
b. July 12, 1787; d. Oct. 17, 1858.
a. 71 yr., 3 mo., 5 da.
31. Bastian, Catherine.
b. June 26, 1781; d. Apr. 2, 1861.
a. 79 yr., 9 mo., 6 da. wf. Daniel Bas- tian, Dauf. Henry and Eva Hartzel.
32. Bastian, Daniel.
b. Apr. 3, 1783; d. May 4, 1871.
a. 88 yr., 1 mo., 1 da.
33. Baumer, Dorothea Born Eisenhert, wf. Daniel Baumer.
b. Dec. 18, 1790; d. June 17, 1862.
a. 71 yr., 5 mo., 29 da.
34. Baumer, Daniel.
b. Mar. 14, 1789; d. Sept. 6, 1872.
a. 83 yr., 5 mo., 23 da.
35. Daubert, Henrich.
b. Feb. 21, 1758; d. July 5, 1820.
a. 62 yr., 4 mo., 14 da.
36. Diefenderfer, Elizabeth Born Kohler, wf. Henrich Diefenderfer.
b. Mar. 31, 1795; d. Jan. 1, 1842.
a. 46 yr., 9 mo., 1 da.
37. Diefenderfer, Henrich.
b. Mar. 13, 1791; d. July 24, 1862.
a. 71 yr., 4 mo., 11 da. He was a bro. to Elizabeth Neimeyer wf. Conrad and a sf. Henry Diefenderfer and wf. Susan born Jarrett.)
The progeintor of the Deifenderfers was Alexander who emigrated from the Palatinate 1727, and settled in Bucks Co., Pa. Died 1768 and is bu. at the Great Swamp Church. J. B. S.
38. Danner, Fredericha. b. Heintzen wf. Jacob Danner.
b. Oct. 17, 1771; d. Feb. 28, 1841.
a. 69 yr., 4 mo., 11 da.
39. Danner, Jacob.
b. May 18, 1762; d. July 3, 1825.
a. 63 yr., 1 mo., 15 da.
40. Danner, Magdalena. wf. Frederich Danner.
b. Sept. 9, 1789; d. Mar. 19, 1819.
a. 29 yr., 6 mo., 10 da.
41. Dorney, Adam.
b. Sept. 26, 1774; d. Mar. 29, 1845.
a. 70 yr., 6 mo., 3 da.
42. Dorney, Maria Magdalena. Born Bogert dauf. Jacob sen. and wf. (nee Mohry) Adam Dorney.
b. Oct 11, 1780; d. Oct. 11 1840.
a. 60 years.

43. Dorney, Peter.
b. Oct. 18, 1770; d. Oct. 19, 1851.
a. 81 yr., 1 da.
44. Dutt, Maria. Born Siegfried, wf. Solomon Dutt.
b. Nov. 24, 1816; d. July 21, 1854.
a. 37 yr., 7 mo., 27 da.
45. Eberhard, Daniel.
b. Jan. 15, 1797; d. Oct. 20, 1850.
a. 53 yr., 9 mo., 5 da.
46. Eberhard, Maria. Born Wieder. wf. Daniel Eberhard.
b. Apr. 8, 1790; d. Oct. 10, 1850.
a. 60 yr., 6 mo., 2 da.
47. Eberhard, Christina. Wf. John Eberhard.
b. Apr. 7, 1793; d. Aug. 3, 1856.
a. 63 yr., 4 mo., 2 da.
48. Eberhard, John.
b. June 23, 1799; d. Jan. 3, 1873.
a. 73 yr., 6 mo., 10 da.
The Eberhards are descendants of Joseph Eberhard, who in 1727 mgr. Switzerland and in 1742 settled in Lower Milford Township. Bu. at Swamp church. He died in 1760 leaving the following ch.—
Michael, Joseph, Jacob, John, Peter and Abraham. J. B. S.)
49. Fischer, Daniel.
b. Sept. 11, 1787; d. May '25, 1824.
a. 36 yr., 8 mo., 14 da.
50. Flexer, Anna Maria. Born Mertz, wf. Jacob Flexer.
b. Dec. 18, 1780; d. June 11, 1855.
a. 74 yr., 5 mo., 24 da.
51. Flexer, Jacob.
b. Sept. 30, 1780; d. Oct. 23, 1857.
a. 77 yr., 23 da.
52. Flexer, John.
b. May 14, 1795; d. Jan. 28, 1868.
a. 72 yr., 8 mo., 11 da.
53. Flexer, Katherine, wf. John.
b. Apr. 5, 1791; d. Sept. 26, 1878.
a. 87 yr., 5 mo., 21 da.
54. Glück, Daniel.
b. Sept. 6, 1778; d. Feb. 23, 1852.
a. 73 yr., 5 mo., 17 da.
55. Glück, Eva C.; b. Steininger. wf. Daniel Glück.
b. Oct. 24, 1781; d. Oct. 8, 1859.
a. 77 yr., 11 mo., 14 da.
56. Glück, John Geo.
b. Dec. 25, 1749; d. Dec. 18, 1816.
a. 66 yr., 11 mo., 23 da.
57. German, Rev. Wm.; Lutheran Preacher. (In Grabia ist Ruh.)
b. Sept. 16, 1796; d. June 28, 1851.
a. 54 yr., 9 mo., 12 da.
58. Heilig, Peter.
b. July 11, 1777; d. Mar. 17, 1829.
a. 52 yr., 8 mo., 6 da.
59. Hamer, John Geo.
b. Mar. 14, 1767;—?
60. Hittel, Geo. Michael.
b. Dec. 7,—?: d. Dec. 16, 1786.
61. Hottenstein, Anna; b. Kline wf. Stofflet
1st wf. John Hottenstein Sen.
b. Aug. 9, 1797; d. Dec. 29, 1828.
a. 31 yr., 4 mo., 20 da.
62. Hottenstein, Barbara; b. Kline wf. Philip, 2d w. John Hottenstein Sen.
b. Oct. 28, 1792; d. Mar. 10, 1872.
a. 79 yr., 4 mo., 13 da.
63. Hottenstein, John Sen.
b. Oct. 14, 1800; d. May 24, 1864.
a. 63 yr., 7 mo., 10 da.
64. Harlacher, Michael.
b. Sept. 30, 1799; d. Mar. 15, 1837.
a. 37 yr., 5 mo., 14 da.
65. Henninger, Lydia; b. Kohler of Peter and Margarethe. Wf. Christian Henninger Sen.
b. May 19, 1792; d. Jan. 17, 1849.
a. 56 yr., 7 mo., 29 da.
66. Hottel, Maria; b. Bildhouse. Wf. George Hottel.
b. Dec. 22, 1790; d. Oct. 10, 1873.
a. 82 yr., 9 mo., 19 da.
67. Hartzel, Andrew.
b. June 5, 1791; d. June 22, 1854.
a. 62 yr., 7 mo., 17 da.
Had 8 ch., Jonas, Levy, William, Uriah, Ed., Hannah, Amond., and Lucy.
68. Hartzel, Adam.
b. Nov. 24, 1789; d. Aug. 22, 1873.
a. 84 yr., 8 mo., 29 da.
69. Kohler, John Peter.
b. Nov. 16 1755; d. Feb 5, 1830.
a. 74 yr., 2 mo., 20 da.
70. Kohler, Anna Margareta; wf. John Peter Kohler.
b. Dec. 31, 1760; d. Sept. 18, 1841.
a. 80 yr., 6 mo., 28 da.
(At the head of the Kohler family of Lehigh Co. stands Jacob Kohler who mgr. Muehl Hausen, Switzerland, prior to 1730.—J. B. S.)
71. Keck, Andrew Sen.
b. Jan. 10, 1753; d. May 13, 1828.
a. 75 yr., 4 mo., 3 da.
Andrew Keck was the youngest son of the pioneer Henry Keck who in 1732 left his home in Upper Falls and with his wife came to Penna. They were sold as redemptioners to a man in Chester Co. and in 1740 settled in Salisbury township. He raised six sons and a daughter, three of whom took part in the battles of Brandywine and Germantown. Frederick and one whose name is unknown went to North Carolina. Henry settled near the church. John remained on the old homestead J. B. S.)
72. Keck, Barbara, 1st wf. Andrew. Born Blank of Geo.
73. Keck, Susanna, 2nd wf. Andrew (nee Sheets)
b. Dec. 22, 1768; d. Jan. 15, 1853.
a. 85 yr., 24 da.
ch. 9, Andrew, Geo., John, Jacob, David, Charles (associate judge in 1855), Solomon, Elizabeth, Maria Madalena.

74. Keck, Andrew. S. of Henry and a grandson of the pioneer, Henry Sen.
b. Dec. 28, 1778; d. June 3, 1833.
a. 54 yr., 5 mo., 5 da.
M. to Magdalena Kline of Lorence Sen. and wife Eva Settler.
75. Keck, Magdalena.
b. Mar. 3, 1779; d. Apr. 5, 1861.
a. 82 yr., 1 mo., 2 da.
ch. 12: Joel, Paul, John, Wm., Lorence, Andrew, Soloma, Lydia, Julian, Annie, Elizabeth and Maria.
76. Keck, George.
b. Aug. 19, 1776; d. Apr. 4, 1822.
a. 45 yr., 7 mo., 15 da.
77. Keck, Anna Catherine, wf. Geo. Keck.
b. Sept. 13, 1780; d. May 11, 1852.
a. 71 yr., 7 mo., 28 da.
78. Keck, Benjamin.
b. July 31, 1789; d. Sept. 17, 1839.
a. 50 yr., 1 mo., 17 da.
79. Keck, Elizabeth. B. Kline of Philip. Wf. Benj. Keck Sen.
b. May 2, 1791; d. Nov. 22, 1849.
a. 50 yr., 6 mo., 20 da.
80. Kline, Lorenz Sen.
b. Feb. 5, 1735; d. July 6, 1819
a. 84 yr., 4 mo., 21 da.
Lorenz Kline is said to have mgr. Rhineland with his father. Tradition says that the father returned again to the Fatherland to bring hither some possessions, and that nothing further was ever heard of his whereabouts. J. B. S.
81. Kline, Eva, wf. Lorenz Kline Sen. B. Stettler.
b. Dec. 25, 1740; d. Nov. 21, 1821.
a. 84 yr., 4 mo., 27 da.
Ch. 6: Christoffel, Peter, Berndt, Elizabeth, Anna, Margarette, and Magdalena.
82. Kline, Christoffel.
b. June 3, 1765; d. Nov. 12, 1809.
a. 44 yr., 5 mo., 9 da.
83. Kline, Maria Elizabeth, wf. Christoffel, dauf. Jacob Bogert sen.
b. Oct. 14, 1774; d. Apr. 12, 1861.
a. 86 yr., 5 mo., 28 da.
Ch. 5: Laurenz, Reuben, Elizabeth, Anna and Sarah.
84. Kline, Lorenz s. of Cristoffel and wf. (nee Bogert).
b. Aug. 17, 1794; d. May 13, 1882.
a. 87 yr., 6 mo., 26 da.
85. Kline, Lydia wf. Lorenz, dauf. George and Susanna Kemmerer.
b. Apr. 9, 1804; d. Apr. 24, 1877.
Ch. 6: Helena, Edwin, Benj., Tilghman K., Margarette, Lydia.
(Congressman Honorable M. C. L. Kline of Allentown is a grandson of Lorenz and Lydia Kline.)
86. Kline, Peter sen. s. of Lorenz sen. and wf. Eva (nee Stettler.)
b. June 11, 1769; d. Apr. 22, 1858.
a. 88 yr., 10 mo., 11 da.
87. Kline, Maria wf. Peter. B. Bogert of Jacob sen.
b. Aug. 26, 1776; d. Dec. 1, 1843.
a. 67 yr., 3 mo., 5 da.
Ch. 9: Peter, Henrich, Gabriel, Simon, Annie, Maria, Magdalena, Elizabeth, Esther, Anna Maria.
88. Kline, Henrich, B. Peter sen.
b. ar. 17, 1799; d. Mar. 29, 1870.
a. 71 yr., 12 da.
89. Kline, Lydia wf. Henrich Kline. B. Kemmerer of Frederick.
b. Aug. 27, 1798; d. Sept. 6, 1876.
a. 78 yr., 10 da.
90. Kline, Philip.
b. June 17, 1764; d. May 4, 1854.
a. 89 yr., 10 mo., 17 da.
(Philip Kline and his bro. Adam came to Salisbury township from Goshenhoppen about 1790, J. B. S.)
91. Kline, Anna Margarette. dauf. Lorenz Kline sen. and w. Eva (nee Stettler wf. Philip Kline.)
b. Feb. 15, 1765; d. Oct. 26, 1845.
a. 82 yr., 8 mo., 11 da.
Ch. 5: Solomon, Daniel, Elizabeth, Anna, Susanna.
92. Kline, Solomon.
b. Apr. 6, 1795; d. May 27, 1869.
a. 74 yr., 1 mo., 21 da.
93. Kline, Anna Margarette. B. Ritter of Martin sen. and w. (nee Steininger.)
b. Nov. 27, 1797; d. Dec. 3, 1887.
a. 90 yr., 16 da.
Ch. 6: Solomon, Tilghman R., Gedion, Sarah, Elvina, Johannas.
94. Kline, Daniel.
b. Aug. 27, 1787; d. Mar. 17, 1848.
a. 60 yr., 6 mo., 21 da.
95. Kline, Soloma. B. Bogert of Jacob sen.
b. Oct. 20, 1790; d. Jan. 24, 1860.
a. 69 yr., 3 mo., 4 da.
Ch. 5: Solomon, Elizabeth, Daniel jr., Soloma, Lydia.
96. Kline, Adam.
b. Oct. 24, 1766; d. Feb. 15, 1847.
a. 80 yr., 3 mo., 21 da.
97. Kline, Elizabeth. B. Snyder. Wf. Adam Kline.
b. Mar. 12, 1767; d. Apr. 26, 1849.
a. 82 yr., 1 mo., 14 da.
98. Kemmerer, Carl.
b. Dec. 7, 1794; d. Feb. 10, 1815.
a. 20 yr., 2 mo., 3 da.
99. Kemmerer, Henrich. B. of T. Kemmerer.
b. Apr. 4, 1740; d. Oct. 10, 1804.
a. 61 yr., 6 mo., 10 da.
(Henrich Kemmerer was a sf. T. Kemmerer who with two of his bros. came from Wurttemberg, 1744, to Lehigh C. Later one of the brothers moved to Strandsburg and the other one to Western, Pa.—J. B. S.)
100. Kemmerer, Anna Maria; wf. Henrich.
b. Dec. 25, 1733; d. Mar. 11, 1820.
a. 82 yr., 2 mo., 16 da.
Ch. 9: Jacob, Geo., John, Adam, Henrich, Martin sen., Catherine, Mrs. Bortz, Mrs. Retter.

101. Kemmerer, Henrich.
b. Oct. 23, 1774; d. Dec. 27, 1856.
a. 82 yr., 2 mo., 4 da.
102. Kemmerer, Magdalena, wf Henrich.
b. Sept. 1, 1780; d. Apr. 16, 1845.
a. 64 yr., 7 mo., 15 da.
Ch. 6: John, Samuel, Henrich, Leah, Mrs. J. Taylor, Elizabeth.
103. Kemmerrer, Magdalena; wf. Henrich.
b. Apr. 7, 1786; d. Apr. 22, 1856.
a. 70 yr., 15 da.
104. Kemmerrer, Henrich.
b. Aug. 8, 1795; d. Sept 19, 1878.
a. 83 yr., 1 mo., 11 da.
105. Kemmerrer, Soloma; b. Blauk, wf. Henrich. b. Sept. 17, 1804; d. May 13, 1855. a. 50 yr., 7 mo., 27 da.
106. Kemmerrer, John Geo.
b. Aug. 26, 1793; d. Dec. 26, 1861.
a. 63 yr., 4 mo.
107. Kemmerrer, Elizabeth. B. Weaver, wf. John Geo. b. Dec. 7, 1795; d. Mar. 15, 1876; a. 80 yr., 5 mo., 8 da.
108. Kemmerrer, Geo., Sen.
b. Nov. 24, 1767; d. Feb. 4, 1851.
a. 83 yr., 2 mo., 10 da.
109. Kemmerrer, Maria Susanna. B. Steininger, wf. Geo. Kemmerrer.
b. Nov. 8, 1774; d. June 11, 1857.
a. 82 yr., 7 mo., 13 da.
Ch. 2: George and Lydia.
110. Kemmerrer, John.
b. July 14, 1780; d. Aug. 29 1853.
a. 83 yr., 1 mo., 15 da.
111. Kemmerrer, Christina; wf. John. B. Smith. b. Sept. 7, 1783; d. Nov. 11, 1867. a. 84 yr., 2 mo., 4 da.
112. Koehler, Peter.
b. Dec. 31, 1797; d. July 24, 1800.
a. 3 yr.
113. Koehler, Elizabeth.
b. Oct. 4, 1789; d. 1791.
114. Knauss, Eva.
b. Mar. 10, 1790; d. May 17, 1875.
a. 85 yr., 2 mo., 7 da. (v. Vol. VII: 287, J. B. S.)
115. Kuntz, Catherine. B. Streby. 1st wf. Henry Minnich, 2nd of David Kuntz.
b. July 11, 1783; d. Dec. 16, 1866.
a. 83 yr., 5 mo., 5 da.
116. Kehm, John Jacob.
b. 1717; d. June 16, 1775.
a. 58 years.
117. Kehm, George.
b. Feb. 2, 1794, d. July 8, 1852.
a. 58 yr., 5 mo., 6 da.
118. Kehm, Susanna M. (nee Gorten) wf. Geo. Kehm. b. Mar. 3, 1792; d. Nov. 27, 1859. a. 67 yr., 8 mo., 24 da.
Ch. 8: David, Reuben, Solomon, John, Michael, Catherine, Sallie, Maria.
119. Kehm, Henrich; sf. Michael and Eva M. Kehm. b. Jan. 15, 1792; d. Mar. 17, 1861. a. 69 yr., 2 mo., 2 da.
120. Lazarus, Martin.
b. Oct. 13, 1774; d. Nov. 29, 1847.
a. 73 yr., 1 mo., 16 da.
121. Lazarus, A. Maria; wf. Martin.
b. May 29, 1776; d. Mar 7, 1829.
a. 52 yr., 9 mo., 8 da.
122. Lazarus, Maria.
b. Sept. 13, 1788; d. July 24, 1864.
a. 75 yr., 10 mo., 11 da.
123. Mohr, Anna Maria; wf. Jacob Mohr.
b. Stettler. b. Aug. 26, 1750; d. Aug. 8, 1825. a. 74 yr., 7 mo., 19 da.
124. Mohr, Jacob.
b. Mar. 18, 1746; d. Nov. 25, 1839.
a. 93 yr., 8 mo., 7 da.
125. Marcks, Conrad; hf. Miss Mo'er.
b. June 12, 1745; d. Jan. 16, 1807.
a. 64 y., 7 mo., 14 da.
Ch. 6: John, Peter, Jacob, Catherine, Margarete, Mrs. Willauer.
126. Marcks, John.
b. Aug. 22, 1775; d. Feb. 21, 1859.
a. 83 yr., 5 mo., 3 da.
127. Marcks, Anna Marg. B. Koehler, wf. Frederick. b. Aug. 18, 1787; d. Jan. 3, 1847; a. 59 yr., 4 mo., 16 da.
128. Marcks, Jacob, sen.
B. Nov. 21, 1786; d. Sept. 9, 1860.
a. 73 yr., 9 mo., 18 da.
129. Marcks, Maria Magdelena. B. Koehler. b. Jul. 22, 1784; d. Jan. 6, 1859.
a. 74 yr., 5 mo., 15 da.
130. Mertz, Geo. Henrich.
b. Sept. 4, 1755; d. Jul. 23, 1827.
a. 71 yr., 10 mo., 22 da.
131. Mertz, Eva Barbara.
b. Jan. 1749; d. Sept. 5, 1826.
a. 77 y., 7 mo., 27 da.
132. Miller, Adam.
b. Jun. 28, 1792; d. Jul. 5, 1864.
a. 72 yr., 7 da.
133. Miller, Anna Maria; wf. Adam.
b. Dec. 25, 1795; d. June 28, 1864.
a. 68 yr., 6 mo., 3 da.
134. Miller, George.
b. July 20, 1793; d. Jul. 23, 1877.
a. 84 yr., 6 mo., 3 da.
135. Miller, Susanna; wf. Geo. Miller B. Kelehner. b. Jan. 5, 1793; d. Oct. 16, 1863. a. 70 yr., 9 mo., 11 da.
136. Neitz, Magdalena.
b. 1745; d. Aug. 28, 1823.
a. 78 years.
137. Neitz, John George.
b. Mar. 31, 1790; d. May 1, 1857.
a. 67 yr., 1 mo., 1 da.
138. Ortin, Maria. B. Andrew.
b. Oct. 18, 1786; d. Dec. 28, 1814.
a. 28 yr., 2 mo., 10 da.
139. Ort, Johannas.
b. Feb. 26, 1782; d. Sept. 12, 1853.
a. 71 yr., 6 mo., 15 da.
(The Orts of Lehigh Co. are descendants of Hans Ord—John Ort, to whom a tract of land was granted in Upper Milford township, Sept. 11, 1738.—J. B. S.)
140. Ort, Magdalena; wf. Johannas Ort.
b. Andreas. b. Dec. 6, 1781; d. Apr. 30, 1857. a. 75 yr., 4 mo., 24 da.

141. Reinbold, Susanna. b. Weider, wf. Carnelius Reinbold. b. Oct. 12, 1791; d. Nov. 5, 1839. a. 48 yr., 26 da.
142. Ritter, Martin, sen.
b. Nov. 10, 1749; d. Nov. 2, 1827.
a. 77 yr., 11 mo., 22 da. (v. Vol. VII: 292.—J.B.S.)
(It is claimed Philip Ritter was the 1st of the Ritters that came to this country. Also that three brothers—Martin, Casper and Daniel, came together. They settled the first in Delaware, then in Pa., moved from Upper Millford to Salisbury township, owned 800 acres of land.)
143. Ritter, Anna Margarete. B. Steinger, wf. Martin, sen.
b. Jan. 11, 1752; d. Aug. 4, 1838.
a. 82 yr., 6 mo., 24 da.
Ch. 7: Martin, Jacob, Michael, Henrich, Daniel, Anna, Margarete, John.
144. Ritter, Martin, Jr.
b. Nov. 7, 1781; d. Feb. 10, 1863.
a. 81 yr., 3 mo., 3 da.
145. Ritter, Anna Margarete. B. Bogert, wf. Jacob, sen., and wf. (nee Mohry, wf. Martin.) B. Jan. 5, 1786; d. Sept. 25, 1861. A. 75 yr., 8 mo., 20 da.
Ch. 13: Mary Ann, Annie B., Elizabeth B., Solomon B., Gedian B., Martin B., Soloma B., Reuben B., Jacob B., Edwin B., Chas. B., John B.) (The B. represents Bogert of the mother.)
146. Ritter, Jacob.
b. Feb. 3, 1792; d. Apr. 29, 1830.
a. 38 yr., 2 mo., 26 da.
147. Ritter, Anna; b. Bogert, wf. Jacob, sen., and wf. (nee Mohry.)
d. Mar. 24, 1826.
a. 22 years.
148. Ritter, Michael.
b. Sept. 14, 1794; d. Aug. 14, 1877.
a. 82 yr., 11 mo.
(Hf. Elouisa Miller, wf. Jacob.)
149. Ritter, Henrich.
b. Apr. 10, 1779; d. May 14, 1833.
a. 54 yr., 1 mo., 4 da.
150. Ritter, Lydia. B. Knappenberger.
b. June 27, 1785; d. Jul. 28, 1832.
a. 47 yr., 1 mo., 1 da. (wf. Henrich)
Ch. 11: Jacob, Henry, Anna Rebecca, Sallie, Lydia, Polly, Eliza, George, Charles, Daniel, Jonathan.
151. Ritter, John.
b. Mar. 26, 1784; d. Sept. 7, 1867.
a. 83 yr., 5 mo., 11 da.
152. Ritter, Maria Susanna. B. Kline, wf. Philip. B. Jan. 21, 1789; d. Dec. 15, 1881. A. 92 yr., 10 mo., 24 da.
(Wf. John Ritter) ch. 10: Charles, Matilda, Mary, Isaac, Elizabeth, John, Martin, Levy, Reuben, Daniel.
153. Ritter, Daniel.
b. May 11, 1789; d. Sept. 4 1873
a. 84 yr., 3 mo., 23 da.
154. Ritter, Lydia. B. Knanss, wf. Abraham; wf. Daniel. b. Jul. 10, 1795; d. Feb. 22, 1876. a. 80 yr., 7 mo., 12 da.
Ch. 9: Rebecca, Henrietta, Eliza, Joel, Wm., Gedion, Lydia, Soloma, Annie.
155. Ritter, Christian.
b. Feb. 9, 1775.
156. Reinhard, Hartman; sf. John Reinhard. d. in 1806. b. Dec. 11, 1762; d. Mar. 18, 1822.
a. 59 yr., 3 mo., 7 da.
(Hartman Reinhard was a sf. John Reinhard who died in 1806 and was probably a grandsf. Geo. Reinhard, who mgr. from the Palatinate in 1750 and settled in Upper Sacon township and a sf. Heinrich, who had the following ch: John, Geo., Andrew, Jacob, Solomon, Henry, Abraham, Catherine, Elizabeth, Hannah. J. B. S.)
157. Reinhard, Catherine. b. Kemmerrer, wf. Henrich, sen. b. Oct. 16, 1771; d. Mar. 15, 1832. a. 60 yr., 4 mo., 29 da. Ch. 5: Jhannas, Geo., Henry, Maria, Solomon.
158. Reinhard, C. G.
b. Jun. 6, 1777; d. Jun. 19, 1845.
a. 68 yr., 13 da.
159. Reinhard, Jhannas.
b. May 8, 1796; d Feb. 17, 1886.
a. 89 yr., 9 mo., 9da. (Hf. Maria W. b. Roth, wf. Philip.) Ch. 7: Philip, John, James, Lewis, Sarah, Mary, Amandes.
160. Reinhard, George.
b. July 22, 1789; d. Mar. 20, 1869.
a. 79 yr., 7 mo., 28 da.
161. Rejter, Conrad
b. Sept. 29, 1775; d. Sept. 4, 1798.
a. 22 yr., 11 mo., 6 da.
162. Rothe, Francis; sf. Henrich Roth.
b. Dec. 19, 1721; d. Dec. 28, 1757.
(David Schultz, a surveyor of Upper Hanover, Montgomery Co., in his journal Dec. 1757 says: "At the close of the year died Frantz Roth in Salisbury township after an illness of a few hours." J. B. S.)
163. Romich, Maria M. b. Stehler wf. Henrich.
b. Mar. 17, 1780; d. Aug. 15, 1845.
a. 65 yr., 4 mo., 28 da.
164. Romich, Soloma; b. Weinmer of Geo. and Eva Wenner wf. Peter Romich jr.
b. Dec. 17, 1799; d. Aug. 4, 1847.
a. 47 yr., 7 mo., 17 da.
165. Romich, Peter.
b. Oct. 1785; d. Sept. 7, 1869.
a. 83 yr., 11 mo., 6 da.
166. Romich, Margareta; wf. Peter b. Geraman.
b. Oct. 8, 1789; d. Oct. 11, 1863
a. 74 yr., 3 da.
(The Romichs are descendants of Frederick Romich who settled in Macungie in 1732. His sons were as follows: Frederick, Adam, Jacob, Henry, Joseph, J. B. S.)

167. Reigel, Benjamin.
b. Nov. 1792; d. May 30, 1861.
a. 68 yr., 6 mo., 2 da.
168. Riegel, Elizabeth. B. Funk wf. Benj.
b. Nov. 30, 1797; d. Jan. 27, 1885.
a. 87 yr., 1 mo., 27 da.
169. Strauss, Maria. B. Hartzel wf. Geo.
b. June 12, 1783; d. Jul. 24, 1829.
a. 46 yr., 4 mo., 9 da.
170. Scheaffer, Frederick.
b. Oct. 18, 1783; d. Mar. 18, 1841.
a. 57 yr., 5 mo.
171. Scheaffer, Catherine. B. Marcks wf. Frederick.
b. Feb. 2, 1783; d. June 25, 1852.
a. 69 yr., 4 mo., 15 da.
(The Schaeffers of Salisbury are descendants of Michael Schaeffer who with his father Geo. Frederick landed at Phila. Aug. 27, 1739, and soon after settled in Macungie. J. B. S.)
172. Scheaffer, Christiana, wf. John Scheaffer.
b. May 31, 1765; d. Feb. 14, 1806.
a. 40 yr., 7 mo., 15 da.
173. Steininger, Adam.
b. Dec. 25, 1768; d. Dec. 20, 1827.
a. 58 yr., 11 mo., 26 da.
174. Steininger, Catherine, b. Heilin wf. Adam.
b. Nov. 7, 1772; d. Feb. 24, 1813.
a. 42 yr., 3 mo., 17 da.
175. Steininger, Christian.
b. Feb. 9, 1714; d. Apr. 11, 1771.
a. 57 yr., 2 mo., 9 da.
176. Steininger, Jacob.
b. Oct. 11, 1792; d. Aug. 26, 1868.
a. 75 yr., 10 mo., 15 da.
177. Steininger, Maria; wf. Jacob.
b. Feb. 11, 1794; d. Sept. 25, 1845.
a. 49 yr., 7 mo., 12 da.
178. Schmeirrer, Anna Catherine.
b. Nov. 24, 1754; d. Mar. 22, 1777.
a. 22 yr., 4 mo., 28 da.
179. Steininger, Anna Margareth.
b. Mar. 13, 1734; d. Jan. 17, 1794.
a. 59 yr., 10 mo., 4 da.
180. Schneider, Christian.
b. Apr. 22, 1743; d. Oct. 1, 1810.
a. 67 yr., 5 mo.
181. Stehler, Maria S.
b. Jul. 12, 1777; d. Feb. 9, 1845.
a. 67 yr., 6 mo., 27 da.
182. Schuler, Rosianna.
b. Aug. 3, 1761; d. Apr. 6, 1853.
a. 91 yr., 8 mo., 13 da.
183. Smith, Jacob.
b. Jan. 4, 1791; d. Mar. 1859.
a. 68 yrs., 2 mo., 28 da.
184. Smith, Catherine, B. Daubert wf. Jacob
b. May 4, 1789; d. Nov. 19, 1879.
a. 89 yr., 6 mo., 15 da.
185. Van Buskirk, Mathew.
b. Aug. 22, 1776; d. July 1778.
186. Van Buskirk, Geo.
b. May 22, 1778; d. ? 1778.
187. Weider, Sarah; b. Weaber, wf. Leanhard.
b. Aug. 29, 1797; d. Feb. 27, 1821.
a. 23 yr., 5 mo., 27 da.
188. Wieder, Leanhard.
b. Feb. 27, 1786; d. Oct. 20, 1828.
a. 42 yr., 8 mo., 2 da.
189. Wieder, Susanna, b. Steininger wf. Leanhard.
b. Jul. 2, 1794; d. Feb. 25, 1829.
a. 34 yr., 7 mo., 23 da.
190. Wieder, John Adam.
b. Dec. 13, 1750; d. June 20, 1825.
a. 74 yr., 9 mo., 7 da.
191. Wieder, Christian, b. Dutten, wf. John Adam.
b. Apr. 10, 1757; d. Sept. 13, 1836.
a. 79 yr., 5 mo., 2 da.
Ch. 10: 6 s. 4 dau.
192. Weaber, Elias.
b. Nov. 23, 1753; d. Oct. 22, 1839.
a. 85 yr., 10 mo., 29 da.
(Elias Weber, tradition says was one year old when brought to Penn. by his father. John Weaber who is buried at the Blue Church.—J. B. S.)
193. Weaber, Anna Christian, b. Egner of John Mathias Egner.
b. Feb. 26, 1761; d. Sept. 7, 1835.
a. 74 yr., 6 mo., 12 da.
Ch. 6: Charles, John, Sarah, Catharine, Molly, Elizabeth.
194. Weaber, Charles.
b. Oct. 29, 1799; d. May 19, 1852.
a. 52 yr., 6 mo., 21 da.
195. Weaber, John C., Sen.
b. Jul. 29, 1785; d. Dec. 27, 1870.
a. 85 yr., 4 mo., 29 da.
196. Weaber, Susanna M.; b. Schwartz. Wf. John C. Weaber.
b. Aug. 25, 1786; d. June 9, 1866.
a. 79 yr., 9 mo., 15 da.
Ch. 8: John, Elias, Joseph, Polly, Eliza, Maryan, Sallie, Thomas
197. Wieand, Jacob.
b. Jul. 5, 1785; d. Feb. 6, 1849.
a. 63 yr., 7 mo., 1 da.
198. Wieand, Margarith, wf. Jacob
b. Sept. 5, 1779; d. Oct. 9, 1841.
a. 62 yr., 1 mo., 4 da.
199. Wieand, Henrich.
b. Feb. 15, 1789; d. Jan. 13, 1877.
a. 87 yr., 10 mo., 27 da.
200. Weiland, Elizabeth; b. Leibensberger.
b. May 4, 1794; d. Aug. 19, 1869.
a. 75 yr., 3 mo., 15 da.
201. Wagner, Magdalena M. b. Taubert, wf. John Wagner.
b. Nov. 2, 1796; d. Sept. 14, 1899.
a. 92 yr., 10 mo., 12 da.
202. Yohe, Anna Maria, b. Quir, wf. Peter Yohe.
b. Oct. 11, 1775; d. Mar. 11, 1812.
a. 66 yr., 5 mo.

48. Schulz, Rabel; wo. Matthias Schultz; d. Dec. 24, 1845; a. 79 yrs.; Bethlehem
49. Sterner, Christiana; Hanover twp.; Lehigh Co.; n. Neuhardt; d. Feb. 8, 1848; a. 79 yrs., 10 mo. and several da.; bu. Schöners cemetery.
50. Stöhler, Friedrich; Mount Joy twp., Lancaster Co.; d. Jan. 19, 1847; a. 89 yrs.; "letztes Mitglied der früheren Brüdergemeine daselbst."
51. Van Vleck, Ehrw. Carl A.; d. Dec. 21, 1845; a. 51 yrs.; pastor at Bethany, N. C.; Newport, N. J.; Lancaster; York; Nazareth, Pa.; Principal Nazareth Hall; Prof. in Theological Seminary at Bethlehem; Prin. of High School, Greenvile, Tenn., where he died; bu. Salem, N. C., Jan. 3, 1846.
52. Walter, Joseph; d. Mar. 17, 1846; a. 56 yrs.; Bethlehem.
53. Wieder, Henry; Emaus, Pa.; d. April 4, 1847; a. 54 yrs.
54. Wöhler, Sarah; wf. Heinrich; in Hope, Indiana, formerly, of Bethlehem, Pa.; d. Mar. 9, 1847; a. 47 yrs., 1 mo., 25 da.
55. Yaezer, Barbara; widow of Rev. Johann Conrad Jaeger; d. Sept. 9, 1847; a. 86 yrs.; was blind the last years of her life.

Genealogy in the Cemeteries

By Col. G. W. Crosley

Among the beautiful cemeteries in Iowa there are few that for beauty of location will surpass or equal the one so appropriately named Grace-land at Webster City. The grounds, streets, alleys and lots are well cared for and it contains many beautiful and some costly monuments. In this respect, however, it does not differ much from a great many others, but it has occurred to the writer that in so far as the keeping of its records is concerned it deserves to be mentioned as an example to others that have not been so careful in this regard.

The cemetery is the property of the city. The records are kept at the City Hall in a large leather bound book entitled "Cemetery Lot and Grave Record, City of Webster City." This book contains: First, names indexed in alphabetical order of all persons buried in the cemetery, giving lot, division and block and location on lot. Second, plans of all blocks and lots in each section of the cemetery, showing names of persons buried, and the location of each grave upon lot; these plats also show shape and size of each lot. Third, a complete record of all soldiers of the War of the Rebellion and other wars buried in this division and block, company, regiment, State, arm of service to which

they belonged and metal markers placed at each soldier's grave.

In addition to this a large plot of ground has been set apart for use on Memorial Day, shaded by fine trees and containing an open space in the center upon which stands a flag-staff. I may add that there is no place where Memorial Day is more faithfully and religiously observed than here. Many years ago the city authorities took charge of these exercises, and each year the members of the Local Grand Army Post and other soldiers and members of the Woman's Relief Corps are the honored guests of the city, the Grand Army Post conducting the services at the cemetery according to their ritual, but being relieved of all care as to looking after the details for the observance of the day, and all expense connected therewith. The local military company and the children of the public schools always participate in these exercises, and the business houses are closed.

The records above referred to were compiled by Levi Cottingham, an old soldier, and the work of getting all the names and locating them involved long and patient effort and took over one year for its completion. The indexing, platting and drafting was

done by Capt. Frank F. Landers, another old soldier, who has for long years been the voluntary keeper of the death record of old soldiers in Webster City and Hamilton county. To these two men is due the whole credit of making up and providing for the perpetual keeping of these invaluable records. Each burial is promptly reported to the city clerk by the sexton and at once added to the record, so for all time it will be kept complete if faithful and capable men like those now occupying these positions succeed them.

Such a record will prove of value to collectors of genealogical facts and

compilers of local history, necrology and biography, and to throw light on the general history of the town, county and State. It also appeals to the best and holiest sentiment of the human heart in keeping the dead in memory and is evidence of a high state of civilization in the community.

NOTE BY EDITOR—The above lines taken from ANNALS OF IOWA Vol. VII: 1 are introduced here as an example and incentive to our readers. Many a town, community, church and family should go and do likewise. Weeds, thorns and neglect are not the best way of honoring "Father and Mother."

WHAT READERS THINK OF THE PENNSYLVANIA-GERMAN

THE PENNSYLVANIA-GERMAN has a wide field, it has won for itself a right to live, and is intensely interesting, instructive and entertaining. I would enjoy receiving and reading a daily or weekly issue.

HENRY E. KRAM,
Philadelphia, Pa.

Most assuredly it should find a welcome in all intelligent families and serve as a history for the rising generations; and find many of the young desiring to read mine and they enjoy it.

L. M. FLUCK,
Souderton, Pa.

I enjoy it very much and hope you may have a prosperous year.

J. R. FLICKINGER, (Prin.,)
Lock Haven, Pa.

THE PENNSYLVANIA-GERMAN is in its proper field when it lays up a supply of Historical information and makes the people of that class feel proud of their ancestry instead of to blush as formerly.

Rev. E. D. BRIGHT,
Derry, Pa.

Ohio was largely settled by pioneers from Pennsylvania from 1800 until 1840 or even longer—and we have in Ohio no means of tracing the ancestry of these pioneers from Pennsylvania or of knowing much about the life of our ancestors in Pennsylvania except through such records as may be published in Pennsylvania where you are able to collect it for us.

Mrs. GRAFTON C. KENNEDY,
Dayton, Ohio.

The magazine occupies a field rich in history and folk-lore, and I can bespeak for it my best wishes for its continued success.

WILLIAM FEGLEY,
Reading, Pa.

THE PENNSYLVANIA-GERMAN Magazine is an indispensable production—a long felt want—and should be supported by every one of Pennsylvania German extraction. Those who don't read it are missing much. Such a project should be supported and encouraged.

I. H. BETZ,
York, Pa.

The "Pennsylvania-German" has a distinct field, all to itself too. It is recording history, it is placing the Pennsylvania German in his correct place, it is presenting to the world a record of what a large race has done. If we, as a race, don't record our own history, no other race will. It's up to us to support this magazine. It has a right to live, and it is going to thrive. The Pennsylvania German giant is awakening, he is losing some of his innate modesty and conservatism, and he will be recognized, in time, for his strength.

P. J. BICKEL,
Mercersburg, Pa.

I find your magazine always interesting and of value; and I trust that you are meeting with abundant success. The Pennsylvania "Dutchman" will some day come into his own in history, song and story, and your work will then be appreciated even more than it is now.

O. F. HERSHEY,
Baltimore, Md.

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<http://stores.ebay.com/Ancestry-Found>



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